



## The General Convention of The Episcopal Church

MEMO TO: Bishops and Deputies to the 70th General Convention

FROM: Donald A. Nickerson, Jr. *Donald A. Nickerson, Jr.*

DATE: April 10, 1991

Here is the 1991 Blue Book, containing the reports of the committees, Commissions, Boards and Agencies to the 70th General Convention, which will meet from July 11 to 20 in Phoenix.

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 the Convention in Phoenix. 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.

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

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 Diocese and Provinces, 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 for information.

Careful study of these reports will prepare you to participate fully in the discussion and voting in Phoenix. 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**



**PHOENIX, ARIZONA  
JULY, 1991**



---

# Table of Contents

## Reports to the General Convention, 1991

AIDS, Joint Commission .....	1
Archives, Board .....	12
Building Fund .....	19
Constitution and Canons, Standing Commission .....	21
Deployment, Board .....	28
The First Twenty Years and Challenges for the Future .....	33
Ecumenical Relations, Standing Commission .....	61
Evangelism, Standing Commission .....	101
Examining Chaplains, General Board .....	129
Executive Council	
Economic Justice Implementation Committee .....	133
Commission on Racism .....	144
Committee on the Status of Women .....	148
Forward Movement Publications .....	173
General Theological Seminary .....	176
Health, Standing Commission .....	178
Historical Society .....	192
Human Affairs, Standing Commission .....	195
Liturgical Commission, Standing .....	224
Metropolitan Areas, Standing Commission .....	288
Ministry Development, Council .....	300
Music, Standing Commission .....	345
Nominations, Joint Standing Committee .....	355
Pastoral Development, House of Bishops Committee .....	392
Peace, Standing Commission .....	394
Planning and Arrangements, Joint Standing Committee .....	432
Program, Budget and Finance, Joint Standing Committee .....	440
Small Communities, Standing Commission .....	446
State of the Church, House of Deputies Committee .....	451
Stewardship and Development, Standing Commission .....	463
Structure, Standing Commission .....	479
Theological Education, Board .....	497
World Mission, Standing Commission .....	522
Supplemental Report: Presiding Bishop's Committee	
on Christian-Jewish Relations .....	532
Executive Council Report to the 70th General Convention .....	539

---



# BLUE BOOK 1991 - INDEX OF RESOLUTIONS

RESOLUTION	PAGE	RESOLUTION	PAGE	RESOLUTION	PAGE
A001	5	A061	120	A121	239
A002	5	A062	120	A122	283
A003	6	A063	121	A123	287
A004	6	A064	122	A124	290
A005	6	A065	122	A125	290
A006	7	A066	123	A126	290
A007	7	A067	123	A127	290
A008	8	A068	123	A128	291
A009	9	A069	124	A129	309
A010	9	A070	124	A130	316
A011	11	A071	125	A131	325
A012	15	A072	125	A132	341
A013	22	A073	125	A133	341
A014	22	A074	126	A134	342
A015	22	A075	126	A135	342
A016	23	A076	126	A136	342
A017	23	A077	128	A137	342
A018	23	A078	132	A138	344
A019	23	A079	132	A139	351
A020	23	A080	143	A140	352
A021	23	A081	143	A141	353
A022	24	A082	147	A142	358
A023	24	A083	147	A143	358
A024	24	A084	164	A144	358
A025	24	A085	165	A145	393
A026	24	A086	165	A146	404
A027	24	A087	166	A147	413
A028	25	A088	166	A148	413
A029	25	A089	167	A149	414
A030	25	A090	167	A150	414
A031	25	A091	168	A151	414
A032	26	A092	175	A152	415
A033	26	A093	187	A153	415
A034	26	A094	189	A154	424
A035	27	A095	190	A155	425
A036	30	A096	190	A156	425
A037	31	A097	190	A157	425
A038	31	A098	190	A158	425
A039	64	A099	190	A159	425
A040	67	A100	191	A160	427
A041	69	A101	191	A161	428
A042	75	A102	191	A162	428
A043	79	A103	194	A163	428
A044	81	A104	204	A164	428
A045	82	A105	211	A165	431
A046	82	A106	211	A166	434
A047	83	A107	211	A167	434
A048	92	A108	211	A168	435
A049	92	A109	212	A169	438
A050	93	A110	212	A170	438
A051	93	A111	212	A171	445
A052	93	A112	216	A172	448
A053	94	A113	216	A173	448
A054	95	A114	220	A174	448
A055	96	A115	226	A175	450
A056	97	A116	227	A176	452
A057	98	A117	233	A177	461
A058	98	A118	233	A178	461
A059	119	A119	233	A179	461
A060	119	A120	234	A180	461

(Continued on next page...)

# BLUE BOOK 1991 - INDEX OF RESOLUTIONS

RESOLUTION	PAGE	RESOLUTION	PAGE	RESOLUTION	PAGE
A181	461	A201	476	A221	491
A182	462	A202	476	A222	491
A183	462	A203	476	A223	496
A184	464	A204	477	A224	502
A185	464	A205	478	A225	502
A186	466	A206	481	A226	502
A187	466	A207	481	A227	503
A188	467	A208	481	A228	504
A189	468	A209	482	A229	505
A190	468	A210	482	A230	521
A191	469	A211	483	A231	528
A192	469	A212	484	A232	528
A193	439	A213	484	A233	528
A194	439	A214	484	A234	528
A195	474	A215	486	A235	528
A196	474	A216	486	A236	530
A197	474	A217	487	A237	530
A198	475	A218	489	A238	530
A199	475	A219	489	A239	531
A200	476	A220	490		

# The Joint Commission on AIDS

## A. MEMBERSHIP

The Rt. Rev. Douglas E. Theuner, Concord, New Hampshire, *Chair*  
The Rev. Canon Nan Arrington Peete, Atlanta, Georgia, *Vice Chair*  
Mr. William R. Riggs, Washington, D.C., *Secretary*  
Mr. Kesley Edmo, Jr., Albuquerque, New Mexico, *Executive Council Liaison*  
Dr. Deborah Harmon Hines, Worcester, Massachusetts  
The Rev. Ledlie Laughlin, Jr., New York, New York  
Mr. Tom Tull, San Francisco, California  
The Rev. Maria Aris-Paul, New York, New York, *Adjunct Member*  
The Rev. Wayland Melton, Cincinnati, Ohio, *Adjunct Member*  
The Rev. Randolph L. Frew, *Episcopal Church Center Liaison*

Representatives of the commission at General Convention

The Rt. Rev. Douglas E. Theuner, House of Bishops, is authorized by the commission to receive non-substantive amendments to the report.

Mr. Kesley Edmo, Jr., House of Deputies, is authorized by the commission to receive non-substantive amendments to the report.

## B. SUMMARY OF THE COMMISSION'S WORK

In its 1988 Blue Book Report the Standing Commission on Health and Human Affairs stated: "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 predictions of the future." It also stated: "It is abundantly clear that far more lies ahead of this Church in the AIDS epidemic than there is behind us." That remains true in 1991. Building upon the above, the Joint Commission on AIDS wants to state in the 1991 Blue Book Report that, while predictions of the future remain grim, there is much for which we can give thanks concerning this Church's response to the HIV/AIDS pandemic. Prevention education and effective caregiving are working and are bringing new hope and life where there had been primarily despair and death. Clear and effective evangelism to the most marginalized of both society and the Church is intrinsic to the Church's outreach in this area.

It would be superfluous to rehearse statistics and projections here. It is hoped that the enormity of the pandemic is within the consciousness of most who will read this report, although the universality of its intrusiveness may not be. That, however, will come soon, as people increasingly realize through personal experience that no group is immune from the ravages of the HIV/AIDS pandemic. We need to look closely at the effectiveness of the Church's response and how that response can become even more viable. We also need to examine how this disease and our response to it are affecting the Church: threatening it, testing it, challenging it, transforming it. This report is about HIV/AIDS, but, more importantly, it is about the fact that "our Church has HIV/AIDS."

### I. 1988-1991 How has the Episcopal Church Responded to HIV/AIDS?

#### a. Joint Commission on AIDS

The 69th General Convention established a Joint Commission on AIDS charged with two specific responsibilities: “to focus the Church’s attention on the theological, ethical, and pastoral issues of AIDS, and to develop recommendations and strategies to increase AIDS awareness throughout the Church.” In January 1989, at its first meeting, the Joint Commission on AIDS added two items to its agenda that were felt to be inextricably implied in its charge: “to facilitate communication with and among the several organizations, institutions and programs engaged in AIDS ministries within and related to the Episcopal Church, and to advocate to the Church and the world with and for those who are affected by AIDS.”

Having thus defined its purpose, the Joint Commission on AIDS adopted the following guiding concepts for implementing its purpose:

1. Enable and support direct service to persons affected by AIDS.
2. Be sensitive to global and local concerns.
3. Look through and beyond the Church.
4. Know and make known our conviction that *Our Church Has AIDS*.

After establishing its agenda the Joint Commission on AIDS addressed its next most obvious concern: its composition. The General Convention set the membership at one bishop, two presbyters or deacons, and three lay persons. The composition was not large enough to include all of the principal constituencies most seriously impacted by HIV/AIDS. Members felt strongly that representation was needed from all of those sections of the population increasingly affected by HIV/AIDS. Upon petition by the Joint Commission on AIDS the Presiding Bishop and President of the House of Deputies appointed adjunct members from the African American male and Hispanic communities, as well as appointing Kesley Edmo, Jr., a Native American, as Executive Council liaison.

To further its stated purpose the Joint Commission on AIDS determined that its meetings would be held in different regions, always with prayer and time for theological reflection and always with visitations to local programs through which the Church and the society were responding to HIV/AIDS. The Joint Commission on AIDS has held six full meetings in five cities from coast to coast: Atlanta, Cincinnati, New York, San Francisco and Washington, D.C. Two of these meetings have been in conjunction with conferences of the National Episcopal AIDS Coalition (NEAC), two with the Union of Black Episcopalians AIDS Task Force (UBEAT), and one with the NEAC Board of Directors. Local HIV/AIDS workers have felt supported and affirmed by the presence of the Joint Commission on AIDS through on site visits and consultations.

In order to fulfill the mandate of the resolution of the 69th General Convention which established the Joint Commission on AIDS “to develop recommendations and strategies to increase awareness throughout the Church of the AIDS crisis,” the Joint Commission monitored the HIV/AIDS legislation passed by that Convention and believes implementation of all of those resolutions to have been appropriately initiated with ongoing programmatic implementation being carried out by appropriate agencies and groups in the Church.

The initiative taken by the Joint Commission on AIDS in bringing HIV/AIDS to the attention of the Anglican Consultative Council in Wales in the summer of 1990 has been widely acknowledged as having been of great importance to the Anglican Communion and to the international religious community. Efforts must continue to bring such

witness to the ACC and the World Council of Churches. The Episcopal Church's response to HIV/AIDS and the knowledge we have gained through that response are gifts that we must continue to share.

**b. HIV/AIDS Ministries Office**

In 1986 an AIDS Consultant was hired at the Episcopal Church Center in New York City to provide HIV/AIDS services for the Episcopal Church. Since 1988 the consultant has been the Reverend Randolph Lloyd Frew, who has assisted the Presiding Bishop in preparing materials for the National Day of Prayer, served as liaison to the Joint Commission on AIDS, provided support and leadership, when requested by NEAC and other agencies of the Episcopal Church; he has been conducting workshops and seminars and preaching, teaching and providing information and resources to individuals, dioceses and institutions throughout the Church. Father Frew, Interim Convenor of the Interunit Working Group on AIDS at the Episcopal Church Center, has served as a member of the planning committees for the 1989 and 1991 NEAC national AIDS conferences. In early 1990 the Interunit Working Group on AIDS assisted the Joint Commission on AIDS in holding a gathering of representatives of all groups in the Episcopal Church identified as being involved in the Church's response to HIV/AIDS. AIDS has been one of the "Ten Program Priorities" of the Episcopal Church for this triennium.

**c. *"You(th) Ministry in the Age of AIDS"***

The 69th General Convention mandated the preparation and distribution of educational materials concerning the definition, transmission and prevention of HIV/AIDS. *You(th) Ministry in the Age of AIDS* is a four-part resource developed by the Youth Ministries Office of the Episcopal Church Center in cooperation with the Office of AIDS Ministries. Edited by the Reverend Canon V. Gene Robinson, this resource offers sound, practical information and advice from a Christian perspective, and it has been mailed to every congregation and diocesan office and HIV/AIDS commission in the Episcopal Church. Many provinces, dioceses and congregations have availed themselves of the training offered for the implementation of this curriculum and have used it successfully.

**d. National Day of Prayer**

Since 1986 the National Day of Prayer has offered one of the strongest statements of the commitment of the Episcopal Church and its Presiding Bishop to leadership in the religious community's response to the HIV/AIDS pandemic. The 69th General Convention established the second Sunday of October to be observed each year as the National Day of Prayer, although the date may be changed in local areas for specific reasons. This observance has provided ecumenical and interfaith opportunities for mutual witness and efforts toward greater awareness and increased response.

**e. AIDS National Interfaith Network**

The AIDS National Interfaith Network (ANIN) began in the fall of 1988 and has been joined by the Joint Commission on AIDS and several other national and diocesan Episcopal AIDS organizations. The chair of the Joint Commission on AIDS served on the honorary host committee of a major conference in Atlanta in 1989 at which the Presiding Bishop delivered a keynote address.

### f. Local Response to HIV/AIDS

One of the things for which the Church can offer profound thanks in the midst of the HIV/AIDS pandemic is the compassionate response offered by countless individuals: lay and ordained; straight, gay or lesbian; young and old; of all colors and races; those who are HIV seropositive and those who are not; congregations and dioceses; commissions and committees.

The Episcopal Church, initially called to HIV/AIDS ministry by its gay sons and lesbian daughters, has responded across boundaries of sexual orientation and behavior, prejudices and ideologies, to serve and be served in the light of the gospel imperative to "seek and serve Christ in all persons."

There is no way a report like this can begin to list all of the individuals and ministries responding to this challenge in Christ's Name. We can only say, "Thanks be to God."

The Joint Commission on AIDS has met with individuals who have lost over forty friends and associates to AIDS. It has encountered Christian communities that have found new energy in responding to the HIV/AIDS pandemic, and in churches which are filled on Sunday morning with people who have come to be part of a response seldom found elsewhere in our world. HIV/AIDS ministry is an extraordinary kind of evangelism: an evangelism that requires apostolic commitment of those who participate in it; an evangelism in which the Gospel shines through the fears and prejudices of a world that has yet to experience what it so desperately needs. HIV/AIDS presents an enormous challenge to the Church to be the compassionate community it claims to be. It is a powerful test of the integrity of the faith community. We give thanks for those who have heard and seen, and for those who will hear and see as the Church continues to rise to this challenge by the grace of God.

## II. 1991-1994 How shall the Episcopal Church respond to HIV/AIDS in the forthcoming triennium?

The Episcopal Church is an acknowledged leader in the response of the international faith community to the HIV/AIDS pandemic. It is the opinion of the Joint Commission on AIDS that the following factors have contributed significantly to this:

- (1). the traditional liberality of the Episcopal Church in taking seriously the Gospel call to honor the integrity of all people by seeking to minister to those most marginalized in the world;
- (2). the specific, clear and committed leadership of Presiding Bishop Browning;
- (3). the work of the Joint Commission on AIDS and the high profile it gives to the commitment of the Episcopal Church to HIV/AIDS ministry;
- (4). effective and creative leadership from the Office of HIV/AIDS Ministries at the Episcopal Church Center;
- (5). the energy and dedication of national grass roots organizations in the Episcopal Church: specifically NEAC, UBEAT and Integrity, and of individual, parochial and diocesan efforts across the Church. Specific note should be made of the contribution of the Bishop and Diocese of California.

The public's attention span concerning HIV/AIDS seems to be reaching its limit at just the point in time when experts predict a quantum leap in the epidemic's proportions, a leap related to the intrusion of the disease into the mainstream community. At

a time when people are beginning to relax about this dread disease, we have reached a point where we must seriously increase our attention to it. The Episcopal Church has led in this and has a moral imperative to continue to do so.

### C. FINANCIAL REPORT

	1989	1990	1991
Income	\$ 7,333.00	\$13,920.00	*\$15,620.00
Expenses	\$10,123.40	\$11,953.50	

\*Budgeted

### D. RESOLUTIONS OF THE COMMISSION

#### Resolution #A001

Continuation of the Joint Commission on AIDS

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That Canon I.1.2(o) be amended**
- 2 **by striking the first sentence of (1) and by substituting the following:**
- 3 *(1) A Joint Commission on HIV/AIDS consisting of 1 Bishop, 2 3 Presbyters or*
- 4 *Deacons and 3 5 Lay Persons, with at least one third of the members to be*
- 5 *Persons Living With AIDS or persons who have tested HIV positive, and at least*
- 6 *one third of the members to be representative of those communities most affected*
- 7 *by HIV/AIDS: specifically homosexual, African-American, and Hispanic people.*

#### EXPLANATION

In order to coordinate the efforts of the Episcopal Church Center, diocesan agencies and programs and grass roots responses throughout the Episcopal Church, and to maintain the Episcopal Church's national and international leadership in responding to the HIV/AIDS pandemic, organizational commitment at the level of a General Convention mandated and supported Joint Commission is necessary.

#### Resolution #A002

Affirmation of Ministries

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That this 70th General Convention**
- 2 **encourage the Total Ministry Task Force of the Office of Ministry Development, and**
- 3 **the Office of Evangelism to identify, affirm, encourage and publicize HIV/AIDS**
- 4 **ministries: particularly those initiated and sustained by gay and lesbian people and**
- 5 **people of color, as a significant segment of the total ministry and evangelism of this**
- 6 **church; and be it further**
- 7 *Resolved*, **That this General Convention recognize the efforts of Episcopal Life in in-**
- 8 **forming the Church of these ministries.**

#### EXPLANATION

The General Convention is requested to recognize the value of HIV/AIDS ministries and encourage their integration with other priorities of the Episcopal Church.

## THE BLUE BOOK

---

### Resolution #A003

Discrimination on the Basis of HIV/AIDS: Church Action and Advocacy

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That this 70th General Convention**  
2 **continue to endorse the Executive Council resolution of November 1987 prohibiting**  
3 **discrimination on the basis of AIDS, ARC or HIV infection, recognize those dioceses,**  
4 **congregations, schools and other church-related organizations that have adopted a**  
5 **similar policy, and encourage every remaining diocese, congregation, school and church-**  
6 **related organization to adopt such a policy no later than December 15, 1992, and call**  
7 **on every diocese in this Church to establish an HIV/AIDS task force to advocate for**  
8 **all affected by HIV/AIDS.**

#### EXPLANATION

The General Convention is requested to mandate action taken by the Executive Council in this matter and continue to encourage church-wide cooperation.

### Resolution #A004

HIV/AIDS: Theological Resources and Models for Adult Education

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That this 70th General Convention**  
2 **authorize the development of diocesan and congregation-based programs for adults,**  
3 **utilizing theological education and reflection on the HIV/AIDS pandemic: such models**  
4 **of theological reflection to be based upon personal experience, to be sensitive to cultural**  
5 **and sexual diversity, and to incorporate the engagement of scripture, tradition and cur-**  
6 **rent events; and urge the incorporation of such programs and models in all dioceses,**  
7 **congregations and other church-related organizations beginning no later than January,**  
8 **1993; and be it further**  
9 ***Resolved*, That the sum of \$50,000 be appropriated as seed money for the preparation**  
10 **of such models by the Episcopal Church Center staff, or by the Interunit Working**  
11 **Group on AIDS.**

#### EXPLANATION

HIV/AIDS education is as important for adults as it is for young people and must be sensitive to the nuances of cultural diversity in order to make such education effective for all members of the Episcopal Church.

### Resolution #A005

Multi-cultural HIV/AIDS Educational Resources for Youth

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That this 70th General Convention**  
2 **instruct this Church to begin culturally sensitive dialogues with and among youth on**  
3 **the HIV/AIDS pandemic as a new paradigm for Christian social awareness and response,**  
4 **especially as it relates to sexual experimentation and exploration of sexual orienta-**  
5 **tion, and to behaviors associated with drug and alcohol use; and be it further**  
6 ***Resolved*, That the Interunit Working Group on AIDS be directed to facilitate the**  
7 **preparation of materials in English, Spanish, and in other languages as may be necessary,**  
8 **beginning no later than January, 1993; and be it further**  
9 ***Resolved*, That \$75,000 be provided for preparation and distribution of these resources**  
10 **among the dioceses, congregations, schools, institutions and other church-related**  
11 **organizations.**

## EXPLANATION

Young people remain at great risk of both receiving and transmitting the Human Immunodeficiency Virus through experimentation with chemical substances and unsafe sex. The Church must continue to provide guidelines and factual information for all of our youth about this disease, as well as about human behavior and decision-making.

**Resolution #A006**

HIV/AIDS: Encouragement to National Council of Churches (NCCC), Anglican Consultative Council (ACC), and World Council of Churches (WCC)

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That this 70th General Convention**  
2 **encourage the National Council of the Churches of Christ (NCCC), the Anglican Con-**  
3 **sultative Council (ACC), the World Council of Churches (WCC), and all other**  
4 **ecumenical and international bodies to which the Episcopal Church belongs, to open-**  
5 **ly address the HIV/AIDS pandemic and the Church's response to it, and to develop**  
6 **and fund nonjudgmental educational and care-giving programs, to witness to national**  
7 **and international agencies, and facilitate the sharing of information and resources and**  
8 **the implementation of a compassionate response to Persons Living With AIDS; and**  
9 **be it further**
- 10 *Resolved*, **That copies of all resolutions on HIV/AIDS passed by the 70th General Con-**  
11 **vention be forwarded to the National Council of Churches (NCCC), the Anglican Con-**  
12 **sultative Council (ACC), and the World Council of Churches (WCC).**

## EXPLANATION

The Episcopal Church has exercised appreciated leadership nationally and internationally in the Church's response to the HIV/AIDS pandemic and should continue to do so.

**Resolution #A007**

HIV/AIDS: "Ten Principles for the Workplace"

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That this 70th General Convention**  
2 **adopt the following "Ten Principles for the Workplace" as the standard by which it**  
3 **will function in relationship to people with HIV/AIDS in the workplace:**
- 4 (1) **People with HIV/AIDS are entitled to the same rights and opportunities as**  
5 **people with other serious or life-threatening illnesses;**
- 6 (2) **Employment policies must, at a minimum, comply with federal, state and local**  
7 **laws and regulations;**
- 8 (3) **Employment policies should be based on the scientific and epidemiological**  
9 **evidence that people with HIV/AIDS do not pose a risk of transmission of**  
10 **the virus to coworkers through ordinary workplace contact;**
- 11 (4) **The highest levels of management and union leadership should unequivocal-**  
12 **ly endorse nondiscriminatory employment policies and educational programs**  
13 **about HIV/AIDS;**
- 14 (5) **Employers and unions should communicate their support of these policies to**  
15 **workers in simple, clear and unambiguous terms;**

- 16 (6) Employers should provide employees with sensitive, accurate and up-to-date  
17 education about risk reduction in their personal lives;
- 18 (7) Employers have a duty to protect the confidentiality of employees' medical  
19 information;
- 20 (8) To prevent work disruption and rejection by coworkers of an employee with  
21 HIV/AIDS, employers and unions should undertake education for all employees  
22 before such an incident occurs and is needed thereafter;
- 23 (9) Employers should not require HIV screening as part of general pre-employment  
24 or workplace physical examinations;
- 25 (10) In those special occupational settings where there may be a potential risk of  
26 exposure to HIV (for example, health care, where workers may be exposed  
27 to blood or blood products), employers should provide specific ongoing educa-  
28 tion and training, as well as the necessary equipment, to reinforce appropriate  
29 infection control procedures and ensure that they are implemented; and be  
30 it further  
31
- 32 *Resolved*, That this General Convention ask every diocese, congregation, school and  
33 church-related organization to review and discuss these "Ten Principles for the  
34 Workplace" and adopt them as the standard for their organization, and to complete  
35 their deliberation by December 15, 1992; and be it further
- 36 *Resolved*, That Episcopalians throughout the Church be asked to share these Ten Prin-  
37 ciples with the management at their workplace and urge their adoption.

### EXPLANATION

As we enter the Decade of Evangelism, the Joint Commission on AIDS wants this Church to recognize that the decade will also be an HIV/AIDS decade. Evangelism within that context includes taking our standard for an appropriate and loving response to people with HIV/AIDS beyond our own setting and into the workplace. This resolution asks us to reaffirm our position as Episcopalians by formal adoption of these Ten Principles, to initiate dialogue on the parish level regarding these principles, and to take our position out into a world still fearful about HIV/AIDS. These Ten Principles build upon the non-discrimination policy which the 1988 General Convention passed. We believe that they reflect the intent of those policies and offer practical guidelines for dioceses, parishes and workplace settings everywhere. Written by the Citizens Commission on AIDS for New York City and Northern New Jersey, the Ten Principles have been adopted by over 370 companies, organizations and unions.

### Resolution #A008

HIV/AIDS Antidiscrimination: Public Policy

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That this 70th General Convention  
2 urge the baptized of this Church to speak publicly in opposition to local, state and  
3 national legislation that discriminates against those who are HIV positive, and specifical-  
4 ly to oppose laws which inhibit employment, housing, education and accessibility to  
5 insurance, and every law which would violate the privacy and civil rights of Persons  
6 Living With HIV/AIDS, and be it further

- 7 *Resolved, That this Church encourage, at every level of society, increased access to*  
8 **HIV/AIDS services among marginalized communities, especially communities of gay**  
9 **and lesbian people, people of color, homeless people, drug and alcohol abusers, and**  
10 **those in prison; and be it further**
- 11 *Resolved, That the HIV/AIDS Ministry Office of the Episcopal Church Center and*  
12 **the Washington Office of the Episcopal Church, in conjunction with the Interunit Work-**  
13 **ing Group on AIDS and the Public Policy Network, prepare antidiscriminatory infor-**  
14 **mation and resources for publication in *Episcopal Life* and distribution through the**  
14 **dioceses to all households of the Church.**

#### EXPLANATION

The Episcopal Church is recognized as being a force within society for inclusiveness and compassion, and it needs to be vigilant in opposing all forms of discrimination.

#### Resolution #A009

HIV/AIDS: Early Intervention and Anonymous Testing

- 1 *Resolved, the House of \_\_\_\_\_ concurring, That this 70th General Convention*  
2 **affirm and encourage early intervention and anonymous testing, counseling and medical**  
3 **treatment for the Human Immunodeficiency Virus (HIV).**

#### EXPLANATION

Recent medical developments have made early intervention important, and the testing for seropositivity must be done anonymously rather than "confidentially" in order to protect the integrity and rights of those tested whether or not they test positively.

#### Resolution #A010

Comprehensive Health Care

- 1 *Resolved, the House of \_\_\_\_\_ concurring, That this 70th General Convention*  
2 **assert the right of all individuals to medically necessary health care, including long-**  
3 **term services; and be it further**
- 4 *Resolved, That the Episcopal Church be encouraged at all levels to advocate for legisla-*  
5 **tion for comprehensive medical benefits to include diagnostic tests, primary and ter-**  
6 **tiary care for acute and chronic conditions, rehabilitation care, long-term care, men-**  
7 **tal health services, dental care and prescription drugs; special attention should be given**  
8 **to the needs of individuals with limited self-care capabilities; and be it further**
- 9 *Resolved, That the Washington Office of the Episcopal Church, the Public Policy Net-*  
10 **work, the Office of Social and Specialized Ministries, and other appropriate agencies**  
11 **at the Episcopal Church Center facilitate the implementation of this resolution at the**  
12 **federal level.**

#### EXPLANATION

It is the recommendation of the Joint Commission on AIDS that the following principles be the foundation of this Church's position on Comprehensive Health Care:

1. The health and well-being of individuals is directly related to their ability to obtain necessary medical care and health-related support services for emergency, chronic and long-term conditions, and equal access should be guaranteed regardless of race, economic or employment status and be extended to those who are incarcerated.

2. The integration of long-term care services with comprehensive health coverage is cost effective, protects persons with disabilities from being impoverished, especially by the cost of nursing facility care, and allows maximum independence for those who can remain safely at home.

3. The lack of access to health care results in unnecessary pain and suffering and leads to overuse of expensive emergency facilities.

4. All persons, including children, low income working persons, unemployed, underemployed, uninsured and underinsured persons, and persons with physical or mental disabilities and chronic conditions should have access to health care, including long term care, regardless of thier ability to pay.

5. Every person has the right to choose limits of medical care and to decide upon the extent of technological intervention which he or she may desire to preserve or prolong his or her own biological life.

**NOTE:** This resolution and explanation is offered from the perspective of the Joint Commission on AIDS to complement similar legislation which may be proposed by the Standing Commission on Health.

### E. GOALS AND OBJECTIVES FOR THE NEXT TRIENNIUM

Although discouragement borders on despair at the lack of a cure or a means of immunization after a decade of intensive medical research, we must take heart in knowing that the world has known of the existence of this disease for just ten years. Leaders in the field of scientific medical research anticipate a breakthrough in this decade. Until then, however, there is no cure or means of immunization. As long as the world refuses to deal forthrightly and openly with matters of sexuality, the opportunities for lifesaving education will be crippled. As long as those who abuse drugs are more often treated primarily as criminals rather than as seriously ill persons in need of healing, their self-destructive practices will be driven from the light of reason, hope and care. More than most other religious institutions in our culture, the Episcopal Church has demonstrated a willingness to reach out to people on the margins—people who, though they represent many different lifestyles are with all of us equally the children of God and the sisters and brothers of our Lord Jesus Christ. In the forthcoming triennium the Joint Commission on AIDS must continue to do what it has done in the last triennium, following through on the legislation of the 70th General Convention and preparing new initiatives for the 71st. We need to keep up the momentum in the Episcopal Church and in society by focusing attention on HIV/AIDS and coordinating responses in the Church and in the world. We need to advocate for, and continue to bear high profile witness to, sustained ministry rooted in the faith that God reigns and that God's will for all is healing and wholeness. We must continue to do this with every bit of the energy at our disposal in Christ's Name and power.

### F. PROPOSED BUDGET FOR THE TRIENNIUM

The following figures anticipate two full meetings of the commission in each of the calendar years 1992 and 1993 and one full meeting in 1994. Meetings have been figured with an average attendance of seven people, and a 5% inflation factor has been added each year. Additional expenses (e.g., subcommittee meetings, organizational member-

ship fees for the Episcopal Church in national organizations, consultants, etc.) have been figured at the rate of \$2000 per full year.

<i>1992</i>	<i>1993</i>	<i>1994</i>	<i>Total</i>
\$13,760	\$13,788	\$7,188	\$41,336

**G. PROPOSED RESOLUTION FOR BUDGET APPROPRIATION**

**Resolution #A011**

*Resolved*, the House of \_\_\_\_\_ concurring, **That there be appropriated from the Assessment Budget of General Convention the sum of \$41,344 for the triennium for expenses of the Joint Commission on HIV/AIDS**

## The Board of the Archives of the Episcopal Church

### CONTENTS

- A. Membership
- B. Summary of the Board's work
- C. Financial Report
- D. Objectives and Goals for the Next Triennium
- E. Proposed Budget for the Coming Triennium
- F. Proposed Resolution for Budget Appropriation
- G. Appendix - Report of the Archivist

### A. MEMBERSHIP

The Rt. Rev. Scott Field Bailey, *Chair*, San Antonio, TX (1991)  
The Rt. Rev. Duncan M. Gray, *Vice-Chair*, Jackson, MS (1991)  
The Rt. Rev. James H. Ottley, Balboa, Panama (1994)  
The Rev. Donald N. Hungerford, *Treasurer*, Odessa, TX (1994)  
The Rev. Frank E. Sugeno, Austin, TX (1991)  
The Rev. J. Robert Wright, New York, NY (1991)  
Dr. David B. Gracy, Austin, TX (1991)  
Mrs. Frances Swinford Barr, Lexington, KY (1994)  
Mrs. Barbara Smith, Anchorage, AK (1991)  
The Very Rev. Durstan McDonald, Austin, TX (ex-officio)  
Dr. V. Nelle Bellamy, Archivist, Austin, TX (ex-officio)  
Mrs. May D. Lofgreen, Staff Person, Austin, TX (\*\*)

\*\*No Vote

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

The board met twice in the past triennium. The meetings were held at the Archives in Austin, Texas. The practice and procedures of the Archives of the Episcopal Church were reviewed by the board, the criterion being the guidelines and directions given by Title I, Canon 5.

The board would express its deep appreciation for and approval of the leadership given the Archives by the Archivist, Dr. Nelle Bellamy, and the competent staff she has assembled.

During the past triennium a computer catalog of the Archives has been instituted which when fully operable will make the records of the life and mission of the Episcopal Church more accessible.

With the strong support of Mrs. Nicholas T. Cooke, Senior Executive for Mission Support and Treasurer, the Archives has been able to acquire equipment and salaries for staff personnel more commensurate with an efficient and productive archives.

With the announcement of Dr. Bellamy's retirement on August 1, 1992, the Board has developed a statement describing the qualifications and profile for a new Archivist to be in place by June 1, 1992. The Search Committee for the new Archivist is composed

of the Rt. Rev. Duncan M. Gray, Chairman, the Very Rev. Durstan R. McDonald, Dr. David B. Gracy, and the Rev. Dr. J. Robert Wright.

### C. FINANCIAL REPORT

<i>Income</i>	<i>1989</i>	<i>1990</i>	<i>1991 (Projected)</i>	<i>Total (Projected)</i>
Appropriated by				
General Convention	\$192,282	\$200,872	\$222,402	\$615,556
Program Development	<u>32,600</u>	<u>32,600</u>	<u>32,600</u>	<u>97,800</u>
	\$224,882	\$233,472	\$255,002	\$713,356
<i>Expenses</i>				
Salaries *	\$ 71,290			\$ 71,290
Employee Benefits *	12,849			12,849
FICA *	5,354			5,354
Rent **	18,000	\$ 19,000	\$ 20,000	57,000
Operating Expenses	20,010	22,480	18,643	61,133
Archivist Travel				
and Expenses	6,039	3,519	7,000	16,558
Microfilming	4,112	2,161	5,000	11,273
Records Management	<u>5,609</u>	<u>788</u>	<u>3,500</u>	<u>9,897</u>
	\$143,263	\$ 47,948	\$ 54,143	\$245,354

\*On July 1, 1989, the salaries and benefits of the Archives staff were transferred to the Episcopal Church Center's Human Resources Office for payroll and appropriate benefits. At the same time, the approved triennium budget for the Archives was reduced to compensate for the change. Only funds for the operating expenses, archivist travel, microfilming and records management continue in order to insure local direct payment.

\*\*The Archives continues to pay its portion of the rising expenses for space on the campus of the Episcopal Theological Seminary of the Southwest.

### D. GOALS AND OBJECTIVES FOR THE COMING TRIENNium

The purpose of the board is to set policy for the Archives, to elect the Archivist of the Episcopal Church, and to set forth the terms and conditions with regard to the work of the Archivist.

Two major objectives of the purpose for the triennium 1992-94 will be:

- (1) to select the new canonical Archivist;
- (2) to oversee the computerization of the Archives and the employment of a professional staff.

## THE BLUE BOOK

---

### E. PROPOSED BUDGET FOR THE COMING TRIENNIUM

Triennium Budget I (Paid from the Human Resources Office of Mission Support)

<i>Salaries and Benefits:</i>	<i>1992</i>	<i>1993</i>	<i>1994</i>	<i>Total</i>
Canonical Archivist*	\$ 54,281	\$ 41,054	\$ 41,054	\$136,389
Administrative Deputy	34,000	34,000	34,000	102,000
Reference Librarian/Archivist	25,900	25,900	25,900	77,700
Computer Librarian/Archivist	25,900	25,900	25,900	77,700
Microfilmer/Secretary	20,000	20,000	20,000	60,000
Payroll Taxes	15,062	14,704	15,430	45,196
Provision for Salaries		8,752	9,190	17,942
Retirement for the Canonical Archivist**	5,542			5,542
Staff Retirement***	6,842	7,184	7,542	21,568
Disability****	2,300	2,400	2,500	7,200
Health/Life Insurance	13,400	14,600	16,200	44,200
	<u>\$231,427</u>	<u>\$222,694</u>	<u>\$225,916</u>	<u>\$680,037</u>

\* Salary for two Archivists, each for seven months

\*\* Retiring Archivist plan for seven months

\*\*\* Present staff grandfathered pension plan, the new hires on Church Center Plan

\*\*\*\* Disability and Health/Life Insurance through the Episcopal Theological Seminary of the Southwest Group Plan with Church Life Insurance. It remains so because of Texas coverage.

Triennium Budget II (Funds transferred for local operating expenses)

<i>Operating:</i>	<i>1992</i>	<i>1993</i>	<i>1994</i>	<i>Total</i>
Acquisitions	\$ 600	\$ 600	\$ 600	\$ 1,800
Audit	1,100	1,250	1,400	3,750
Auditron	200	200	200	600
Insurance Coverage	2,750	2,750	2,750	8,250
Maintenance Contracts	2,400	2,400	2,400	7,200
Miscellaneous	500	500	500	1,500
Part-time Custodian	1,800	1,900	2,000	5,700
Payroll Taxes	145	155	165	465
Postage	1,000	1,000	1,000	3,000
Rent/Utilities	21,000	22,000	23,000	66,000
Safe/Storage	1,100	1,100	1,100	3,300
Supplies	3,500	3,750	3,900	11,150
Telephone	3,200	3,320	3,440	9,960
Archivist Travel	5,835	5,500	6,000	17,335
Professional Expenses	2,330	2,000	2,000	6,330
Inter City	600	660	720	1,980
Microfilming	5,000	5,000	5,000	15,000
	<u>\$ 53,060</u>	<u>\$ 54,085</u>	<u>\$ 56,175</u>	<u>\$163,320</u>

*Requested for Board Meetings*

Board Meeting	\$ 7,960		\$ 7,960	\$ 15,920
Executive Committee Meeting	<u>2,535</u>	<u>2,535</u>		<u>5,070</u>
	<u>\$ 10,495</u>	<u>\$ 2,535</u>	<u>\$ 7,960</u>	<u>\$ 20,990</u>

## F. PROPOSED RESOLUTION FOR BUDGET APPROPRIATIONS

### Resolution #A012

*Resolved*, the House of \_\_\_\_\_ concurring, and in accordance with Title 1, Canon 5, Section 4, **That the 70th General Convention appropriate \$680,037 for salaries and benefits for the Staff of the Archives of the Episcopal Church for the triennium 1992-1994; the division of these funds between the General Convention Budget and the Program Development Budget shall be determined by the Joint Standing Committee on Program, Budget and Finance; and be it further**

*Resolved*, in accordance with Title 1, Canon 5, Section 4, **That the 70th General Convention appropriate \$163,320 for the operating expenses of the Archives of the Episcopal Church for the triennium 1992-1994; the division of these funds between the General Convention Budget and the Program Development Budget shall be determined by the Joint Standing Committee on Program, Budget and Finance; and be it further**

*Resolved*, **That there be appropriated from the General Convention Budget \$20,990 for meetings of the Board of the Archives of the Episcopal Church for the triennium 1992-1994.**

## G. APPENDIX - REPORT OF THE ARCHIVIST

Archivist's Report  
to  
The 70th General Convention  
July 1991

### I. Staff and Building

The Archives staff at the beginning of January 1991 consists of six full-time members. They are:

- Canonical Archivist - V. Nelle Bellamy, Ph.D.
- Administrative Deputy - May D. Lofgreen
- Processing Archivist - Leslie C. Gronberg
- Reference Librarian/Archivist - T. Matthew DeWaelsche
- Computer Librarian/Archivist - Donald W. Firsching
- Microfilmer/Typist - Sylvia J. Baker

Mrs. Elinor Hearn, who has been responsible for reference work, cataloging and the processing of records, retired December 30, 1990. She has been with the Archives for twenty years. She will be fondly remembered by the many researchers for her assistance and for her seemingly endless patience in locating records for their projects. We wish her Godspeed as she retires to Minneapolis to be near her family.

The staff is a professional one with archival, library, historical, business and computer skills. We are beginning a computer catalogue and have hired a person to develop this project.

The Archives occupies the second floor of the library of the Episcopal Theological Seminary of the Southwest; this is about 8,000 square feet. In 1990 we paid \$19,000 to the Seminary for rent and utilities. Basically, we are a guest of the Seminary; through the years the Seminary has thus contributed generously to the Archival Program of the Episcopal Church.

Space is a problem for the Archives and the Seminary, with each of the parties requiring additional areas. The Archives is discussing with the national church offices ways to make optimum use of the 8,000 square feet allotted to it.

### II. Statistics for June 1987, through September 1990

#### A. Researchers

The staff has answered 594 mail research requests and referred 287 requests to other repositories. One hundred twenty-eight researchers used the records; 79 were engaged in small research projects and 49 in more substantial ones. These researchers included university and college faculty, graduate students, as well as other students and persons with private projects; a small number were from outside the continental United States. The staff has furnished research for the offices of the Executive Council and the General Convention.

#### B. Use of Records

Statistics of materials used by researchers are: 759 books and pamphlets, 28 boxes of pamphlets, 779 volumes or boxes of periodicals or series, 133 biographical files and private papers/manuscripts boxes, 1,832 Diocesan Journals, 1,924 Record Group boxes and 81 of photos or audiovisual materials.

### III. Accessions Received and Processed

#### A. Accessions Received

Sixty-seven file drawer-size transfer cases were received from the Church Center in May 1988. Seventy-four transfer cases and two cartons were received in October 1989 and additional records in 1990. In addition to the major shipments, other records have been deposited from the office in the Church Center. Among the records received are those of the Presiding Bishop, the House of Deputies, the House of Bishops, the officers of the Executive Council and committees, commissions, boards and agencies of the General Convention.

The Archives has also received books, pamphlets, periodicals, private papers, and archives of organizations related to the Church. All items received are recorded in an accessions ledger.

#### B. Accessions Processed

Thirty-four Record Groups have been appraised, arranged and cataloged.

### IV. Projects

#### A. Funded by the General Convention

##### 1. Microfilming of official records of the Episcopal Church

The General Convention provides funds for filming its official records. This is a security measure with a negative placed in another repository. The following Domestic and Foreign Missionary Society Records have been filmed since May, 1987:

Domestic and Foreign Missionary Society (DFMS): China Records, 1835-1951  
DFMS: Brazil Records, 1854-1961  
DFMS: Cuba Records, 1874-1962

DFMS: Greece, Constantinople and Crete Records, 1826-1909  
 DFMS: India Records, 1873-1952  
 DFMS: Palestine Records, 1868-1890  
 DFMS: Puerto Rico Records, 1870-1952  
 DFMS: Virgin Islands Records, 1917-1950  
 DFMS: General Historical Records, (Missions Office), 1899-1965  
 DFMS: Letter books and Letter-press Books, 1820-1911  
 DFMS: Executive Committee, 1821-1835  
 DFMS: Domestic Committee and Foreign Committee. Secretary: General Agent's and Treasurer's Papers, 1835-1885  
 DFMS: General Secretary and Treasurer, 1885-1919  
 DFMS: General Convention Special Program, 1965-1974  
 DFMS: American Churches in Europe and Miscellaneous Missions: Hong Kong, Jerusalem, Portugal and Caribbean Islands, 1871-1952  
 DFMS: World Mission, United Thank Offering Grants, 1970-1980  
 DFMS: Proceedings and Reports 1820-1918  
 DFMS: National Mission in Church and Society. Human Needs Grants, 1980-1982

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

This program insures that records of administrative, legal, canonical and historical value are preserved.

B. Not Funded by the General Convention

1. The China Oral History Project

This project has been funded from private sources under the direction of a steering committee. Over fifty former China missionaries have been interviewed (most of the list is found in the 1988 report to General Convention). This project should be completed within the next two years.

2. Microfilming of Lambeth Conferences Proceedings

This project has been completed from 1867 through 1988 with the exception of the 1958 records, which should be filmed within the next year. The originals are in the Lambeth Palace Library and the Anglican Consultative Council offices. A loan copy of the film is available to Primates of the Anglican Communion through the Archives of the Episcopal Church. Funds from the Cameron Fund made this filming possible.

3. Records of the Anglican Consultative Council

The appraisal of these records has begun but is not moving forward due to lack of funds and staff. Filming of over 200 boxes of records would be too costly; therefore, appraisal is necessary. Again, monies from the Cameron Fund have made possible the beginning of this project.

V. Goals for the Triennium, 1992-1994

A. The most important goal for the Archives at this time is the preparation of a Computer Catalog for the holdings in the Archives. Eventually this catalog will be available on the Episcopal Church Network.

## THE BLUE BOOK

---

B. Microfilming of the records of the Episcopal Church will continue and security copies will be deposited in a vault in Austin.

C. Review of the policies for Records Management and Appraisal in order to insure that appropriate records of administrative, legal, canonical and historical value are preserved is a never-ending task for an archives staff. Our staff will be involved in strengthening these policies.

D. The Archivist will encourage the sharing of information among the archivists of the Provinces of the Anglican Communion. Already there are close ties among the archivists of the Anglican Communion in Canada, the Church of England and the Episcopal Church in the United States.

Respectfully submitted,

V. Nelle Bellamy, Ph.D.  
Archivist

January, 1991

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

The Rt. Rev. Robert Appleyard, *Chairman*  
Mr. William H. Chisholm, *Vice-Chairman*  
The Rev. Charles N. Fulton III, *President*  
The Rev. Patrick J. Holtkamp, *Vice-President*  
Ms. Gayllis Ward, *Treasurer*  
Mr. Stanley I. Garnett, *Secretary*

## TRUSTEES

The Rt. Rev. Robert Appleyard  
Mr. William M. Barnum  
Mr. W. Richard Bingham  
The Rt. Rev. Edward C. Chalfant  
Mr. William H. Chisholm  
Mr. Robert E. Duke  
Mr. Melvin W. Ellis  
The Rev. Charles N. Fulton III  
Mr. Alfred B. Hastings  
Mr. John A. Kley  
Mr. Lawrence M. Knapp  
Mr. Kurt Landberg  
The Rev. Robert F. McGregor  
The Rev. Richard Petranek  
Robert C. Royce, Esq.  
Mr. William F. Russell  
Mrs. Marnie Dawson Truitt  
Ms. Gayllis Ward  
The Rev. Ralph R. Warren, Jr.  
Mr. Norris Whiteside

## SUMMARY OF THE COMMISSION'S WORK

The Board of Trustees meets four times a year to support and oversee the Fund and its work. In the last triennium, more than 1000 congregations have been helped with consultation and other resources in the areas of planning, designing, and financing building projects. Forty-one diocesan workshops have been presented; 130 loans were made to dioceses for parochial building projects totalling \$7,778,350, compared to \$4,991,600 in the previous triennium.

## GOALS AND OBJECTIVES

The Episcopal Church Building Fund is chartered to plan and provide by loans for the erection, purchase, improvement, or repair of churches, rectories, and parochial buildings of the Episcopal Church.

## **THE BLUE BOOK**

---

Our goals and objectives for the next triennium are:

**I. CONSULTING:**

To be the recognized resource for projects involving church sites and buildings within the Episcopal Church with particular attention to worship environment, education and program space.

**II. FINANCIAL RESOURCE:**

To be an additional source where a diocese and a congregation may borrow funds for a congregational building project.

**III. FUNDING:**

To double the ECBF permanent loan fund.

# The Standing Commission on Constitution and Canons

## MEMBERSHIP

The Rt. Rev. Walter D. Dennis, Jr. *Chair*, New York (1994)  
 The Rt. Rev. C. Brinkley Morton, San Diego (1994)  
 The Rt. Rev. C. Charles Vaché, Southern Virginia (1991)  
 The Rev. Rachelle Birnbaum, New York (1991)  
 The Rev. David W. Robinson, New Hampshire (1994)  
 The Rev. Canon Robert G. Tharp, East Tennessee (1994)  
 David Booth Beers, Esq., Washington (1991)  
 Maria B. Campbell, Esq., Alabama (1994)  
 Mary Lou Crowley, Esq. *Treasurer*, Central New York (1991)  
 Burnis H. Davison II, Esq., *Secretary*, Iowa (1994)  
 John A. Lockwood, Esq., Hawaii (1991)  
 Robert C. Royce, Esq., *Vice-Chair*, Long Island (1994)  
 and:  
 Fred C. Scribner, Jr., Esq. *Consultant*, Maine  
 Sarah G. McCrory, Esq., *Consulant*, Upper South Carolina

(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 Miami Beach, Florida, in April, 1989; in Garden City, New York, in April, 1990; and in San Diego, California, in November/December, 1990. At its organizational meeting the commission elected officers and addressed referrals from the General Convention. In subsequent meetings additional referrals were reviewed and appropriate actions taken.

To insure sexually inclusive language and consonance with the body of the Constitution and Canons, the commission remains in liaison with the Council for the Development of Ministry related to Title III Canons. The commission continues to review Title I, II, IV and V Canons. Current annotations of *White and Dykman* have been published.

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

## FINANCIAL REPORT

	1989	1990	1991
<i>Income</i> through February 1, 1991			
From General Convention	\$8,102.89	\$19,943.91	\$35,911.00*
From White and Dykman Funds	\$2,535.00		\$ 7,511.00*
<i>Expenses</i>			
Meetings	\$7,612.74	\$19,306.91	\$ 0.00
Printing, mailing, etc.	\$3,325.10	\$ 637.00	\$ 0.00

\*Budgeted

RESOLUTIONS OF THE COMMISSION

AMENDMENTS TO THE CONSTITUTION, SECOND READING

(The following amendment is proposed to ease any future editorial problems presented.)

**Resolution #A013**

*Resolved*, the House of \_\_\_\_\_ concurring, **That Article XII of the Constitution is hereby amended by adding a second paragraph to read 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.*

(A025, 1988 Journal, pg 217)

(The following amendment was first proposed in the House of Bishops.)

**Resolution #A014**

*Resolved*, the House of \_\_\_\_\_ concurring, **That Article, I, Section 2 of the Constitution is hereby 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.*

(A170, 1988 Journal, pg 706)

[The next following sixteen amendments, on final reading, deal with sexually inclusive language as directed in referral from the 1985 (Anaheim) General Convention. The amendments were approved on first reading at the 1988 (Detroit) General Convention.]

**Resolution #A015<sup>1</sup>**

*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.\*\*\*

(A009, 1988 Journal, pg 215)

---

<sup>1</sup>In view of the next previous amendment as proposed by the House of Bishops, the commission recommends that this within amendment *not* be adopted.

**Resolution #A016**

*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\*\*\*

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 \*\*\*.

(A010, 1988 Journal, pg 215)

**Resolution #A017**

*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, \*\*\*.

(A011, 1988 Journal, pg 215)

**Resolution #A018**

*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~~ *the attainment* of thirty years of age; \*\*\*.

(A012a, 1988 Journal, pg 214)

**Resolution #A019**

*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, \*\*\*.

(A013, 1988 Journal, pg 215)

**Resolution #A020**

*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 \*\*\*.

(A014, 1988 Journal, pg 215)

**Resolution #A021**

*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.

(A015, 1988 Journal, pg 215)

**Resolution #A022**

*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 \*\*\*.  
(A016, 1988 Journal, pg 215-16)

**Resolution #A023**

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

*A Bishop exercising who has for at least five years next preceding, exercised jurisdiction as the Ordinary, or as the Bishop Coadjutor, of a Diocese, may be elected as Bishop, Bishop Coadjutor, or Suffragan Bishop, of another Diocese. ~~Provided, that he shall have served not less than five years in his present jurisdiction, and provided always, that before~~ Before acceptance of such election, he shall tender to the House of Bishops his a resignation of jurisdiction in the Diocese in which he the Bishop is then serving, conditioned on the required consents of the Bishops and Standing Committees of the Church to his such election, shall be submitted to the House of Bishops, and also, if he the Bishop be a Bishop Coadjutor, a renunciation of the his right of succession. therein, and such Such resignation, and renunciation of the right of succession in the case of a Bishop Coadjutor, shall be consented to by require the consent of the House of Bishops.*

(A017s, 1988 Journal, pg 214)

**Resolution #A024**

*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.*

(A018, 1988 Journal, pg 216)

**Resolution #A025**

*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 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.*

(A019, 1988 Journal, pg 216)

**Resolution #A026**

*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.

(A020, 1988 Journal, pg 216)

**Resolution #A027**

*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.~~

(A021, 1988 Journal, pg 216)

**Resolution #A028**

*Resolved*, the House of \_\_\_\_\_ concurring, **That Article V, Section 3 is hereby amended to read as follow:**

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

(A022, 1988 Journal, pg 216)

**Resolution #A029**

*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 \*\*\*

(A023, 1988 Journal, pg 216)

**Resolution #A030**

*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 \*\*\*

(A024, 1988 Journal, pg 216-17)

**AMENDMENTS TO CANONS**

(The next amendment is to conform the Canon to the practice in several dioceses.)

**Resolution #A031**

*Resolved*, the House of \_\_\_\_\_ concurring, **That Canon I.7.2 be changed to read as follows:**

## THE BLUE BOOK

---

- 1    Sec. 2. The several Dioceses shall give effect to the foregoing standard business  
2    methods by the enactment of canons appropriate thereto, which canons shall pro-  
3    vide for a finance committee, or a Department of Finance of the Diocese, *or other*  
4    *appropriate diocesan body with such authority.*

(The next amendment refers to the inclusive language revisions present in a separately published document to be specifically identified by the President of the House.)

### Resolution #A032

*Resolved*, the House of \_\_\_\_\_ concurring, **That the whole of Titles I, II, IV and V of the Canons for the Government of the Church be amended to read in the form and language as herein proposed.**

## FURTHER RESOLUTIONS OF THE COMMISSION

(The following resolutions are to provide for the revision and update of Title IV Canons.)

### Resolution #A033

*Resolved*, the House of \_\_\_\_\_ concurring, **That the Standing Commission on Constitution and Canons, in consultation with the Council for the Development of Ministry and such other consultants as it deems appropriate, study and review Title IV of the Canons for report to the 71st General Convention.**

### Resolution #A034

*Resolved*, the House of \_\_\_\_\_ concurring, **That the sum of \$15,000.00 be appropriated for the work of the selected Task Force to study, review and report the status and any recommended revisions of Title IV Canons during the next triennium.**

## COMMISSION ADVISORY

In response to Resolutions C007, C093 and other resolutions of the 69th General Convention, and the language problems experienced therein; and in further consideration of adopted guidelines, the Standing Commission presents the following advisory language for consideration in any definition of the rights and status of members of the Church, noting that such language would be applicable to both lay and clergy members.

—No one shall be denied rights or status in this Church because of race, color, ethnic origin, sex, *or except as otherwise specified by Canon, age or sexual orientation; nor because of physical disability (except to the extent required by a bona fide qualification for the particular office or occupation).*

The commission continues its work on referrals from the General Convention and in review of Titles I, II and V of the Canons. Attention is invited to the Report of the Council for the Development of Ministry related to Title III Canons and the above resolution related to study of Title IV Canons.

## CONSTITUTION AND CANONS

---

### PROPOSED BUDGET FOR 1992-1994

	1992	1993	1994
Meetings	\$11,620.00	\$39,296.00*	\$12,702.00
Supplies, etc.	\$ 400.00	\$ 420.00	\$ 441.00
Total	\$12,020.00	\$39,716.00	\$13,143.00
			\$64,879.00

\*Includes \$15,000 for study of Title IV in Resolution #A034.

### Resolution #A035

**Resolved**, the House of \_\_\_\_\_ concurring, **That the sum of \$64,879.00 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 Vache, Chair, Diocese of Southern Virginia (1991)  
The Rt. Rev. Donald M. Hultstrand, Diocese of Springfield  
The Rt. Rev. Don A. Wimberly, Diocese of Lexington  
The Rev. Margaret Babcock, Diocese of Arizona  
The Rev. James A. Hanisian, Diocese of Southern Ohio  
The Rev. Victor Wei, Diocese of California  
Penny George, Diocese of Minnesota  
Dixie Hutchinson, Diocese of Dallas  
David Kalvelage, Diocese of Milwaukee  
Mary Lou Lavalley, Diocese of Western Massachusetts  
Dr. Larry McNeil, Diocese of Tennessee  
Dr. Dalton Oliver, Diocese of Vermont

### 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 1988 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; 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.

The ongoing activities of the Church Deployment Office continue apace. The current registration of clergy and laity will have reached 13,000 by the time of the General Convention, and personal profiles are being updated at the rate of at least 400 per month. A significant redesign of the personal profile was undertaken to make the correction process easier and to display the information more effectively. (In addition, major revisions were made in the Ministry Code Manual in 1989, and some 10,000 copies have been distributed.) The personal profile is now being printed so that each copy is an original: one copy is sent to the individual, the second is sent to the diocesan bishop's office, and the third is retained by the CDO for the master file.

Searches and listings for new positions totaled just under 2,000 for the triennium. The in-house computer system that was acquired from the Executive Council in 1988 has been programmed and is fully operational. As a result, we have been able to respond to search requests from parishes within 24 hours, as opposed to the two-week time frame when we leased time from the Church Pension Fund. In addition, we are able to send out the Parish Profile with the search responses either at the same time or shortly thereafter, thus helping the diocesan deployment officers to convey appropriate responses to their parishes.

Lay registration has been offered for some 10 years, and the office has attempted to encourage lay professionals employed within the Church to take full advantage of

this opportunity. In addition, we have participated in the working structure of the National Lay Professionals Network and continue to attend their meetings.

Training for diocesan deployment officers has been offered twice a year, and more than 60 clergy and laity have attended these sessions during the triennium. Also, a significant number of clergy groups, often spurred by clergy associations, have been offered "More than Fine Gold" workshops led by one of the authors, the Associate Director of the CDO, the Rev. James G. Wilson.

At its November, 1988, meeting, the Church Deployment Board endorsed the concept of an in-depth study of deployment in the broadest sense. A Deployment Review Committee was appointed to oversee the project and to bring back recommendations to the board for possible consideration and implementation.

A proposal was developed and a number of consultants were approached to accomplish the task. Substantial funding was obtained from the Episcopal Church Foundation and the Lilly Endowment, Inc.

The review was undertaken and included random sampling by questionnaires as well as contact in personal focus groups with 13 dioceses. In addition, special focus groups of women and minorities were scheduled. Upwards of 1,500 responses and direct participation of bishops, clergy and lay professionals, as well as parish search committees, were obtained. The final report of the committee is appended hereto and will be available as a separate report at the 1991 General Convention.

*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.

The acquisition of the McDonnell Douglas Microdata computer has had a major impact on the operations of the office. As previously mentioned, the turnaround time for searches has gone from two weeks to two days. The occasional requests for rush printing of clergy personal profiles can now be accomplished on a weekly basis instead of only monthly. The parish system was successfully migrated from the Church Pension Fund computer as well, and the dramatic decrease in processing time has made it possible to print parish profiles simultaneously with the searches, thus serving the needs of the dioceses and parishes. We continue to publish the monthly Positions Open Bulletin, with a distribution of approximately 1,400 per month.

There are two high-speed printers that are connected to the computer so that several operations can be handled at the same time. A local area network of eight workstations has also been set up.

Demonstrations of the program and personal profiles will be held at the 1991 General Convention.

The next level of technical expertise is being imparted through training of our personnel. Mr. Peter Green and the Rev. James G. Wilson have been trained by McDonnell Douglas instructors to use the operating system in greater depth. Dependence upon the outside software consultants has been reduced significantly, and we are able to create a number of program changes with our staff.

Several upgrades of the computer hardware processing capability have been accomplished with the support of the M.I.S. group. Additional programming will also be required as funding becomes available.

Statistical information for the use of the Church Deployment Board has been prepared and additional reports for planning purposes are envisioned.

*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.

The Church Deployment Board and the Deployment Review Committee have been concerned with relationships of the various offices charged with different aspects of deployment and how the board and office interface with other groups in the Church. The Deployment Review Committee was not only aware of this but specifically looked at other denominations as well to see how they were organized.

Concurrently, other studies have been ongoing through the Council for the Development of Ministry and the Board for Theological Education. It is premature to determine how these reviews will impact upon each other, but each is aware of the interfacing of the components on the other. For example, the BTE has prepared a General Convention resolution affecting deployment; several suggestions from our Deployment Review Committee will be forwarded to the BTE, CDM and the CPF for consideration.

### INTERIM MINISTRY

Several resolutions concerning the definition and use of interim pastors were endorsed by the 1988 General Convention. In furtherance thereof, the board appointed a subcommittee of the board led by board member Dixie Hutchinson. The committee has prepared two booklets, Interim Ministries Books I and II, which are now being distributed throughout the Church. In addition, the Church Deployment Office has been publishing a listing of "Interims Available" which has been distributed monthly to bishops and deployment officers for their use whenever an interim is required during the vacancy search process time.

### OBJECTIVES FOR THE TRIENNIUM 1991 - 1994

*Objective #1.* To oversee the Church Deployment Office and assist it in developing a communication strategy to publicize the many services it offers and the role of the board and its place in the life of the Church.

*Objective #2.* To disseminate the learnings from the Deployment Review, to determine ways to accomplish the objectives which the Deployment Board endorses, and to develop a financial plan to accomplish the goals of the Deployment Board.

*Objective #3.* To work with the Presiding Bishop and the Executive Council, and others as appropriate, to establish a national Executive Office, reporting directly to the Presiding Bishop, for the purpose of administering and directing all functions relating to the development of clergy.

### RESOLUTION ON EXECUTIVE OFFICE

#### Resolution #A036

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That this 70th General Convention,
- 2 pursuant to the report of the Deployment Review Committee, endorse the recommen-
- 3 dation for establishment of an Executive Office for clergy development within the of-
- 4 fice of the Presiding Bishop, and authorize the Board for Church Deployment, the
- 5 Committee for Pastoral Development, and others as necessary, to work with the
- 6 Presiding Bishop and Executive Council to design a structure for the coordination,
- 7 administration, and direction of all functions relating to ordained ministry.

**EXPLANATION**

Currently the various components of the Episcopal Church responsible for aspects of ordained ministry appear to function to some degree in isolation from one another. All of the components of the Church that are concerned with ordained ministry should work together. The research of the Deployment Review Committee indicates all other major denominations have a national executive office to coordinate professional ordained ministry concerns. The creation of this office implies an executive-level position appointed by and responsible to the Presiding Bishop. [Canon I.2.4(c)].

**RESOLUTION ON COMPOSITION OF THE BOARD  
FOR CHURCH DEPLOYMENT**

The Board offers the following amendment to Canon III.31, regarding the composition of the Board for Church Deployment:

**Resolution #A037**

*Resolved*, the House of \_\_\_\_\_ concurring, **That Canon III.31 be amended as follows, effective upon the rising of the 71st General Convention, (1994):**

Sec. 1 (a). There shall be a Board for Church Deployment of the General Convention consisting of 12 members, ~~three~~ *four* of whom shall be Bishops, ~~three~~ *four* of whom shall be Presbyters or Deacons, and ~~six~~ *four* of whom shall be Lay Persons.

**EXPLANATION**

The Deployment Review Committee identified three distinct groups of “users” of deployment services: the bishops (and their dioceses), the clergy, and the parishes. The Board for Church Deployment has concluded that it could better discharge its canonical responsibilities if its membership reflected a more balanced representation of these constituencies. The change would not take effect until the next General Convention to avoid the necessity of having alternative slates of nominees for this Convention.

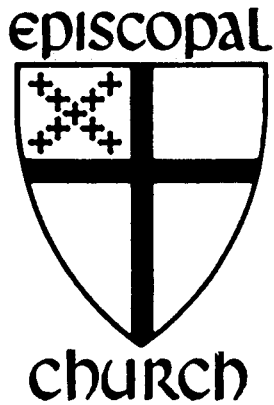
**REQUEST FOR APPROPRIATIONS****Resolution #A038**

*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 1991-1994 for the expenses of the Church Deployment Board.**



# **Deployment**

**The First 20 Years  
And  
Challenges For The Future**



**The Report of the Deployment Review Committee  
to the Board for Church Deployment  
November 12, 1990**

## Background and Development of the Review

The Church Deployment Board of the Episcopal Church has sponsored a study of the manner in which the gifts and talents of its clergy and those lay persons with a vocation in church work are called forth. There are a variety of processes by which individuals within the church are “deployed” for use of their gifts, graces and talents, to accomplish the broad goals and the everyday tasks that bring the church closer to accomplishing its mission: “To restore all people to unity with God and each other in Christ.” (Book of Common Prayer, Catechism, page 855).

In 1988 representatives of the Board of the National Network of Episcopal Clergy Associations approached the Church Deployment Board about concerns relating to present deployment practices in the Episcopal Church. As a result of these and other conversations, the Church Deployment Board appointed a Deployment Review Committee to oversee an evaluation of the total “deployment process” within the Episcopal Church.

Those appointed were: Matthew K. Chew (Arizona), chair, the Right Reverend Edward C. Chalfant (Maine), the Right Reverend Donald M. Hultstrand (Springfield), the Reverend Canon Joel A. Gibson (New York), the Reverend Victor T. Wei (California), the Reverend Doctor Georgia H. Cohen (Michigan), Dixie S. Hutchinson (Dallas), and Doctor Dalton S. Oliver (Vermont). Appreciation is due each of these people for their time and dedication to this project as well as to William A. Thompson and the Reverend James G. Wilson of the Church Deployment Office who served as resources to the Committee.

Historically, the Church’s present deployment processes evolved from a study initiated by the 1967 General Convention. The Joint Commission on Deployment of the Clergy was created by action of the 1967 General Convention to “investigate and study (with a view to making recommendations thereon) such matters as current manpower (sic) needs, methods for the more efficient deploying of the Church’s ordained ministry, means for facilitating the process of clergy placement, types of auxiliary ministries, tenure and continuing education.” (Journal of the 1967 General Convention, page 365.)

The Joint Commission proposed a “Model Deployment Plan” which called for:

- ... A procedure that encourages the preparation of written position descriptions for each professional position in the Church.
- ... A policy calling for annual performance reviews supervised by the bishops.
- ... The establishment of a national Clergy Deployment Office, to serve as a consultative resource for bishops . . . to house a national personnel inventory of each clergyman (sic) and seminarian in the Church.
- ... Canonical changes which give the bishop a responsibility to nominate clergymen (sic) for vacancies.
- ... A procedure for reviewing the tenure of the clergy at appropriate intervals.

... The creation of an adequate appellate procedure to protect clergymen (sic) against a capricious or unjust use of the procedures proposed for performance review.

These proposals resulted in the following:

- \* In 1970 the Clergy Deployment Office was opened and that same year a national Personnel Inventory was developed. *The remaining recommendations of the Joint Commission have not been officially adopted on a national basis.*
- \* The Board for Clergy Deployment was also established by General Convention resolution in 1970.
- \* The board was charged with oversight of the Clergy Deployment Office and instructed to report directly to the General Convention.
- \* In 1973 the board was asked to develop a model for clergy evaluation and to give particular attention to the unemployed.
- \* In 1976, the General Convention requested the Clergy Deployment Board to investigate equal opportunity procedures for clergy deployment.
- \* Seed money was provided in order to begin a "Positions Open Bulletin".
- \* In 1979, the General Convention changed the name to "Church Deployment Office" in order to include lay professionals.
- \* In 1982, the Board for Church Deployment was formally established by canon. (See Appendix A).

The Review Committee wishes to thank the Most Reverend Edmond L. Browning, Presiding Bishop, for his support for this project and for the financial assistance which he obtained from the Bishop's Fund of Southern Ohio. Thanks are also extended to the Church Deployment Board and Office for the allocation of funds for initial start-up.

The Episcopal Church Foundation not only provided funding but the time and expertise of Mr. Norman Clement, a Vice President of Korn/Ferry International and a member of the foundation. Matching funds, which made the project possible, were obtained from the Lilly Endowment, Inc., Doctor Craig Dykstra, Vice President for Religion, through the efforts of the Reverend Doctor Georgia Cohen. The support of each of these groups and individuals is greatly appreciated.

After considering several consulting groups the committee retained Michael J. Smith of Resource Development Designs, Cincinnati, Ohio, to design and carry out the review. The project was completed in September of 1990.

The process used by Mr. Smith for this review was designed to survey the "users" of deployment systems throughout the Church to determine their perceptions of its effectiveness. The design was also intended to determine how other components of the Church impact deployment, and how all components work toward accomplishing the mission of the Church. Representatives of other denominations were also consulted about their deployment processes. (See Appendix C).

The review was designed to reach a broad base of people in a variety of settings and included three phases:

## THE BLUE BOOK

---

*PHASE ONE* involved the development and the administration of a *Preliminary Inventory* of information to assess some of the issues and questions to be addressed in Phase Two.

Three separate inventories were designed, one for bishops, one for clergy and one for lay members of search committees. Participants were selected through a random sample of names drawn from those clergy on file with the Church Deployment Office and from parishes which had recently requested computer searches. All diocesan bishops were sent a copy of an inventory designed specifically for them.

The responses were representative of the clergy population in the Episcopal Church, predominantly white, middle-aged males. The response of women and minorities was in proportion to their numbers within the clergy population. In Phase Two, a special effort was made to include women, minorities and representatives of minority parishes.

Appendix B contains details of the numbers of people involved in each phase of the process. In summary, 57% of the bishops responded to the *Preliminary Inventory*. A total of 947 clergy were sent inventories and 59% or 563 responded. 400 lay persons were sent inventories and 40% or 161 responded.

*PHASE TWO*, a series of Focus Groups (see Appendix D), was a crucial part of the review. These groups provided occasions to explore the perceptions, experiences and feelings of bishops, clergy, laity, deployment officers, seminary deans and others. A total of fifteen dioceses were invited to participate as test sites for the project. These dioceses were chosen by the Deployment Review Committee to be as representative of the total Church as possible.

The dioceses invited to participate included Atlanta, California, Chicago, Eastern Oregon, Fort Worth, Iowa, Louisiana, Massachusetts, Nevada, New York, Ohio, Pittsburgh, Southwestern Virginia and West Texas. The Diocese of Fort Worth declined to participate. The Diocese of San Joaquin was then invited, but also declined.

At least three Focus Groups were conducted in each of the dioceses: one for the clergy, one for lay people who had been involved in a search committee and one for the bishop and the bishop's staff involved in deployment. A total of 305 clergy and 202 lay people participated in Focus Groups. (See Appendix B).

A number of women participated in the Focus Groups scheduled specifically for them. Women tended not to attend the general clergy Focus Groups. In some dioceses, other focus groups were held for various minority clergy.

Special Focus Groups for Black and Hispanic clergy were scheduled in Atlanta, California, New York, Chicago and Ohio. A total of 22 Black clergy and 2 Hispanic clergy participated. A special Focus Group scheduled during a conference for Hispanic clergy did not take place because the conference was canceled. A total of 7 Asian clergy participated in Focus Groups held in California and Ohio. No Focus Groups were arranged for Native American clergy because there was no response to the committee request.

A total of 1,370 people participated in the review. The committee believes this is a representative sample of the Episcopal Church.

*PHASE THREE* of the process involved the consultant's assessment of the data. The goal was to analyze the implications, impact and relationship of all the data gathered, and to generate appropriate recommendations.

These recommendations were then presented to the Deployment Review Committee for study, discussion, decision-making and reporting to the Church Deployment Board.

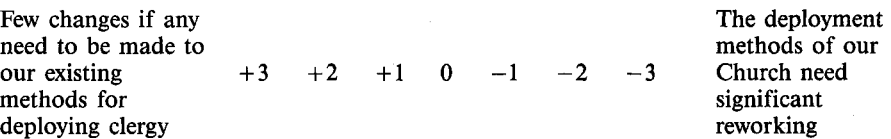
# An Assessment of Deployment Processes in the Church Today

First, it is important to note early in this review that the research revealed that most priests are “content” or “fulfilled” in their ministries. They feel appreciated and rewarded, well-connected to the larger Church, and are happy in their present positions.

Secondly, the study shows that both clergy and lay persons appreciate our denomination’s participative approach to filling vacancies. Both clergy and laity spoke very highly of opportunities to involve the total parish in the search process at various points along the way. Found to be especially beneficial to the life of the parish is the parish self-study done as a part of the total search process. Clergy generally appreciate the opportunity to be called to any diocese within the Church.

The consultant also found that those coming to participate in the Focus Group phase of the review were sincerely interested in helping to improve the process, were excited about the Committee’s work and felt affirmed by the Church’s commitment to do this study.

However, the study also points to a very high sense of dissatisfaction and frustration with the total deployment process. When asked to identify where they would find themselves on this continuum:



93% of the clergy were on the negative side of the continuum with 43% being at the -3 level. 92% of the search committee representatives were on the negative side of the continuum with 23% at the -3 level and 32% at the -2 level.

The study attempted to identify the factors contributing to this high level of frustration. In assessing the data, the consultant suggested that attention be directed toward the following concerns:

## Church Mission

The mission of the Church follows from the Church’s relationship with God. An understanding of this mission must be primarily a theological understanding. This understanding must then be related to and expressed through the Episcopal Church’s polity and structures.

For example, if we understand the Church to be a community of people who proclaim the Resurrection of Christ in lives of service, then the mission will have something to

do with proclamation and servanthood. Deployment processes, therefore, should be tied to these goals in specific and intentional ways.

In responding to a variety of questions, participants repeatedly indicated that the deployment processes of the Episcopal Church are not in keeping with the mission of the Church. Participants identified such things as the amount of time, money and energy spent in searches, the lack of a spiritual focus in the process, and the frequency with which parishes fail to give attention to the mission of the Church beyond the parish. In addition, participants, both lay and ordained, seriously questioned whether the Church has a clear understanding of ordained and non-ordained ministry.

### **Role Clarity**

The data shows that there is a very low level of clarity about the roles and relationships of different individuals and groups within the deployment process. There is a high level of confusion over the roles of the Church Deployment Office, the Diocesan Bishop, Diocesan Deployment Officer, and the interaction between the search committee and the parish vestry. The existence and responsibility of the Church Deployment Board is virtually unknown among all of the groups that participated in the study. Likewise, the lack of understanding of the function of the Church Deployment Office has given rise to a wide variety of expectations among clergy about what the office "should" be doing, and what the office fails to do.

### **Leadership and Accountability**

The study reflects a lack of clear leadership in the area of deployment. The data also suggests there is a significant level of concern over responsibility and accountability in the process. The data suggests that while various groups have responsibility for some part of the Church's management of gifts for ministry, those parts do not always work in concert with one another. This perceived lack of leadership affects our ability to strategize and plan for both present and future ministry needs.

### **Effectiveness**

Respondents to the study indicate that searches for rectors frequently take 15-18 months. Search committees and clergy feel this is too long and does not contribute positively to the life of the congregation. Search committees feel the process often takes so long simply because of inadequate training for the task.

### **Energy**

The data suggests that much within our process serves to de-energize people. While some depletion of energy is to be expected given the seriousness of the task, it is questionable whether good decisions can be made by people who are worn out.

### **Consistency**

A significant amount of the frustration with the deployment processes stems from the fact that people perceive them to be out of step with the nature and mission of the Church. Our review suggests that clergy generally felt the deployment process does not focus on the mission of the Church and parish, but on maintaining the status quo. Participants also cited a lack of understanding about lay ministry vis-a-vis ordained ministry,

and how all members of the Church contribute to the mission of the Church. Bishops shared their perception that it is difficult to get parishes to focus on their mission, not only as a parish, but within the diocese.

Frequently cited was the perception that “deployment” itself is a poor word, since it suggests that someone has the authority to move someone somewhere, when in fact no one has that authority in the Episcopal Church. Of greater concern is the perception that the search practices used throughout the Episcopal Church inadvertently permit discrimination, especially based on age, gender, race, marital status and sexual orientation.

### **Initiative**

The deployment practices we employ may encourage passivity on the part of both clergy and laity. Respondents report that many clergy “wait” to be called, and many parishes “wait” to have names of candidates generated for them, or “wait” to evaluate the life of the congregation until a rector has resigned.

### **Delegation of Tasks**

Mentioned throughout the review by both clergy and search committees is the tension often created between search committees and vestries because the search task delegated at the beginning of the process was ill-defined. Search committees are often unclear about such things as the number of candidates to be presented to the vestry, the way in which the vestry will be involved in the interviewing of candidates, and the unspoken expectations of the vestry as to who is and who is not suitable.

The following specific areas of deployment deserve some notice:

- Search Committee participants repeatedly reported in Focus Groups that a significant amount of their frustration grew out of their lack of training in the areas of group process, decision-making and interviewing skills.
- There is a very high level of dissatisfaction with the Church Deployment Office Personal Profile for Clergy. The general sense of both clergy and laity is that the profile needs to be significantly redesigned if it is to have a greater impact upon the search process.
- There is a high level of concern about the role of bishops in the process. The general sense among clergy is that bishops have backed away from this area of responsibility. Search committee representatives generally shared this feeling.
- There is also a very high level of dissatisfaction with the role and performance of deployment officers. This dissatisfaction was voiced by both clergy and search committee representatives.

Our consultant observed that the causes of the frustrations with the deployment processes have less to do with “search technology” than with the issues of authority, role clarity, accountability and congruence with the life and mission of the Church.

## Committee Recommendations

### Section I      **Recommendations for Consideration and Action by the Board for Church Deployment**

1. ***We recommend that*** the Church Deployment Board and the Church Deployment Office enter into a period of intensive strategic planning specifically to:
  - clarify the distinction between the Church Deployment Board and Church Deployment Office and their separate responsibilities to the Church
  - develop appropriate long-term goals
  - work to improve their ability to serve women and minority clergy
  - develop a public relations plan that can improve and clarify their image

***Rationale:***

We feel there is need for all groups within the Church which have responsibility for vocational discernment, training, continuing education and deployment to explore ways to evaluate, plan and work together. Some of the confusion about the relationship of the board and office could be overcome with better public relations and communication of the distinctive responsibilities of each.

2. ***We recommend that*** the Personal Profile for clergy be significantly revised as soon as possible.

***Rationale:***

Both clergy and search committee representatives with an extremely high level of agreement felt that the current Personal Profile could be more effective. Specifically, it was felt that the profile is not user-friendly, it is too complicated and too subjective, and fails to give a concise picture of the person's actual skills or gifts for ministry, especially in the areas of leadership and spirituality.

3. ***We recommend that*** all bishops strongly encourage their clergy to complete the Personal Profile and to keep their information current (i.e., to update their profiles at least every two years).

***Rationale:***

While about 90% of the priests of the Church are registered with the Church Deployment Office, roughly one-half of the active priests do not keep the information in their files current. Current Personal Profiles help the Church manage its gifts for ministry.

4. *We recommend that* every effort be made to establish nine months or less as the normal time for a search process.

***Rationale:***

It is not healthy for any organization to be without consistent, permanent leadership for an extended period of time. Delays may contribute to unrealistic expectations of the person ultimately called. Good training and a well-defined search model should make it possible to reduce significantly the length of parish searches.

5. *We recommend that* the board develop and publicize a quality program of training for search committees. Such a program should include training in group process, decision-making and interviewing skills. Current training technology, such as video training programs and adult education principles should be considered for resources. The training program should include an overall plan of action and a timetable for the search process.

***Rationale:***

Search committees felt their processess were often hampered because they were poorly trained, or not trained at all. While most agreed that they were well-informed about diocesan policies and procedures, they felt inadequately prepared for the task.

6. *We recommend that* parishes using the services of the Church Deployment Office be expected to report to the Church Deployment Board an evaluation of the process, services, publications, etc. provided through the office. The board should develop a form to facilitate this evaluation.

***Rationale:***

Evaluation of the services of the office should assure that services are meeting the needs of the user. Search committee representatives often voiced their concern that no evaluation of the deployment process or services of the Church Deployment Office were expected.

7. Diocesan Deployment Officers and consultants are an integral and essential factor in the deployment process:

- a. *We recommend that* a process for evaluating the work of deployment officers and consultants be developed, and that every parish complete such an evaluation at the end of its search period. This evaluation should be submitted to the bishop. We recommend that bishops be encouraged to share the general content of these evaluations with the Church Deployment Board.

***Rationale:***

Search Committees and clergy voiced significant concern about the performance of deployment officers and con-

sultants. Search committee participants were concerned that they were not asked to evaluate the performances of the deployment officer or consultants for the diocese.

- b. ***We recommend that*** a standard program of study be designed and required of all deployment officers and consultants. This program should include ethical standards of the position, decision-making, organizational development, systems theories, the study of addictive behaviors, personality theory, career counseling and legal aspects of personnel administration.

***Rationale:***

Deployment officers frequently mentioned that they felt ill-prepared for some of their tasks. Both parish representatives and clergy felt that deployment officers needed to be better prepared.

- c. ***We recommend that*** a uniform code of ethical conduct be established for deployment officers. Paramount in this code must be the matter of confidentiality.

***Rationale:***

Deployment officers have access to very sensitive information about candidates, and have the responsibility and opportunity to share that information during search processes. Both clergy and laity expressed concerns about the misuse of some of this information. Except for the current code of conduct concerning the use of the Church Deployment Office Profile, deployment officers voiced their concern that there is no clear, consistent, universal set of ethical standards by which they can monitor their work. While some vacancy sharing groups do have their own set of ethical standards, no uniform code of conduct exists at this time.

8. ***We recommend that*** a compatible personal profile be designed for use by lay professionals within the Church.

***Rationale:***

Lay persons involved in the review expressed a desire to be registered with the Church Deployment Office so their gifts and skills might be called upon throughout the Church. There was significant dissatisfaction with the current profile as it applies to lay positions within the Church.

### **Section II Recommendations for the Consideration and Action of the House of Bishops, the House of Deputies and the Executive Council**

1. *We recommend that* at the national level of the Episcopal Church all committees, commissions, boards and other groups responsible for any area of ordained ministry be brought together under an executive office for the purpose of administering and directing efforts relating to the professional development of clergy.

#### ***Rationale:***

Currently the various components of the Church responsible for aspects of ordained ministry such as the Church Deployment Office, the Board for Theological Education, the Office of Pastoral Development, as well as the Council for Development of Ministry, appear to function to a large degree in isolation from one another. All of the components of the Church that are concerned with ordained ministry should work together. Our research indicates all other major denominations have a national executive office to coordinate professional ordained ministry concerns.

2. *We recommend that* the Church hasten to articulate a theology of ministry that can serve as a basis for a coherent theology of deployment.

#### ***Rationale:***

Throughout the review clergy and laity spoke about the confusion in the Church over ministry, both lay and ordained. Clergy have expressed concern about their confusion of role and purpose within the Church, while lay participants questioned the meaning and function of lay ministry. This has resulted in a variety of misconceptions and unrealistic expectations on the part of both clergy and laity.

3. *We recommend that* the Church reaffirm its policy of non-discrimination in all areas of placement.

#### ***Rationale:***

"The mission of the Church is to restore all people to unity with God and each other in Christ." (B.C.P., Catechism, page 855). Discrimination based on age, gender, race, etc. does not support the mission of the Church. Throughout the review serious concerns were raised about the level of discrimination in the deployment processes of the Church. Cited with great frequency was discrimination based on one's age, gender, race, marital status or sexual orientation.

4. *We recommend that* it be a policy of the Episcopal Church to have a representative number of vestry members on the parish search committee.

**Rationale:**

The most common concern and frustration reported by search committee participants was that the vestry and search committee were frequently at odds with one another. Often, this was because the charge to the committee was poorly done, or the task was not adequately explained. Search committees reported with a high level of frequency that vestries often “changed the rules” toward the end of the process. There was a significant level of concern and confusion over the role of the vestry toward the end of the process, specifically how they would interact with candidates, and how many names they expected the search committee to submit. With an adequate number of vestry members on the search committee some of these problems could be avoided.

5. *We recommend that* all bishops be actively and effectively involved in the search process. This includes the responsibility to nominate clergy for positions in addition to those names received from other sources.

**Rationale:**

Clergy overwhelmingly feel that bishops have relinquished their authority and responsibility in the management of the Church’s gifts for ministry. A significant number of search committee participants also feel that bishops need to be more involved in the process, especially with the responsible nomination of candidates.

6. *We recommend that* a uniform policy be established whereby all names for consideration be channeled through the bishop. We also recommend that these names and those generated by a Church Deployment Office search be reviewed by the bishop, and that the bishop submit to the parish the names of candidates deemed appropriate in accordance with the mission of the parish and the diocese.

**Rationale:**

Again, there is concern about the level of the bishop’s involvement in the process. Likewise, parishes expressed their concern about the large number of names given to them for consideration, and that some of the people suggested are not really suitable. Time is spent “screening people out.” Their time could be better spent if candidates obviously unsuitable for the position, or truly not interested, were removed from the list. Bishops generally felt that this idea is a good one, but many do not feel they have the authority or the trust to do this.

7. *We recommend that* bishops be encouraged to intervene earlier in those situations where a priest needs to leave a position for the good of the parish or for the good of the priest in question.

*Rationale:*

While Canon III.19 of the national canons (1988) has established a process to deal with serious conflicts between rector and parish, and while this process is still being tested throughout the Church, there are those cases where quick action is needed, and where prolonged processes will only cause more harm. Bishops with a very high degree of frequency mentioned this as one of the most difficult issues they encounter, and that they often feel "powerless" in the face of such circumstances.

8. *We recommend that* the Church develop a process by which clergy not truly suited for ordained ministry may be able to leave the ordained ministry with dignity.

*Rationale:*

Bishops and clergy alike reported throughout the review that perhaps as many as 20% of the clergy in the Episcopal Church are not truly suited for the ordained ministry. It was likewise felt that these people need to be able to exit from the ministry with a sense of dignity.

9. *We recommend that* a series of processes and instruments be developed for the evaluation and review of the mutual ministry of clergy and of vestries on behalf of their parishes, and that they be strongly encouraged to enter into such evaluations on a regular basis.

*Rationale:*

Clergy reported that evaluation of their ministries are often poorly carried out. Parish search committee participants reported that parishes often fall into difficult periods because good evaluation processes have been lacking. Clergy and laity who have participated in mutual ministry reviews generally felt they could have been more helpful if there had been better processes available to them.

We are also concerned that the lack of uniform evaluation processes in the Church can result in unfair, biased, and inaccurate reporting about clergy by deployment officers, bishops and others. The 1969 report of the Joint Commission on Deployment of the Clergy recommended the development of such processes, as well as appropriate appellate procedures.

**Section III Some Recommendations, Suggestions, and Concerns That Need to be Referred to Other Groups Within the Church for Consideration and Action**

**1. For the Board of Theological Education**

We found a very significant degree of concern among clergy about continuing theological education. The changing demands of ministry in a fast-changing world emphasize the need for ongoing training. The Church has the opportunity and an obligation to plan strategically for the continuing education, including sabbaticals, of its ministers, both ordained and lay.

**2. For the Church Pension Fund**

Clergy are concerned about the relationship of the Church Pension Fund to deployment in the Church. They often voiced their concern that the policies of the Pension Fund may be contributing to some of the problems experienced by older clergy who fear that a move will jeopardize their pension benefits. We suggest that the Pension Fund review its policies to determine what modifications would positively address some of the deployment concerns of the Church.

**3. For Commissions on Ministry**

Responsibility, authority and accountability are given to Commissions on Ministry under Title III of the national canons for the discernment and utilization of gifts and skills for ministry. Commissions on Ministry need to be intentional about responding to *all* aspects of Title III Canon 2.

Commissions on Ministry need to work closely with their Diocesan Deployment Officers and any other diocesan components whose responsibilities embrace the church's ordained and lay ministers. Commissions on Ministry should bring all such groups together for purposes of evaluation and strategic planning for the ministry needs of the Church.

Concerns were also expressed about the advanced age of persons entering seminary today. This raises questions about the need for the Church to identify and recruit talented young people.

**4. To Dioceses**

The Church has experienced a decline in the number of full-time, paid clergy positions. This decline is due in part to the inability of certain congregations in special cir-

cumstances to afford to attract seasoned and competent clergy. We encourage dioceses to explore ways to compensate clergy who are able and willing to serve in mission-type parishes, parishes in conflict, non-traditional ministries, etc. We also encourage dioceses to explore alternative models for providing clergy to such congregations.

### Section IV Some Additional and Related Observations

1. Concerning the words “deployment”, “deployment officer”, “Deployment Office”, etc.:

In the Episcopal Church we use the term “deployment” to describe the methods by which parishes search for ministers, lay and ordained, and by which ministers search for new positions. It is intended to imply a systematic use of our resources, *not* responsibility or authority to send someone somewhere.

2. It became apparent during the review that many of the concerns encountered resulted from the different components of our Church not clearly understanding how their various purposes and functions relate to each other in furthering the mission of the Church. The Church, like any large organization, will function best when all of its components are able to work effectively together toward a common goal.

Overcoming this situation should not require significant changes in the Church’s structure. A new executive or administrative officer could coordinate the groups involved so that their inter-related functions would complement one another.

## Conclusion

Presently, the Episcopal Church has nearly as many deployment processes as it has dioceses. One standard process may not be practical, but more consistency throughout the Church would help improve the use of our human resources and reduce the frustrations encountered. While the Church Deployment Board and the Church Deployment Office can do much to work towards more consistency, the individual jurisdictions must be willing to cooperate.

Many of the committee's recommendations are consistent with those set forth in the "model deployment plan" presented to the Episcopal Church by the Joint Commission on Deployment of the Clergy more than 20 years ago. While much has changed in the world and in the Church in the intervening years, the similarity of our conclusions with those of the Joint Commission underlines the need for the Church to act.

The establishment of the Church Deployment Board and the Church Deployment Office has been a strong first step in instituting the recommendations from the earlier plan. Much of the frustration encountered concerning the board and the office appears to arise more from a lack of understanding of their distinctive functions than from actual deficiencies in their operations. Their efforts to break new ground for the Church could have been more effective had the other recommendations of the "model deployment plan" also been acted upon. It should be remembered this is the first time that their practices have received any kind of formal critique.

We believe the comments and criticisms encountered by our consultants were meant to be in the spirit of helpfulness. Accepting them as such should allow the board and the office to improve their usefulness to all parties concerned with deployment within the Church.

Some of our recommendations can be instituted by actions of the Church Deployment Board and the Church Deployment Office. Others will require additional consideration by appropriate committees or commissions within the Church followed by appropriate canonical changes. Some require funding beyond what is available from the Church's general program budget. Such funding should be available from interested foundations and endowments if the proper case is made for them.

The committee recognizes that the need for additional consideration and additional funding noted above can become an excuse for procrastination. However, doing the best possible job of stewardship with the gifts, graces and talents of the clergy and lay professionals within the Church can be a very effective way to evangelize and "to restore all people to unity with God and each other in Christ." The efforts and expenditures necessary to bring this about should be pursued with vigor. It is imperative that the Church address the concerns that have been raised and become more responsive to managing the many gifts and graces of its leadership.

# Appendix A

## TITLE III CANON 31.

(1988)

---

### CANON 31.

#### Of a Board for Church Deployment

Sec. 1 (a). There shall be a board for Church Deployment of the General Convention consisting of twelve members, three of whom shall be Bishops, three of whom shall be Presbyters or Deacons, and six of whom shall be Lay Persons. Membership.

(b). The Bishops shall be appointed by the Presiding Bishop. The Presbyters or Deacons and Lay Members shall be appointed by the President of the House of Deputies. All appointments to the Board shall be subject to the confirmation of the General Convention. Appointment.

(c). The Members shall serve terms beginning with the adjournment of the General Convention at which their appointments are confirmed, and ending with the adjournment of the second regular General Convention thereafter. Terms.

(d). At the General Convention in which these provisions are adopted, two Bishops, one Presbyter or Deacon, and three Lay Persons shall be appointed to serve for one-half of a regular term, and one Bishop, two Presbyters or Deacons, and three Lay Persons shall be appointed to serve full terms. At each succeeding regular General convention one-half of the membership shall be appointed to serve full terms.

(e). Positions of members of the Board which become vacant prior to the normal expiration of such members' terms shall be filled by appointment by the Presiding Bishop or by the President of the House of Deputies, as appropriate. Such appointments shall be for the remaining unexpired portion of such members' terms, and, if a regular meeting of the General Convention intervenes, appointments for terms extending beyond such meetings shall be subject to confirmation of the General Convention. Members appointed to fill such vacancies shall not thereby be disqualified from appointment to full terms thereafter. Vacancies.

Sec. 2. The duties of the Board for Church Deployment shall be: Duties.

1. To oversee the Church Deployment Office.

2. To study the deployment needs and trends in the Episcopal Church and in other Christian bodies.
3. To issue and distribute such reports and information concerning deployment as it deems helpful to the Church.
4. To cooperate with the other Boards, Commissions, and Agencies of the Church which are concerned with ministry, and particularly with the Executive Council.
5. To report on its work and the work of the Church Deployment Office at each regular meeting of the General Convention.
6. To report to the Executive Council at regular intervals as a part of its accountability to the Council for the funding which the Church Deployment Office receives.
7. To work in cooperation with the Church Center Staff.
8. To fulfill such other responsibilities as may be assigned to it by the General Convention.

## Appendix B

### Phase One: Responses to the Preliminary Inventory

(Number indicates the actual number of persons responding from each diocese)

<i>Diocese</i>	<i>Search Committee</i>	<i>Clergy</i>
Alabama	1	5
Alaska	0	1
Albany	3	10
Arkansas	0	2
Arizona	1	7
Atlanta	2	7
Bethlehem	1	6
California	2	12
Chicago	3	11
Central Florida	1	8
Central Gulf Coast	0	4
Central New York	3	4
Central Pennsylvania	1	4
Colorado	2	7
Connecticut	4	12
Dallas	3	4
Delaware	1	0
Eastern Oregon	1	0
Easton	2	5
East Carolina	1	2
East Tennessee	2	3
Eau Claire	0	2
El Camino Real	1	4
Florida	3	3
Fond Du Lac	0	2
Fort Worth	0	1
Georgia	1	2
Hawaii	0	5
Idaho	0	2
Indianapolis	0	4
Iowa	3	3
Kansas	2	4
Kentucky	1	2
Lexington	0	2
Long Island	3	9
Los Angeles	4	14
Louisiana	0	3
Maine	1	4
Maryland	4	10
Massachusetts	0	25

## THE BLUE BOOK

---

<i>Diocese</i>	<i>Search Committee</i>	<i>Clergy</i>
Michigan	6	11
Milwaukee	1	4
Minnesota	1	3
Mississippi	0	4
Missouri	2	3
Montana	0	0
Nebraska	0	4
Newark	3	12
New Hampshire	0	5
New Jersey	2	17
New York	1	11
Nevada	0	0
North Carolina	5	11
North Dakota	1	1
Northern California	1	6
Northern Indiana	1	1
Northern Michigan	0	1
Northwest Texas	0	2
Northwestern Pennsylvania	1	4
Ohio	2	6
Oklahoma	1	8
Olympia	4	9
Oregon	1	5
Pennsylvania	3	20
Pittsburgh	0	3
Quincy	0	1
Rhode Island	1	11
Rio Grande	4	3
Rochester	3	8
San Diego	3	3
San Joaquin	3	2
South Carolina	1	6
South Dakota	3	3
Southeast Florida	0	3
Southern Ohio	1	7
Southern Virginia	4	5
Southwest Florida	0	3
Southwestern Virginia	2	2
Spokane	1	2
Springfield	2	3
Tennessee	1	8
Texas	0	10
Upper South Carolina	1	5
Utah	1	2
Vermont	4	3
Virginia	3	20
Washington	2	16
West Missouri	2	5

## DEPLOYMENT THE FIRST 20 YEARS

<i>Diocese</i>	<i>Search Committee</i>	<i>Clergy</i>
West Texas	0	7
West Tennessee	0	0
West Virginia	3	2
Western Kansas	0	1
Western Louisiana	4	5
Western Massachusetts	3	3
Western Michigan	4	3
Western New York	1	5
Western North Carolina	2	2
Wyoming	1	6
<b>Totals</b>	<b>153</b>	<b>531</b>

### Phase Two: The Focus Groups

#### Bishops (In Provincial Focus Groups)

	<i>Total</i>	<i>Women</i>	<i>Men</i>
Province One	17	1	16
Province Two	6		6
Province Three	12		12
Province Four	18		18
Province Five	9		9
Province Eight	7		7
<b>Total Bishops</b>	<b>69</b>	<b>1</b>	<b>68</b>

#### Deployment Officers:

Wheeling, WV	35	13	22
Vancouver, BC	12	2	10
<b>Total Deployment Officers</b>	<b>47</b>	<b>15</b>	<b>32</b>

#### Council for the Development of Ministry:

	30	12	18
--	----	----	----

#### Seminary Deans:

	12		12
--	----	--	----

#### Lay Professionals:

	9	5	4
--	---	---	---

#### Clergy (In Diocesan Focus Groups)

	<i>Total</i>	<i>Women</i>	<i>Men</i>
Atlanta (General)	21	6	15
Atlanta (Women's)	8	8	0
California (General)	26	5	21
California (Women's)	25	24	1
California (Asian)	3	1	2
California (Black)	3		3
California (Hispanic)	1		1
Chicago (General)	26	1	25
Chicago (Black)	4	2	2

## THE BLUE BOOK

	<i>Total</i>	<i>Women</i>	<i>Men</i>
Chicago (Hispanic)	1		1
Eastern Oregon (Gen.)	6	3	3
Iowa (General)	22	6	16
Louisiana (General)	28		28
Massachusetts (Gen.)	27	3	24
Nevada (General)	9		9
New York (General)	10	2	8
New York (Black)	6	2	4
New York (Single Males)	5		5
Ohio (General)	7		7
Ohio (Black)	2		2
Ohio (Asian)	1	1	0
Pittsburgh	22	7	15
S.W. Virginia (General)	8	1	7
West Texas (General)	11	0	11
NNECA Women	23	23	0
<b>Total Clergy:</b>	<b>305</b>	<b>95</b>	<b>210</b>

### **Total Minority Involvement:**

(These numbers are included in the clergy count above)

Total Black Clergy In  
Special Focus Groups: 14

Total Black Clergy In  
General Focus Groups: 8

**Total Black Clergy: 22**

Total Hispanic Clergy In  
Special Focus Groups: 2

**Total Hispanic Clergy: 2**

Total Asian Clergy In  
Special Focus Groups: 4

Total Asian Clergy In  
General Focus Groups: 3

**Total Asian Clergy: 7**

<b>Search Committee Groups</b>	<b>Total</b>	<b>Women</b>	<b>Men</b>	<b>Parishes</b>
Atlanta	21	15	6	10
California	10	5	5	8
Chicago	33	19	14	14
Eastern Oregon	9	6	3	7
Iowa	21	11	10	10
Louisiana	29	14	15	15
Massachusetts	35	25	10	17

## DEPLOYMENT THE FIRST 20 YEARS

<b>Search Committee Groups</b>	<b>Total</b>	<b>Women</b>	<b>Men</b>	<b>Parishes</b>
New York	17	11	6	8
Nevada (No Focus Group)				
Ohio	7	4	3	4
Pittsburgh	6	1	5	4
S.W. Virginia	5	1	4	3
W. Texas	9	4	5	5
<b>Total Search Committee</b>	<b>202</b>	<b>116</b>	<b>86</b>	<b>105</b>
<b>Focus Group Participants</b>				
Bishops	69			
Deployment Officers	47			
CDM	30			
Deans	12			
All Clergy	305			
All Search Committees	202			
Other (includes lay professionals, diocesan staff and Bishops involved but not otherwise counted)	21			
<b>Total Focus Group Participants:</b>	<b>686</b>			
<b>Clergy Respondents to the Preliminary Inventory:</b>	<b>531</b>			
<b>Lay Respondents to the Preliminary Inventory</b>	<b>153</b>			
<b>Total Process Participants</b>	<b>1370</b>			

## Appendix C

### **Other Denominations Consulted for an Ecumenical Perspective**

The Roman Catholic Church

The Evangelical Lutheran Church in America

The United Presbyterian Church

The United Methodist Church

The United Church of Christ

## Appendix D

### What is a Focus Group?

A Focus Group is persons brought together for the purpose of evaluating a particular program, project, or product that directly affects them. In the Focus Group a structured process is used to examine the experience that the group members have had with the particular program or products, to surface their perceptions about the program/product, and to solicit their input as to how the program/product might be improved.



# The Standing Commission on Ecumenical Relations

## CONTENTS

<b>Membership</b> .....	62
<b>Introduction</b> .....	62
Resolution #A039: Ecumenical Agenda .....	64
<b>Ecumenical Relations in Province IX and Extra-Provincial Dioceses</b> .....	64
<b>Episcopal Diocesan Ecumenical Officers</b> .....	65
Resolution #A040: Appointment of Diocesan Ecumenical Officers and Financial Support .....	67
<b>Churches in Full Communion</b> .....	67
Old Catholic Churches .....	67
Philippine Independent Church .....	68
<b>Official Dialogues</b> .....	69
Anglican-Oriental Orthodox Forum .....	69
Resolution #A041: Anglican-Oriental Orthodox Consultation .....	69
Anglican-Orthodox Dialogue .....	69
Response to the <i>Dublin Agreed Statement</i> .....	70
Resolution #A042: Response to <i>Dublin Agreed Statement</i> .....	75
Anglican-Reformed Dialogue .....	76
Response to <i>God's Reign and Our Unity</i> .....	76
Resolution #A043: Response to <i>God's Reign and Our Unity</i> .....	79
Anglican-Roman Catholic Dialogue .....	80
Resolution #A044: Appreciation of the Rt. Rev. Arthur Vogel .....	81
Consultation on Church Union .....	81
Resolution #A045: Consultation on Church Union .....	82
Resolution #A046: Use of COCU Liturgy .....	82
Historic Black Methodist Episcopal-Episcopal Dialogue .....	82
Resolution #A047: Dialogue with Historic Black Methodist Episcopal Churches .....	83
Lutheran-Episcopal Dialogue .....	83
Proposed <i>Concordat of Agreement</i> .....	84
Resolution #A048: Toward Full Communion .....	92
Resolution #A049: Implications of the Gospel .....	92
Resolution #A050: Joint Committee .....	93
Resolution #A051: Episcopal Diocesan Ecumenical Officers Training .....	93
Resolution A052: Consultation with Anglican and Ecumenical Partners .....	93
Dialogue with the Reformed Episcopal Church .....	93
Resolution #A053: Reformed Episcopal Church .....	94
<b>Participation in Councils of Churches</b> .....	94
National Council of the Churches of Christ .....	94
Resolution #A054: National Council of Churches .....	95
Resolution #A055: General Secretary of NCC .....	96
World Council of Churches .....	96

## THE BLUE BOOK

---

Resolution #A056: Seventh Assembly of the World Council of Churches . . . . .	97
Resolution #A057: Ecumenical Decade in Solidarity with Women . . . . .	98
<b>Financial Report</b> . . . . .	98
<b>Request for Budget Appropriation (#A058)</b> . . . . .	98
<b>Appendix: Episcopal Church Representatives</b> . . . . .	99

## MEMBERSHIP

### Bishops

The Rt. Rev. Edward W. Jones, *Chair*, Indianapolis, Indiana  
The Rt. Rev. A. Theodore Eastman, Baltimore, Maryland  
The Rt. Rev. Armando Guerra, Guatemala City, Guatemala  
The Rt. Rev. John H. MacNaughton, (1989) San Antonio, Texas  
The Rt. Rev. Orris G. Walker, Jr., Garden City, New York  
The Rt. Rev. Roger J. White, Milwaukee, Wisconsin

### Presbyters

The Very Rev. John H. Backus, Peoria, Illinois  
The Rev. Julia M. Gatta, Storrs, Connecticut  
The Very Rev. Robert E. Giannini, Indianapolis, Indiana  
The Rev. William B. Lawson, *Secretary*, Lynn, Massachusetts  
The Rev. Charles H. Long, Jr., Cincinnati, Ohio  
The Rev. Patricia Wilson-Kastner, *Treasurer*, Norwich, Connecticut

### Lay Persons

Mrs. Glennes T. Clifford, Oklahoma City, Oklahoma  
Dr. E. Rozanne Elder, Kalamazoo, Michigan  
Mr. G. Donald Ferree, Jr., Storrs, Connecticut  
Ms. Barbara J. James, Des Moines, Iowa  
Dr. J. Rebecca Lyman, *Vice-Chair*, Berkeley, California  
Dr. Robert D. Mullin, Raleigh, North Carolina

### Adjunct

The Rev. Charles Womelsdorf, *President*, EDEO

### Assisting Staff

The Rev. William A. Norgren, Ecumenical Officer  
Dr. Christopher M. Agnew, Associate Ecumenical Officer  
The Rev. Dr. 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, with the advice and consent of the Executive Council, persons to serve on the governing bodies of ecumenical organizations to which this Church belongs by action of the General Convention and to participate in major conferences as convened by such organizations.

At the 69th General Convention (July 1988), a resolution was adopted setting forth a five-point agenda for the Standing Commission on Ecumenical Relations (SCER) during the triennium 1989-91. This report to the 70th General Convention begins with a brief review of that agenda.

1. Point one encouraged "theological seminaries to include study of the Chicago-Lambeth Quadrilateral in their curricula in light of its continuing ecumenical significance." This resolution was communicated to each of this Church's eleven seminaries. The SCER looks forward to discovering the impact of this study on seminary formation.
2. Point two requested that the Episcopal Church delegations to the several ecumenical dialogues give priority to the question of authority in the Church. Reports on the implementation of this request have been received from each of the dialogues. As subsequent sections of this report will make evident, questions of magisterial authority, synodical authority, and practical authority are crucial to ecumenical partners seeking the visible unity of the Church.
3. Point three in the agenda focused on "the inseparability of unity and mission" and asked the SCER to give attention to "current theology and practice of mission in the Church." Each of our ecumenical conversations has stressed this guiding principle. We regard the invitation to the chairman of the SCER to address Executive Council on Mission and Unity in March 1990 as a sign that the Church at large is aware of this link.
4. Point four requested Episcopal Church delegations to the several dialogues to "articulate what they believe to be the criteria for entering by stages into a communion of communions." This has proved to be difficult in most cases, but we consider the proposed *Concordat of Agreement* between the Episcopal Church and the Evangelical Lutheran Church in America as a major step in realizing our goal of achieving a communion of communions.
5. Point five. Two of the dialogues (Lutheran-Episcopal and the Consultation on Church Union) have reached a significant level of concurrence on "the importance of reaching agreement on eucharistic sharing as a step towards unity." Other dialogues have made no appreciable progress in this area.

The SCER met five times during the triennium 1989-91. Each major dialogue has been examined in depth, and oversight of the dialogues continues to represent a major part of the commission's work. Summations of this activity form a major part of the following report.

The other ecumenical frontier, equal in importance to the dialogues, is local ecumenism. For many years the Episcopal Church's ecumenical work at the local level has been carried on by a working network of Episcopal Diocesan Ecumenical Officers (EDEO). It is to the EDEO that the SCER turns for information and implementation. A major milestone in Episcopal ecumenical relations, the *Concordat of Agreement*, will move the search for a communion of communions from the level of theory to practical application.

Our multilateral discussions in the Consultation on Church Union (COCU) have proven more complex and difficult. While we are committed to continual serious theological conversations within the COCU context, we also believe that bilateral discussions with member churches of COCU offer a further way of fulfilling the vision of an emerging communion of communions. To this end we are seeking to establish a new series of dialogues with the three historically black Methodist churches in COCU: the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, and the Christian Methodist Episcopal Church. We look forward also to cooperation with the newly formed Unity and Relationships Unit of the National Council of Churches to coordinate and conduct multilateral discussions.

Other matters of special interest during the past triennium have included: (1) significant ecumenical activity on the part of those churches in Mexico and Central America that constitute Province IX; (2) endorsement of the *Dublin Agreed Statement* (1984), representing important work done by the Anglican-Orthodox Joint Doctrinal Discussions; (3) acceptance of a report from the Anglican-Roman Catholic Consultation urging reconsideration of *Apostolicae Curae*, a papal decision of 1896, which declared Anglican orders to be “absolutely null and utterly void”; (4) recommendation to the Presiding Bishop of delegates to the World Council of Churches Assembly (Canberra, Australia, February 1990); and (5) recommendations for renewing the agreement between the Episcopal Church and the Philippine Independent Church.

Recognizing that of the four points of the Chicago-Lambeth Quadrilateral, the historic episcopate and the exercise of authority remain the problematic issues, the SCER commits itself to an extensive and graduated study of these matters and other aspects of ecclesiology in the 1992-94 triennium.

### **Resolution #A039**

#### **Ecumenical Agenda**

*Resolved*, the House of \_\_\_\_\_ concurring, **That this 70th General Convention endorse the following ecumenical agenda for the Episcopal Church in the years ahead:**

- 1       **1. That the Standing Commission on Ecumenical Relations sponsor a focused**  
2 **consultation on ecclesiology that will bring together theologians, representatives of**  
3 **other dialogue partners, members of the Faith and Order units of the World Council**  
4 **of Churches and the National Council of the Churches of Christ, and the Episcopal**  
5 **Diocesan Ecumenical Officers.**
- 6       **2. That the Standing Commission on Ecumenical Relations request an explicit**  
7 **examination of ecclesiology in each of our dialogues and encourage exchange of in-**  
8 **formation and experience among them.**
- 9       **3. That the Standing Commission on Ecumenical Relations invite the coopera-**  
10 **tion of the Episcopal Diocesan Ecumenical Officers in challenging and assisting the**  
11 **Church at diocesan and parish levels to test issues of ecclesiology against actual ex-**  
12 **perience and in order that the Church's local life may more intentionally reflect her**  
13 **ecclesiology and that her ecclesiology may be sharpened by her actual experience.**

### **ECUMENICAL RELATIONS IN PROVINCE IX AND EXTRA-PROVINCIAL DIOCESES**

The Committee on Ecumenism of Province IX has directed its attention during the past three years to strengthening personal and institutional contacts with other churches

in order to create opportunities for cooperation and understanding in the near future. According to diocesan reports, while conditions have improved considerably in some places, in others there has been no change, and in still others the situation seems to be more complicated.

Among the dioceses reporting improvement are Guatemala, El Salvador, Honduras, Venezuela, Nicaragua, and Panama. In these dioceses friendship and cooperation in facing social concerns has been possible between the Episcopal Church and other Christian bodies. In dioceses such as Costa Rica, Ecuador, Republica Dominicana, Cuba, and Puerto Rico, where ecumenical relations were always reported as good, the situation continues to be the same.

The dioceses of Mexico felt that the Roman Catholic Church had increased its criticism against the Protestant churches previous to the Pope's visitation in the country. The Mexican dioceses were concerned also about the possibility of the Mexican government's reestablishing diplomatic relations with the Vatican.

Very good relations have already been established with Protestant and Evangelical churches, but the province continues to see relations with the Roman Catholic Church as its most important task. Since the last General Convention the Committee on Ecumenism of Province IX has been enlarged by the participation of the Anglican Province of the Southern Cone of America and the Episcopal Church of Brazil. The committee has held two important meetings. The first was in Bogota, Colombia, in February 1988, with the participation of representatives of the Roman Catholic Conference of Latin American Bishops (CELAM). At this time a study was made of the concept of Mission, Culture, and Creation, and a joint document was prepared which expressed their mutual pain over separation and their hope for coming together again. At the second meeting held in Buenos Aires, Argentina, in January 1990, an analysis was made of the ecumenical situation in Latin America. Emphasis was placed on the importance of another meeting with CELAM, the publication of pertinent material, and the beginning of formal talks with Protestant churches.

### **EPISCOPAL DIOCESAN ECUMENICAL OFFICERS**

The organization known as Episcopal Diocesan Ecumenical Officers (EDEO) is a network of local ecumenical officers and assistant ecumenical officers. Within each diocese these officers normally work in conjunction with ecumenical commissions and parish ecumenical representatives, and with area ecumenical agencies and commissions (state and regional). Responding to requests from SCER, EDEO disseminates and initiates studies, reports, and information of interest to the local church, as well as monitoring local ecumenical efforts and priorities. EDEO meets annually in April in conjunction with the National Workshop on Christian Unity, encouraging renewed commitment and enthusiasm for the ecumenical agenda at every level of the Church's life. The network makes resources (documents and persons) available to local officers and assistants.

A major emphasis during this triennium has been our developing relationship with the newly united Evangelical Lutheran Church in America (ELCA) as we move toward the goal of full communion. With the joint publication in 1988 of the report *Implications of the Gospel*, EDEO joined with the Synodical Representatives of ELCA for studies of this document and initiation of covenant relationships and practical cooperation in all areas of local ministry. With the publication in 1991 of the report *Toward Full Communion* and a proposed *Concordat of Agreement* between the two churches, the two networks (EDEO and ELCA Synodical Representatives) will develop means to implement the directions of General Convention, SCER, and the churchwide Assembly of the

## THE BLUE BOOK

---

ELCA. In the dioceses, covenants and joint working relations are rapidly developing in many areas of the country.

EDEO's work with its Roman Catholic counterpart, the National Association of Diocesan Ecumenical Officers (NADEO), witnessed the formation of a newly reconstituted EDEO/NADEO Standing Committee. The research of this committee is centering on community and the process of reception. The goal of the current Standing Committee will be the publication of a document next year provisionally entitled *Receiving the Vision: How Serious Are We?* Three major areas will be dealt with: (1) Laity and Community, with a new survey of Anglican-Roman Catholic (ARC) families and ARC covenanted parishes; (2) *Episcopal* and Community, a look into (a) *Episcopal* and Jurisdiction and (b) *Episcopal* and the Teaching Office; and (3) Ordained Ministry and Community, dealing with practices of the transfer of ordained clergy and the ordination of women as priests and bishops.

The EDEO And NADEO Executive Boards continue to enjoy joint meetings on occasion, and the ELCA has recently been invited to participate in this bond that has developed over the years.

In addition to developing ties with the Lutheran and Roman Catholic communions, EDEO works on the documentation and growing bonds developed through the Consultation on Church Union and bilateral dialogues. At this time the network awaits action by General Convention to determine the future direction and needs to which EDEO can best apply its efforts.

The past triennium witnessed the second Ecumenical Institute for the training of new ecumenical officers and assistants. The first Institute was held in 1986 in Washington, D.C., and the second convened in 1990 in Evanston, Illinois, at Seabury-Western Theological Seminary. The ELCA joined with EDEO for this latest Institute. Conversations are currently in process with NADEO concerning the possibility of a periodic Ecumenical Institute for ecumenically seasoned persons to focus on specific ways to aid the reception and implementation processes of the various dialogues and agreements at local, national, and international levels.

The Executive Board of EDEO continues to enjoy appointed representatives from the Anglican Congregations of the Religious, Armed Forces, Episcopal Church Women, and SCER. EDEO is also represented at meetings of SCER. These invitations have resulted from the recognition that EDEO shares a mutual commitment to and involvement in local ecumenism and would thereby have much to contribute to, and gain from, these relationships. EDEO also has a liaison with the Unity and Relationships Unit of the National Council of Churches. EDEO is also represented and actively involved in the planning of the National Workshop on Christian Unity, and the annual meeting each year adds approximately 100 Episcopal participants to that gathering. Prominent Anglican speakers and seminar leaders are a regular part of the workshop.

The Executive Board of EDEO is composed of its officers, representatives from each of the eight domestic provinces of the Episcopal Church, two at-large members, and the representatives mentioned in the preceding paragraph. The work of the Board is accomplished by ten standing committees, including: the EDEO/NADEO Standing Committee; the EDEO/ELCA committee developing relationships according to the Lutheran-Episcopal Agreement of 1982; the Episcopal-Jewish committee, formed to encourage local conversations (a member serves as liaison with the Presiding Bishop's Committee on Christian-Jewish Relations); the Ecumenical Institute committee to develop training for ecumenical officers and others; and the General Convention committee responsible for

monitoring ecumenical legislation and assisting in hosting representatives of other communions and religious faiths.

A portion of the budget for EDEO comes directly from the dioceses. Each diocese is asked to contribute \$200 per year, and the overwhelming majority of dioceses meet this request. Of this amount \$25 is returned to the province for work at that level. In appointing ecumenical officers and associates as requested by General Convention, dioceses are asked to appoint one person from the lay order and one from the ordained order if feasible. Representation from as broad a spectrum of the Church as possible is encouraged. In this Decade of Evangelism, EDEO recognizes the need to endeavor with renewed zeal to make visible the bond between the unity for which our Lord prays, and the witness and mission of the Church through the power and guidance of the Holy Spirit.

**Resolution #A040**

Appointment of Diocesan Ecumenical Officers and Financial Support

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That this 70th General Convention**
- 2 **encourage all dioceses that have not already done so to appoint Ecumenical Officers**
- 3 **and Associates, with sensitivity to inclusivity, and to provide financial support for their**
- 4 **work within the dioceses and as members of the Episcopal Diocesan Ecumenical**
- 5 **Officers.**

**CHURCHES IN FULL COMMUNION**

**OLD CATHOLIC CHURCHES**

A delegation from the Episcopal Church and the Anglican Church of Canada met with representatives from the Polish National Catholic Church in Mississauga, Ontario, from February 12 to 14, 1990, instituting a new phase of the North American Working Group of the International Anglican-Old Catholic Theological Conference that was authorized by the 69th General Convention of 1988. The group heard a paper entitled "A Problematic Partnership: Polish National Catholics and Anglicans, 1900-1970." Information on the dialogues of each church was exchanged, areas of possible cooperation were explored, and future works planned.

Although the Polish National Catholic Church terminated sacramental communion with North American Anglicans in 1977 over the ordination of women, full communion with all the other churches of the Old Catholic Union of Utrecht continues at the international level, where the prospects look hopeful and promising. The Union of Utrecht celebrated its one hundredth anniversary in September of 1989 with full Anglican participation, the Archbishop of Utrecht being assisted at mass by an Old Catholic woman deacon. In May of the same year the Old Catholic diocesan synod of Germany voted overwhelmingly a strongly worded statement in support of the ordination of women to all three orders, and has now published its theological rationale in a 52-page booklet, *The Inclusion of Women in the Apostolic Ministry* (texts in German or in English available from the Old Catholic Bishopric of Germany, Gregor-Mendel-Str. 1, 5300 Bonn).

At the International Anglican-Old Catholic Theological Conference, which met near Morschach in Switzerland in August 1990, the Episcopal Church was represented by the Rt. Rev. Harold Robinson, retired Bishop of Western New York, and Professor J. Robert Wright of the General Theological Seminary. The conference began an intensive reexamination of the Bonn Agreement of 1931, which established intercommunion between

Anglicans and Old Catholics. Professor Wright presented a research paper on how “all the essentials of the Christian Faith” were understood in the Agreement at that time. The conference resolved to request designated status as the official consultation for relations between the two communions, and the Bishop of Repton in England, the Rt. Rev. Henry Richmond, was announced as the new co-chair from the Anglican side.

Bishop Robinson also represented the Episcopal Church and the Presiding Bishop at the 25th International Old Catholic Congress, meeting at Geneva in August 1990. It was voted, again overwhelmingly, to ask that the international conference of Old Catholic bishops adopt the same position on the ordination of women as priests and bishops that had already been taken on their ordination as deacons — that each national Old Catholic church decide for itself. (Women have already been ordained as Old Catholic deacons in Switzerland and in Germany, one of the latter now working in the Netherlands.) In the summer of 1991 the International Old Catholic Bishops Conference will be convened in a special meeting to consider the position of women in the Church.

### PHILIPPINE INDEPENDENT CHURCH

The Philippine Independent Church (PIC) was formed in 1902, one result of the Philippines’ struggle for independence from Spanish domination. Since 1961 the PIC and the Episcopal Church (EC) have been in a relationship of full communion. The concordat on which this is based “does not require from either communion the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other, but implies that each believes the other to hold all the essentials of the Christian Faith.” The Honolulu Agreement between the Presiding Bishop and the Obispo Maximo of the PIC in 1985 established the Joint Council of the EC and the PIC in the United States to “advance the interests of mutual responsibility as between the two churches.”

Two recent events have prompted the SCER, at the Presiding Bishop’s request, to reexamine the Honolulu Agreement. First, the Philippine Episcopal Church (PEC) became an autonomous Anglican Province in May 1990. Any concordat between the PIC and the PEC is not a direct concern of SCER, but discussions between the two churches will remain of interest. Second, the PIC organized a new Diocese of the United States and Canada in July 1990. Prior to the formation of this diocese, the PIC established pastoral districts in the United States, under the immediate jurisdiction of the Obispo Maximo in the Philippines. Today all PIC congregations in the United States and Canada are under the direct and immediate oversight of the Rt. Rev. Vic Esclamado of Chicago.

The SCER recognizes the authority of the Joint Council of the EC and the PIC and recommends that it reexamine the Honolulu Agreement, changing or modifying where necessary to conform to these new realities. The SCER (1) urges that all appropriate efforts be made to assure that the EC stands prepared to encourage, assist, and cooperate with the PIC and their efforts to minister to and evangelize Filipinos residing in the United States, and (2) recommends that the members of the EC welcome and befriend Bishop Esclamado and work with him to discover new ways in which the two churches can enter into partnership in mission and to continue to clarify areas of pastoral and ecclesiastical concern, particularly the opportunities and problems inherent in parallel jurisdiction.

The SCER is pleased with the presence of the PIC in our midst, welcomes their diocesan bishop and pledges to him and to his clergy and laity our warmest regards and our desire to share with them in their ministry to Filipinos in their diaspora.

## OFFICIAL DIALOGUES

## ANGLICAN-ORIENTAL ORTHODOX FORUM

Relations with the Oriental Orthodox churches, those that do not formally accept the statement on Christology of the fourth ecumenical council of Chalcedon (451) (cf. Book of Common Prayer p. 864), are conducted officially at the international level through the international Anglican-Oriental Orthodox Forum, which held its second meeting at the monastery of St. Bishoy in the Wadi el Natroun near Cairo, Egypt, in March 1990. Extensive discussions, held in the presence of His Holiness Pope Shenouda III of the Coptic Orthodox Church, focused on the emerging agreement of these churches in Christological doctrine with the Anglican Communion, the Eastern Orthodox Churches, and the Roman Catholic Church, as well as other questions.

The Rt. Rev. John Dennis, Bishop of St. Edmundsbury and Ipswich and Anglican chair of the Forum, visited New York in January of 1991 for a first regional Anglican-Oriental Orthodox Consultation in North America, and representatives from the Episcopal Church, the Armenian Apostolic Church, and the Syrian Orthodox Church were present for it at St. Vartan Armenian Cathedral. Visits were also planned to the St. Illuminator Armenian Cathedral and the Syrian Orthodox Cathedral in Hackensack, N.J. The topics discussed included a survey of relations between these churches and opportunities for pastoral cooperation. It was agreed that future consultations should be planned.

**Resolution #A041**

## Anglican-Oriental Orthodox Consultation

1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the 70th General Convention,**  
 2 **in view of the emerging agreement of the Episcopal Church and the Anglican Com-**  
 3 **munion with the ancient Oriental Orthodox churches, in view of the strategic and**  
 4 **delicate situation of those ancient churches in the lands of the Middle East today, and**  
 5 **in view of the increasing importance of their presence in the United States, commend**  
 6 **these churches to the prayers of the Episcopal Church, urge its members to acquaint**  
 7 **themselves more thoroughly with these churches as they are described in the book en-**  
 8 **titled *Light From the East*, and direct the Standing Commission on Ecumenical Rela-**  
 9 **tions to continue the Anglican-Oriental Orthodox Consultation.**

## ANGLICAN-ORTHODOX DIALOGUE

Under the able leadership of its co-chairs, Archbishop Peter L'Huillier of the Orthodox Church in America, Bishop of the Diocese of New York and New Jersey, and the Rt. Rev. David B. Reed of the Diocese of Kentucky, the Anglican-Orthodox Theological Consultation (AOTC) met three times during the triennium, twice at St. Vladimir's Orthodox Seminary in Crestwood, New York, and once at the College of Preachers in Washington, D.C. The liturgy was thus celebrated alternately between the two traditions.

Building on the two agreed statements published in the previous triennium, an "Agreed Statement on Christian Initiation" and an "Agreed Statement on the Eucharist," the AOTC turned its attention to issues of ecclesiology. In January 1990 it produced "Joint Reflections on the Nature and Unity of the Church," a document the Standing Commission on Ecumenical Relations has found helpful in formulating its own response to the *Dublin Agreed Statement*. Drawing on the notion of "degrees of communion" (*koinonia*), the Consultation has found a fresh way of understanding the relationship our divided churches now enjoy, even in the absence of full communion.

We rejoice that a reconstituted International Commission of Anglican-Orthodox Theological Dialogue resumed its meetings last year in response to a joint communique published by the Archbishop of Canterbury and the Ecumenical Patriarch in December 1987. In this they "reaffirmed their fullest commitment to the official dialogue between the churches and expressed their desire for the reinforcement of the dialogue, which neither of the churches wished in any way to downgrade: the dialogue is aimed at nothing less than that visible and sacramental unity which Christ wills for his One, Holy Catholic and Apostolic Church." The Rt. Rev. Mark Dyer, Bishop of Bethlehem, Pennsylvania, and a member of the AOTC, and His Eminence Metropolitan John Zizioulas of Pergamon are the new co-chairmen of this International Commission.

To date, the Commission has received and discussed major papers on the doctrine of God as Trinity. In this regard, it welcomed the decision of the Lambeth Conference in 1988 to recommend to the churches of the Anglican Communion the removal of the *Filioque* from future liturgical revisions, as approved by the 69th General Convention. Future meetings of the Dialogue will include study of the Doctrine of the Person of Jesus Christ; the Holy Spirit, Creation and Humanity; and the Ministry of the Church. At the end of this series of discussions, the Commission expects to issue an agreed statement on the Doctrine of the Ministry of the Church as it reflects the Doctrine of the Holy Trinity: Father, Son and Holy Spirit.

We are happy to note that in July 1990 Episcopalians were invited to participate in welcoming His All Holiness Dimitrios, Archbishop of Constantinople, for the first visit of an Ecumenical Patriarch to the United States. The Presiding Bishop was among those who greeted the Patriarch when he arrived in Washington, D.C., his first stop in this country. After several days of meetings and services there, the Patriarch and his party continued on to New York City, where he was welcomed by the Rt. Rev. Richard Grein, Bishop of New York, and Dean John Backus of Quincy, a member of SCER. Episcopalians, led by the Presiding Bishop and Bishop Grein, also joined the Patriarch in a historic service of worship at the headquarters of the National Council of Churches. Before leaving the United States, the Patriarch and his entourage included visits to Massachusetts, California, and Illinois.

## RESPONSE TO THE *DUBLIN AGREED STATEMENT*

### *Introduction*

Although the immediate impetus for this dialogue came from the meeting of Archbishop Michael Ramsey of Canterbury and Ecumenical Patriarch Athenagoras in 1962, the Orthodox carefully noted that the decision was *to resume* a dialogue that had begun with the Joint Doctrinal Discussions of 1931 and had been interrupted by World War II.

The topics covered in the statement — the Church; the Trinity, Prayer and Holiness; and Worship and Tradition — are all serious topics of concern for any discussion of Christian unity. The fact that both sides have found so much agreement during their talks ought to excite considerable interest not only among Anglicans but in the Orthodox world as well. Certainly both sides have been represented by strong delegations who, from the time of their first post-war meetings in 1973, have labored to produce an impressive degree of agreement.

In its introduction, the statement sketches the background and goals of the dialogue. The first series of joint conversations that took place (1973-76) resulted in the *Moscow*

*Agreed Statement.* However, after the Lambeth Conference resolution on the ordination of women in 1978, Archbishop Athenagoras, the leader of the Orthodox delegation, suggested that the future discussions be regarded as "an academic and informative exercise, and no longer as an ecclesial endeavor aiming at the union of the two churches" (p.3). Happily, other Orthodox leaders did not agree, so that the dialogue continued on its original standing, issuing eventually in the *Dublin Agreed Statement*.

In the context of this troubled history, the document is all the more remarkable for the quality of its theological work, for its generally irenic tone, and for the measure of consensus it reflects. The emphasis on prayer and spirituality gives the statement a unique character among the products of our various ecumenical dialogues, recalling for us the necessity of this grounding for all theological endeavor. Moreover, the articulation of a new vision is helpful: the hope for reunion in our time has been replaced by a realistic assessment of contemporary Anglican-Orthodox dialogue as the "first stage" of an extended process.

### *Appreciation and Evaluation*

#### SECTION I: THE MYSTERY OF THE CHURCH

The first section of the statement itself, "The Mystery of the Church," is by far the most substantial portion and manifests a striking agreement. We ought not to be surprised that we have discovered so much in common, for in a sense we have been building not only on the results of formal consultation, but on centuries of cordial relationships as well.

(1) We are grateful that the statement reminds us that the very method of theological inquiry depends on "sanctification through prayer" and that doctrine must ever be linked to "the daily life of the Christian community" (I.1).

(2) Anglicans share with Orthodox a reverent reserve about defining too closely the mysteries of the faith. Excessive precision can be a snare that ends up limiting theological inquiry. Thus, in its opening paragraphs on "The Mystery of the Church," the statement notes that the Church "cannot be defined or fully described" but is rather a "lived experience" (I.3). Nevertheless, the report does present a spectrum of images drawn from the New Testament by which the Church can be at least partially described, such as the Body of Christ, the messianic gathering, the temple of God, and the bride of Christ. Then, invoking the terms of the Creed, the statement considers the Church under her traditional "marks": one, holy, catholic, and apostolic. Anglicans will find this biblical and creedal approach to the mystery of the Church methodologically congruent with the Chicago-Lambeth Quadrilateral.

(3) We find the *Dublin Agreed Statement* harmonious with the general treatment of apostolicity found in *Baptism, Eucharist and Ministry* (BEM). While BEM states that "Apostolic Tradition in the Church means continuity in the permanent characteristics of the Church of the Apostles" ("Ministry" 34), *Dublin* asserts that the Church maintains apostolic tradition "by its preaching and teaching and by a constantly renewed understanding and living of Scripture. By critical discernment it rejects inauthentic ways of thought and life" (I.15). Unfortunately, these and other points of similarity to BEM are not noted in the document.

(4) In its discussion of the episcopate and apostolic succession, *Dublin* reminds us that the episcopate is a sign of unity to be exercised collegially in union with other bishops as well as with the clergy and laity of a given diocese.

(5) The notion of primacy or seniority, respectively described here as Anglican and Orthodox terms, is similarly understood and valued in both communions. It is regarded by each as a ministry of "pastoral service" to the Church (I.23). *The Final Report* (ARCIC I) had called attention to this character of primacy, a point noted with gratitude by the Anglican-Orthodox Joint Doctrinal Discussions. However, in a sharp criticism of that document, *Dublin* points out that the Ecumenical Patriarch, while not claiming any universal jurisdiction, nevertheless had a "special seniority" ascribed to him by the Ecumenical Councils (I.27). The document further notes that historically "the Anglican Communion has developed on the Orthodox rather than the Roman Catholic pattern, as a fellowship of self-governing national or regional Churches" (I.28).

This places the Anglican Communion in a unique ecumenical position vis-a-vis the two great traditions of East and West: with a polity similar to the Orthodox, we nonetheless share the Western Christian heritage enjoyed by the Church of Rome and other churches. By calling attention to the primacy of the Ecumenical Patriarch, *Dublin* serves as something of a counterweight to *The Final Report*, with its understandable focus upon the Western Patriarch. We trust that the perspective of the *Dublin Agreed Statement* will augment our future ecumenical discussions, particularly with Roman Catholics.

(6) We appreciate the recognition in *The Dublin Statement* that "Evangelism involves the Church in social action which can be an authentic witness to the gospel and should not be separated from it or contrasted with it." Because Christians bring a distinct vision and spirit to their social programs, these ought not to become "an end in itself, for 'man does not live by bread alone, but by every word that proceeds from the mouth of God' (Matt. 4.4)" (I.34).

Still, both churches would seem now to need a more developed theology of evangelism than what appears in *Dublin*. Recent events in the Orthodox world, which none could have foreseen in 1984, surely make this a topic of major importance to the Orthodox. But long before the dramatic changes in the Soviet Union and its allied countries, the question of evangelism in this country needed vigorous study both by Anglicans and by the Orthodox. Some Anglicans wonder how the Orthodox Church can claim to be One with its multiple jurisdictions across the United States. On the other hand, some Orthodox would ask Anglicans what they are doing about evangelism in an increasingly unchurched America.

(7) Ecumenical dialogue since the 1984 publication of *Dublin* has opened a way beyond certain impasses manifest in it. Three issues discussed in the document's opening section turned out to be especially problematic: the unity of the Church in the face of present disunion among Christians; the holiness of the Church in relation to the sinfulness of her members; and the practice of "intercommunion."

After asserting that "our divisions do not destroy but they damage the basic unity we have in Christ," *Dublin* suggests that Anglicans "are accustomed to seeing our divisions as within the Church: they do not believe that they alone are the one true Church, but they believe that they belong to it." The Orthodox, on the other hand, "believe that the Orthodox Church is the one true Church of Christ, which as His body is not and cannot be divided"; yet "they see Anglicans as brothers and sisters in Christ" (I.9; cf. Epilogue 99-100).

A similar conundrum faced *Dublin* with respect to the holiness of the Church. All agree that "holiness" is one of the marks of the Church (I.10). But for Anglicans, "because the Church under Christ is the community where God's grace is at work, healing and

transforming sinful men and women . . . the struggle between sin and grace is to be seen as characteristic of, rather than accidental to, the Church on earth" (Epilogue 99). This acknowledgment accords with our agreement in *Salvation and the Church*, 29 (ARCIC II) that "the Church is in constant need of repentance and renewal so that it can be more clearly seen for what it is: the one, holy body of Christ." Yet the Orthodox, "while agreeing that the human members of the Church on earth are sinful, do not believe that the sinfulness should be ascribed to the Church as the body of Christ indwelt by the Spirit" (E.99).

In discussing both the unity and holiness of the Church, *Dublin* reflects the contradictions that follow inevitably from an insufficiently eschatological perspective. As a recent paper formulated by the Anglican-Orthodox Theological Consultation in the United States has pointed out, "Closer attention to the prophetic or eschatological aspect of the Church may make possible the formulation of a more adequate theological framework for explaining such apparent contradictions. By proceeding in that way false dichotomies will be avoided, and the real differences between the positions of our churches will be perceived" ("Joint Reflections on the Nature and Unity of the Church" [1990], par.6).

(8) Likewise the AOTC (USA) mentions how development of the notion of *koinonia* since 1984 in other dialogues can help untangle the knotty question of "communion" and "intercommunion" that troubled the *Dublin Agreed Statement*. *Dublin* had suggested that "Anglicans have come to recognize different stages in which churches stand in a progressively closer relationship to each other, with a corresponding and consequent degree of eucharistic sharing," though they distinguish such "Intercommunion" from "Full or Organic Communion." But "for the Orthodox, 'communion' involves a mystical and sanctifying unity created by the Body and Blood of Christ, . . . and therefore they can have no differences of faith." Thus "the concept of 'Intercommunion' has no place in Orthodox ecclesiology" (I.19-20). Commenting on this passage, the AOTC paper states:

We believe . . . that a more wide-ranging discussion of the meaning of "communion (*koinonia*)" would be useful. . . . Christian *koinonia* has a human dimension which is at once tangible and spiritual, but it is ultimately a communion with God given by God. It is grounded in the divine life itself, reflecting and participating in the very life of God who has freely communicated himself to us through his Son by the power of the Holy Spirit.

Seen within this larger context, it is clear that "communion" or "intercommunion" is not simply a matter of eucharistic sharing. While Christian *koinonia*, initiated in baptism, is epitomized in eucharistic fellowship, it is not limited to it. Christian *koinonia* expresses itself in many ways . . . . It is therefore possible and fully appropriate for both Orthodox and Anglicans to speak of "degrees of communion (*koinonia*)" in which they stand in relation to other bodies of Christians with whom they do not now have "full communion" or "organic union."

Consideration of this subject challenges us to strengthen and extend the *koinonia* which we are already privileged to enjoy even in the absence of eucharistic fellowship ("Joint Reflections on the Nature and Unity of the Church," pars. 11-13).

## SECTION II: FAITH IN THE TRINITY, PRAYER AND HOLINESS

(1) In its attention to the connection between theology and spirituality, the statement remind us of many teachings we know, but for that reason often fail to articulate. Above all it reminds us Anglicans:

(a) that theological teaching occurs within the Christian community across time and space, and is not an intellectual exercise of isolated individuals (II.36);

(b) that the purpose of doctrine is to attempt to express the unfathomable mystery of revelation “in such a way as both to safeguard it from misunderstanding and to enable others to share in it” (II.36);

(c) that prayer, by the community in its liturgy and by individual believers, occurs only by the presence of the Holy Spirit who prays in and through us; that prayer, like doctrine, is shaped by the faith of the Church throughout the ages;

(d) that through grace “every human person has the possibility of becoming a partaker of the divine nature (2 Pet. 1.4). The Holy Spirit praying in us heals and renews us at the center of our being” (II.37);

(e) that “progress in prayer and obedience involves . . . commitment to a disciplined life”; and growth in holiness demands “continual repentance and assurance of God’s forgiveness” (II.42-43);

(f) that since holiness restores us to the image of God and makes all things whole, “God’s call to holiness is also a call to work for justice” (II.43).

(2) The discussion of the *Filioque* (II.44-46) amplifies that found in the *Moscow Agreed Statement*. We rejoice in the decision of the 1985 General Convention, and the resolutions of the 1988 Lambeth Conference and the 1990 Anglican Consultative Council (Cardiff), which commend the removal of this venerable accretion from our liturgical texts. The SCER has referred this matter to the Standing Liturgical Commission for implementation in future revisions of the Book of Common Prayer.

### SECTION III: WORSHIP AND TRADITION

(1) Because Anglicans and Orthodox share a common understanding of the relationship between prayer and theology, and “hold that the liturgy and all worship are essentially for the expression, maintenance and communication of the true faith,” we both see standards of orthodoxy in terms of “right worship.” Thus liturgical texts constitute “fundamental doctrinal standards for both” (III.63).

(2) Underlying this shared approach to worship is the recognition:

(a) that tradition is not the enshrinement of a static past but the ever open and “constant action of the Holy Spirit in the Church” (III.48);

(b) that “the liturgical life of the Church is the very heart of tradition.” It is the means by which the Christian community and Christian persons participate in the life, death, and resurrection of Christ, and in Christ are united to one another across time and space (III.56,60,62);

(c) that worship forms faith and is inseparable from it (III.53);

(d) that “in worship the Church becomes what she really is: body, fellowship, communion in Christ” (III.53).

(3) The *Dublin Agreed Statement* reflects the development of Anglican appreciation for the role of icons in Christian devotion. The report puts forward the traditional Christological basis of icons and their compatibility with the classic Anglican reverence, articulated by Bishop Thomas Ken (1637-1711), for “persons or places or things . . . which may promote the decency and order of the worship, or the edification of faithful people” (III.82). The best and most succinct statement on the subject is found in the Epilogue: “Anglicans agree that the theology of the icon is founded upon, and intended to safeguard, the doctrine of the Incarnation” (E.113).

FINAL SECTION: EPILOGUE

(1) In summarizing the agreements and disagreements discovered during twelve years of discussion, members of the Commission drew the hopeful conclusion that “none of the points of disagreement mentioned above is to be regarded as insoluble but each is to be regarded as a challenge to this Commission . . . to advance more deeply in its understanding of the truth” (E.114). The Epilogue itself points the way forward to future discussion in its affirmations:

(a) that a difference of theological terminology does not necessarily mean a difference of fundamental belief (E.89);

(b) that “the Church cannot define dogmas which are not grounded both in Scripture and in tradition” (E.91);

(c) that “the Ecumenical Councils provide an authoritative interpretation of Scripture,” with Anglicans according full authority only to the first four Councils (E.104-105); and

(d) that “the ecumenicity of Councils is manifested through their acceptance by the Church” (E.107; also I.30). (Cf. *The Final Report: Authority in the Church* II.25.)

(2) However, it is clear that in building upon these foundations we must:

(a) explore the different ways Anglicans and Orthodox apply critical methods of historical research to Scripture (E.90) and tradition;

(b) try to articulate the essential content of the apostolic faith. If, as the Orthodox believe, “there can be communion only between local churches that have a unity of faith, ministry and sacraments” (E.101), the attention of the dialogue should surely be directed to the question of what constitutes unity of faith, what impedes unity of ministry, and what is meant by unity of sacraments, considering especially the effect of baptismal incorporation into the Church;

(c) state the limits of legitimate “freedom and variety” in regard to the teachings and practices of the Church (E.92). (Cf. III.63,70,72; E.102.)

Conclusion

The *Dublin Agreed Statement*, like the *Moscow Agreed Statement*, is a gift in this ecumenical time — one we have shared with our first partners. These two statements need study and comment from both sides if we are to receive the work thus far accomplished and prepare for the fruits of the next phase of dialogue. The SCER is heartened by reports from the newly constituted International Commission that substantive theological issues, such as those we have outlined for further consideration, are on the agenda. It is clear that full communion has no meaning without the East, and the *Dublin Agreed Statement* offers a promise of what can be if we seize the opportunity.

**Resolution #A042**

Response to *Dublin Agreed Statement*

*Resolved*, the House of \_\_\_\_\_ concurring, **That the 70th General Convention:**

- 1    **1. Accept the Report of the Standing Commission on Ecumenical Relations on the**
- 2    ***Dublin Agreed Statement 1984;***
- 3    **2. Express our appreciation for, and commendation of, the *Dublin Agreed Statement*;**
- 4    **3. In accord with the request of the Lambeth Conference, transmit this report to**
- 5    **the Anglican Consultative Council as our official response to the *Dublin Agreed***
- 6    ***Statement*.**

### ANGLICAN-REFORMED DIALOGUE

This dialogue was initiated by the Anglican Consultative Council and the World Alliance of Reformed Churches in 1978. The North American member churches of the World Alliance are: Associated Reformed Presbyterian Church, Cumberland Presbyterian Church, Hungarian Reformed Church in America, Lithuanian Evangelical Reformed Church, Presbyterian Church (USA), Reformed Church in America, Second Reformed Presbyterian Church, and the United Church of Christ.

The Anglican-Reformed International Commission report *God's Reign and Our Unity* (1984) has been examined by representatives of theological faculties of two Episcopal seminaries and by the SCER. In the following evaluation, they find that more discussion is needed of the report's relevance to the American scene, but that it could provide a basis for bilateral dialogue between the Episcopal Church and member churches of the World Alliance of Reformed Churches.

### RESPONSE TO *GOD'S REIGN AND OUR UNITY*

The document *God's Reign and Our Unity* is the product of four years of labor by the Anglican-Reformed International Commission. The report provides a fresh, largely non-American perspective upon the possibility of unity between our two traditions. We applaud the endeavor to overcome a four-hundred-year-old division, since we recognize that here in America this division has been one of the oldest and most persistent that our Church has confronted and one whose bitterness lies deep within the group memories of both of our communions.

The document's starting point is eschatology, and the eschatological perspective predominates throughout. It is a forthright and theologically grounded work that offers a bold rethinking of the meaning of ecumenism. It is concerned with keeping at the forefront a view of the Church as eschatological sign and as missionary vehicle. An underlying presupposition is that with the collapse of Christendom the Church now finds itself in a new situation.

From the outset we sought to go behind the historical and traditional problems which have divided us since Reformation times and to put our quest for unity in new perspectives. We sought to do this by enquiring into the relationship between the Church and the Kingdom of God, the priority of grace, the trinitarian and christological basis of ministry, the mission of the Church. (Preface, p. v)

The document is divided into six sections or chapters: (1) "Our Task," (2) "The Church: God's Apostolic People," (3) "Life in the Church," (4) "Ministry in the Church," (5) "Our Goal," and (6) "Recommendations." We would like to comment briefly on sections two through five.

#### Section Two: The Church: God's Apostolic People

Chapter two sets forth the eschatological and missionary vision of the Church and argues that the ecumenical nature of the Church is its necessary corollary. An eschatological understanding of the Church recognizes that the Church is not an end in itself.

If the Church were an end in itself then it would follow that multiplication of numbers would be the criterion by which priorities should be judged, but if the Church is a sign and first-fruits of the reconciliation of all things in Christ, the fruit of evangelism should be communities reconciled to one another in Christ. (2:31)

The Church is one because Christ is one. After acknowledging the worry that ecumenism might overshadow other traditional concerns of the Church (e.g., mission, social justice, and theological truth), the chapter suggests that its vision of the Church would only enhance these other goals. We are pleased by the theological spirit of this chapter, and are appreciative of its emphasis upon eschatology and mission. Yet we continue to have two chief reservations about this chapter's great reliance upon an eschatological ecclesiology:

(1) We fear that the confidence that underlies this vision — i.e., that the collapse of Christendom offers a new ecumenical beginning for the Church — does not adequately confront the past record of conflict between our communions, most particularly within the English-speaking world. Our shared history is filled with times of open conflict (e.g., the English Civil Wars, conflicts in Northern Ireland, etc.) and also a number of failed attempts at reunion. In America alone we must remember the failed concordat with the Congregationalists in the early 1920s as well as the failed union with the Presbyterians in the 1940s. We believe that any ecumenical discussion, if it is to be successful, must take seriously these past misunderstandings.

(2) We are somewhat apprehensive that such a persuasively argued eschatological interpretation of the Church may engender a lack of attention to the traditional historical foci of discussion between our communions. We fear that from such a perspective persons might fail to take full account of issues which earlier generations have so carefully delineated.

### Section Three: Life in the Church

Chapter Three, "Life in the Church," focuses upon the idea of the Church and its sacramental life. It begins with the proclamation:

The Church owes its being to that which has been done once and for all in the incarnation, ministry, passion, resurrection, and ascension of the Lord Jesus Christ whom we acknowledge and confess as the Son, the second person of the triune God. The Church lives only in dependence upon him, the Head, and this dependence consists in faith, love, and obedience. (3:39)

Here too the strong theological grounding of the work is to be praised. The discussion of the nature of the Church is laudable on a number of further grounds. It is scriptural; it is trinitarian; it integrates the moral life of the Church with its theology; and here it honestly addresses historic differences between the communions.

We should note in passing, however, that this introductory section on the nature of the Church employs the terms "orthodoxy" and "orthopraxis" in a nontraditional way (at least for Anglicans). Under the category of "orthodoxy" the document includes both doctrine and liturgy, in contrast to the usual Anglican understanding that classifies the latter as orthopraxis. In turn the document redefines orthopraxis as "right morality." It is clear from the context that the background for this redefinition is the excommunication by the World Alliance of Reformed Churches of apartheid-accepting churches. Although we acknowledge the particular use of this redefined meaning of orthopraxis, we believe that any broader or more general invocation of the redefinition merits close examination. What, for example, is the nature of this new orthopraxis, what are to be its limits, and how can it be illumined by tradition and reason?

In its discussion of the sacramental life the document addresses some very important points. Concerning baptism, for example, it rightly notes that both communions have shared in a common failure in understanding its full meaning. Furthermore, it notes

the crucial role baptism plays for the mission of the Church to the world. We find this discussion of baptism fruitful and hope that in the future it will lead to a further exploration of the ecumenical and ethical consequences of baptism. Concerning the eucharist, the document is to be applauded for its honest recognition of past failures that have impeded the right understanding of the significance of the eucharist (such as the unnatural division between word and sacrament) and its creative attempt to set forth fresh models for eucharistic understanding. The text admirably employs such metaphors for the eucharist as the sharing of the Christ, eucharist as food for the journey, eucharist as *anamnesis*, and eucharist as vehicle of *epiklesis*. The issues raised in this section, we believe, suggest two further questions from the Anglican perspective:

(1) Could not a more thorough discussion of baptism and eucharist show forth their interconnectedness, and in turn show how they are constitutive of the Church? and

(2) How are both to be agents of transformation in this world? We should further note that for those of us outside of the Reformed tradition, it is not immediately obvious how one can reconcile the claim that baptism and eucharist rest on the finished work of Christ (viz. 63) with the eschatological thrust of the document.

### Section Four: Ministry in the Church

Regarding this section on ministry, the document urges in a most commendable way that discussion be shifted from that of outward forms to that of inward substance, and that the Church be viewed as a dynamic rather than static community. Too often, it rightly notes, discussions of outward form have led both communities into a form of nominalism (viz. 7.A). By shifting the discussion of ministry back to its biblical roots, one recognizes:

From the very beginning there is a pattern of ministerial leadership in the life of the Church. It is to the whole Church that the commission is given, but the Church was never an unstructured aggregate of individual believers out of which a ministerial structure had to develop. (IV, 76)

The ministry is rooted in the very nature of the Church. The document's authors willingly confront past points of disagreement and do not shy away from current questions of dispute. However, by emphasizing the interconnection of authority and love, the document suggests possible ways for overcoming the historic divisions over patterns of ministry. True ministry is personal, collegial, and communal, and in the past the ministry of neither communion completely reflected this vision. The document is to be praised for the vision it raises of the episcopate as the symbol of catholicity and apostolicity.

We cannot help but note that in the discussion of ministry there are hints of contrasting theological traditions. Following a long-standing Reformed theological tradition, the central model for Christian ministry is that of the right ordering of the community (viz. 83). Thus, for example, in its discussion of lay presidency the document states:

The presidency of the ordained person does not depend upon his possessing a priesthood which others lack; it depends upon the good ordering which is essential to the life of the Church as it exercises corporately the priesthood given to it by the one who is alone the good High Priest. (83)

We recognize the long tradition within the Reformed tradition of a juridical model of ministry, and also its scriptural foundation. We also acknowledge how this understanding of ministry has endowed the Reformed communion with a discipline and seriousness that is to be much praised. Yet this juridical model has not been the predominant one within the Anglican tradition. We have more often emphasized a pastoral or sacramental model of ministry rather than a juridical, and for some parts of our communion such

imagery would be alien, and at least on the surface disturbing. We would urge more discussion to help clarify the relation between these different models or understandings of the nature of Christian ministry.

#### Section Five: Our Goal

In this section the document again takes up the eschatological perspective with which it began. It is pointed in its criticism of the North American denominational system and raises the question whether any of these denominations may be properly called a church (viz. 5:106). Although it acknowledges different possible paths towards Christian reunion, on the whole the document rejects the path of the reconciliation of these denominational communities in favor of a wider unity of the entire Church on the local level, which is described as (in words quoted from a pronouncement of the Fifth WCC Assembly) "a conciliar fellowship of local churches which are themselves truly united" (108-10). We find this call to be radical, challenging, and provocative, and it clearly expresses one vision of the reunited *ecclesia*. We would want to begin future discussion with the question of whether this agenda complements or conflicts with our Church's officially expressed ecumenical vision of a communion of communions.

#### Conclusion

*God's Reign and Our Unity* is a welcome contribution to our common ecumenical agenda. It is a serious, sophisticated, and insightful theological statement that will provide the basis of much further discussion. In and of itself it will provide an excellent theological handbook for members of either communion interested in ecumenical discussion. For our own American context it poses three particular questions:

(1) Granted its largely British backdrop, how well does it reflect the peculiarities of the American situation? We have already noted how both in Section Two, where the document does not adequately confront historical conflicts and misunderstandings that have served to divide our communions, and in Section Five, where the North American denominational model is strongly criticized, the document fails to address the *de facto* American religious situation. Furthermore, we should note that the type of Reformed theological vision *God's Reign and Our Unity* sets forth is not the predominant Reformed theological approach on the American scene. Three of the most important elements of the current American Reformed theological world (the "mainline" American Presbyterian emphasis as reflected in their recent "A Brief Statement of Faith," the conservative evangelical tradition, and the Dutch Reformed tradition) seem to be underrepresented in the document. Hence we must raise the question of the theological relevance of the document to the American context.

(2) In this regard can the positive goals of the document be "retranslated" into a theological language closer both to Anglicanism and the American Reformed traditions?

(3) Can the document be of further help in our Church's discussion of the COCU proposal?

#### Resolution #A043

Response to *God's Reign and Our Unity*

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the 70th General Convention**
- 2 **accept the evaluation of the Standing Commission on Ecumenical Relations on the**
- 3 **document *God's Reign and Our Unity* and in accord with the request of the Lambeth**
- 4 **Conference transmit a copy of this evaluation to the Anglican Consultative Council**
- 5 **as our official response to the document.**

### ANGLICAN-ROMAN CATHOLIC DIALOGUE

During the triennium, the Anglican-Roman Catholic Consultation (ARC) met five times (sessions 34 through 38), continuing the series begun in 1965.

In the early part of the triennium, we discussed our responses to *The Final Report* of ARCIC I. We also monitored the official responses of our parent bodies in the United States.

The bulk of our work was devoted to a study begun in the last triennium of *Apostolicae curae*, Pope Leo XIII's apostolic letter of 1896 on the validity of Anglican orders. Based on the work of a special papal commissions, *Apostolicae curae* concluded that the ordinal developed in the English Church during the Reformation was so defective that all ordinations according to that rite were "absolutely null and utterly void." Two developments in recent years have resulted in a new look at that condemnation.

First, when Pope John Paul II opened the Vatican archives for the period of the Leo XIII pontificate, scholars were given an opportunity to examine in detail the circumstances surrounding the promulgation of *Apostolicae curae*. Careful study of the primary sources indicates that Pope Leo's commission was not of a common mind on the matter of Anglican orders.

Second, because of the deepening dialogue between the two communions, Anglicans and Roman Catholics have moved closer to a consensus on many crucial issues as reflected in *The Final Report* of ARCIC I. The developments have enabled ARC/USA to produce an agreed statement which invites the Roman Catholic Church to review its official position on Anglican orders.

Issued in 1990 under the title *Anglican Orders: A Report on the Evolving Context of Their Evaluation in the Roman Catholic Church*, this statement has been forwarded to the Archbishop of Canterbury, Pope John Paul II, ARCIC II, and the appropriate authorities in our two national churches. It is available in *Ecumenical Bulletin* 100 for general information, wider study and discussion.

Our continuing work will focus on a study of authority in the two communions, the major unresolved issue to emerge from *The Final Report*. Fundamental papers have been prepared by two members of the Consultation and have been criticized and revised several times. These are being augmented by additional papers on selected cases. The present goal is to examine and understand the teaching authority in each communion in relation to papal primacy, in order to develop a statement on authority and primacy that goes beyond the agreement reached in *The Final Report*.

As of the time of this writing, the official response of the Roman Catholic Church to the 1982 *Final Report* of ARCIC-I, which had been expected to be released from the Vatican in the summer of 1988, has not yet appeared.

Also, as of the time of this writing the new agreed statement of ARCIC-II, *The Church as Communion*, finalized at Dublin in September of 1990, has not yet been released.

At the meeting of ARCIC-II held in Dublin in late August and early September of 1990, the resignation of the Rt. Rev. Arthur Vogel, retired Bishop of West Missouri and a charter member of ARCIC-I and ARCIC-II, was announced.

The present work of ARCIC-II is proceeding to a consideration of moral questions between the two churches with the assistance of external consultants selected by the co-chairmen.

**Resolution #A044**

Appreciation of the Rt. Rev. Arthur Vogel

1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the outstanding contribution**  
 2 **of the Rt. Rev. Arthur Vogel, retired Bishop of West Missouri, to the work of the**  
 3 **Anglican-Roman Catholic International Commission be acknowledged and gratefully**  
 4 **appreciated by this General Convention upon the occasion of his retirement from the**  
 5 **Commission in August of 1990.**

CONSULTATION ON CHURCH UNION

In 1984, the member churches of the Consultation on Church Union (COCU) were asked to recognize in *The COCU Consensus: In Quest of a Church of Christ Uniting*, (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.

The 69th General Convention (1988) responded affirmatively to requests (1) and (2). However, in the matter of the third request (recognizing *The COCU Consensus* as “a sufficient theological basis” for covenanting), the 1988 Convention added the words “not yet” to indicate that the Episcopal Church was not clear about the covenanting acts yet to be proposed, and that there were certain reservations about the theology set forth in the text of *The COCU Consensus*.

Subsequently, a joint committee composed of members of the SCER and of the COCU Executive Committee set about the task of preparing a series of “Elucidations,” intended to be clarifying statements which, while not displacing or expanding the text, would represent an authorized interpretation of it. The SCER as a whole could not endorse the “Elucidations” as an authorized interpretation of the text. However, in the judgement of the commission these elucidations help move dialogue forward by considering the theological reservations articulated in 1988 and the subsequent document, *Churches in Covenant Communion*.

The resolution being presented to this 70th General Convention revises the wording as originally presented in 1988. The reasons for the revision are twofold: first, to allow adequate time for a thorough study of the covenanting proposals, as set forth in *Churches in Covenant Communion*; and second, to affirm the Episcopal Church’s commitment to deepening our relationships with other member churches of the Consultation on Church Union.

While the Episcopal Church is grateful to COCU for the bold proposal set forth in *Churches in Covenant Communion* and in *The COCU Consensus*, it is clear that, before real unity can be achieved, there must be growth in our knowledge and understanding of each other and further theological dialogue.

The resolution, if adopted, will affirm the Episcopal Church’s commitment to continuing the ecumenical journey with other COCU member churches toward the visible unity that Christ wills for the Church. The resolution also seeks to broaden the avenues for dialogue and for sharing, particularly at the local level, where such broadening and deepening must happen if it is to happen at all.

The proposed resolution is also in keeping with Resolution #13 of the 1988 Lambeth Conference, which declared: “This Conference, acknowledging that the withdrawal of Anglicans from several previous covenanting proposals and schemes of unity with

## THE BLUE BOOK

---

Methodist, Reformed and other Churches is a cause for sorrow and repentance, nevertheless is encouraged by: (1) the continuing unity conversations in the Consultation on Church Union (USA).”

### Resolution #A045

#### Consultation on Church Union

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That this 70th General Convention**  
2 **of the Episcopal Church recognize *The COCU Consensus: In Quest of a Church of***  
3 ***Christ Uniting* to be a significant and valuable contribution for deepening our rela-**  
4 **tionships and pursuing further theological dialogue with the other member churches**  
5 **of the Consultation in our continuing ecumenical journey toward a communion of**  
6 **communions; and be it further**
- 7 *Resolved*, **That the Standing Commission on Ecumenical Relations be directed to in-**  
8 **itiate and facilitate a study of *Churches in Covenant Communion* as one way whereby**  
9 **the member churches of the Consultation may advance the vision of visible unity in**  
10 **a communion of communions; and be it further**
- 11 *Resolved*, **That the possibilities of bilateral dialogues with member churches of COCU**  
12 **be explored as a way to grow in our knowledge and understanding of each other, and**  
13 **that diocesan ecumenical commissions and officers be asked to explore ways of shar-**  
14 **ing worship, study, witness, and evangelism with other member churches of the Con-**  
15 **sultation on Church Union.**

### Resolution #A046

#### Use of COCU Liturgy

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That this 70th General Convention**  
2 **authorize in special circumstances of ecumenical worship the trial use of the eucharistic**  
3 **liturgy *The Sacrament of the Lord's Supper: A New Text* (available from Forward Move-**  
4 **ment Publications), subject to the approval of the diocesan bishop, provided that:**
- 5 (a) **an ordained priest of this Church is the celebrant, or one of the celebrants at**  
6 **a concelebrated service;**
- 7 (b) **the elements used are those used by our Lord, namely bread and wine;**
- 8 (c) **any of the consecrated elements remaining at the end of the service be reverent-**  
9 **ly consumed; and**
- 10 (d) **the guidelines for interim eucharistic sharing authorized by the 65th General**  
11 **Convention (*Journal*, 1976, pp. C89-90) be observed; and be it further**
- 12 *Resolved*, **That local member churches of the Consultation on Church Union be en-**  
13 **couraged to use this liturgy not only when all member churches are gathered together**  
14 **in worship but also when two or three churches are gathered in worship.**

### HISTORIC BLACK METHODIST EPISCOPAL-EPISCOPAL DIALOGUE

The General Convention of 1988 called for an exploration of the possibilities for bilateral dialogues with member churches of the Consultation on Church Union. Conversations between the Presiding Bishop and bishops of the African Methodist Episcopal Church, African Methodist Episcopal Zion Church, and the Christian Methodist Episcopal Church indicated interest in such discussions. The SCER voted to begin explorations, and in December 1990 a planning meeting set out a tentative agenda for the dialogue.

**Resolution #A047**

**Dialogue with Historic Black Methodist Episcopal Churches**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That this 70th General Convention**
- 2 **establish a formal dialogue between the Episcopal Church and the African Methodist**
- 3 **Episcopal Church, the African Methodist Episcopal Zion Church, and the Christian**
- 4 **Methodist Episcopal Church under the supervision of the Standing Commission on**
- 5 **Ecumenical Relations.**

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. C48).

In January 1988 the dialogue announced partial completion of its mandate with the adoption of the agreed statement entitled *Implications of the Gospel*. The 1988 General Convention directed the SCER to devise and execute during the ensuing triennium a process for study and evaluation of that document and directed the SCER to report to the 70th General Convention the results of such study and evaluation, along with recommendations concerning whether the Episcopal 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."

During this triennium, LED has met five times to discuss and attempt to resolve the remaining questions concerning the "historic episcopate and ordering of ministry (Bishops, Priests, Deacons) in the total context of apostolicity." Papers were assigned to scholars both within and outside the dialogue to explore historical as well as contemporary opinion on these subjects. In January 1989 a drafting committee was appointed to produce an agreed statement which would lead to recommended steps for entering into full communion. The dialogue has devoted 14 meetings in all to rigorous discussion of the proposal. A final agreed statement was approved at the January 1991 meeting and transmitted to its sponsoring bodies (the SCER for the Episcopal Church and the Standing Committee of the Office of Ecumenical Affairs for the Evangelical Lutheran Church in America) for review and appropriate action.

In the resolutions that follow, the SCER calls upon the Episcopal Church to enter into a three-year study the goal of which is full communion between the Episcopal Church and the Evangelical Lutheran Church in America. The definition of full communion used herein is that of the Anglican-Lutheran Joint Work Group, Cold Ash, Berkshire, England, 1983: "By full communion we here understand a relationship between two distinct churches or communions. Each maintains its own autonomy and recognizes the catholicity and apostolicity of the other, and each believes the other to hold the essentials of the Christian faith." The SCER believes this definition to be consonant with the *Declaration on Unity* enacted by the 66th General Convention.

The first of the resolutions calls for a three-year churchwide study of the proposed *Concordat of Agreement* which, if adopted, would lead to full communion, including the reconciliation of the ordained ministries of our two churches. The theological and scriptural basis for the *Concordat* is contained in the accompanying report titled *Toward Full Communion*, which is also recommended for study.

A second resolution calls upon the General Convention to recognize *Implications of the Gospel* to be “a faithful witness to the gospel and . . . a step beyond the Lutheran-Episcopal Agreement of 1982 toward the goal of full communion.” Based upon response to the study conducted during the triennium 1988-91, the SCER affirms *Implications of the Gospel* as an important first step towards the goal of full communion. However, the SCER wishes it to be understood that this vote is preliminary to the full communion envisaged in the *Concordat* itself.

Resolutions identical with the two mentioned above have been commended to the 1991 Churchwide Assembly of the Evangelical Lutheran Church in America.

The significance of what is being proposed extends beyond our two churches. The proposed *Concordat of Agreement* (together with the accompanying documents) constitutes a historic step forward, one which has positive implications for other ecumenical dialogues.

Three additional implementing resolutions call for referring the LED report to the Standing Commission on Constitution and Canons, to the Episcopal Diocesan Ecumenical Officers, to the Anglican Consultative Council, to churches in full communion, and to other ecumenical partners in dialogue, whose counsel and assistance will be important if the journey toward communion is to bear fruit.

As we enthusiastically commend this *Concordat of Agreement* and accompanying documents for study by this Church, we do so with humility as we recognize the movement of the Holy Spirit in the process. It is our hope that we as Episcopalians will be stretched by this study to look anew at our call by God, our life in Christ, and our journey together with others who follow Christ.

The presentation for study of the *Concordat of Agreement*, together with *Toward Full Communion* and the earlier *Implications of the Gospel*, is indeed a historical step forward in our search for unity and we believe a highly responsible approach for our churches to consider as we earnestly seek full communion guided by the Holy Spirit.

May we continue to cultivate the common discipleship to which we have been called in one body, by one spirit, through one baptism, thankful to the one lord, our savior Jesus Christ, with whom we have received one faith, one hope, “one God and Father of us all, who is above all and through all, and in all” (Eph. 4:3-6).

—from *Toward Full Communion*

*Proposed*  
**CONCORDAT OF AGREEMENT**  
Between

The Episcopal Church and  
The Evangelical Lutheran Church in America

Preface

The Lutheran-Episcopal Dialogue Series III proposes this Concordat of Agreement to its sponsoring bodies for consideration and action by the General Convention of the Episcopal Church and the Churchwide Assembly of the Evangelical Lutheran Church in America in implementation of the goal mandated by the Lutheran-Episcopal Agree-

ment of 1982. That agreement identified the goal as “full communion (*communio in sacris*/altar and pulpit fellowship).”<sup>1</sup> As the meaning of “full communion” for purposes of this Concordat of Agreement both churches endorse in principle the definitions agreed by the (international) Anglican-Lutheran Joint Working Group at Cold Ash, Berkshire, England, in 1983,<sup>2</sup> which they deem to be in full accord with their own definitions given in the Evangelical Lutheran Church in America’s working document, “Ecumenism: The Vision of the ELCA” (1989), and given in the “Declaration on Unity” of the Episcopal Church, General Convention of 1979. During the process of consideration of this Concordat of Agreement it is expected that our churches will consult with sister churches in our respective communions (through, for example, the Anglican Consultative Council and the Lutheran World Federation) as well as those with whom we are currently engaged in dialogue.

### CONCORDAT OF AGREEMENT

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

<sup>1</sup>Cf. the complete text of the 1982 Agreement on pp. 2-3 of the Report which accompanies this proposed Concordat of Agreement.

<sup>2</sup>*Anglican-Lutheran Relations: Report of the Anglican-Lutheran Joint Working Group, Cold Ash, Berkshire, England — 1983*, in William A. Norgren, *What Can We Share?* (Cincinnati, Forward Movement Publications, 1985), pp. 90-92. The relevant portion of the report reads as follows:

By full communion we here understand a relationship between two distinct churches or communions. Each maintains its own autonomy and recognizes the catholicity and apostolicity of the other, and each believes the other to hold the essentials of the Christian faith:

- (a) subject to such safeguards as ecclesial discipline may properly require, members of one body may receive the sacraments of the other;
- (b) subject to local invitation, bishops of one church may take part in the consecration of the bishops of the other, thus acknowledging the duty of mutual care and concern;
- (c) subject to church regulation, a bishop, pastor/priest or deacon of one ecclesial body may exercise liturgical functions in a congregation of the other body if invited to do so, and also, when requested, pastoral care of the other’s members;
- (d) it is also a necessary addition and complement that there should be recognized organs of regular consultation and communication, including episcopal collegiality, to express and strengthen the fellowship and enable common witness, life and service.

To be in full communion means that churches become interdependent while remaining autonomous. One is not elevated to be the judge of the other nor can it remain insensitive to the other; neither is each body committed to every secondary feature of the tradition of the other. Thus the corporate strength of the churches is enhanced in love, and an isolated independence is restrained.

Full communion should not imply the suppressing of ethnic, cultural or ecclesial characteristics of traditions which may in fact be maintained and developed by diverse institutions within one communion.

### A. ACTIONS OF BOTH CHURCHES

#### *Agreement in the Doctrine of the Faith*

2. The Evangelical Lutheran Church in America and the Episcopal Church hereby recognize in each other the essentials of the one catholic and apostolic faith as it is witnessed in the unaltered Augsburg Confession (CA), the Small Catechism, and the Book of Common Prayer of 1979 (including "Episcopal Services" and "An Outline of the Faith"), and as it is summarized in part in *Implications of the Gospel and Toward Full Communion between the Episcopal Church and the Evangelical Lutheran Church in America*, the reports of Lutheran-Episcopal Dialogue III,<sup>3</sup> and as it has been examined in both the papers and fourteen official conversations of Series III.<sup>4</sup> Each church also promises to require its ordination candidates to study each other's basic documents, i.e., the Augsburg Confession, the Small Catechism, and the Book of Common Prayer, upon which this recognition is based.

#### *Joint Participation in the Consecration of Bishops*

3. In the course of history many and various terms have been used to describe the rite by which a person becomes a bishop. In the English language these terms include: ordaining, consecrating, ordering, making, confecting, constituting, installing.

What is involved is a setting apart with prayer and the laying-on-of-hands by other bishops of a person for the distinct ministry of bishop within the one ministry of Word and Sacrament. As a result of their agreement in faith, both churches hereby pledge themselves, beginning at the time that this agreement is accepted by the General Convention of the Episcopal Church and the Churchwide Assembly of the Evangelical Lutheran Church in America, to the common joint ordinations of all future bishops as apostolic missionaries in the historic episcopate for the sake of common mission.<sup>5</sup>

Each church hereby promises to invite and include on an invariable basis at least three bishops of the other church, as well as three of its own, to participate in the laying-on-of-hands at the ordination of its own bishops.<sup>6</sup> Such a participation is the liturgical form by which the church recognizes that the bishop serves the local or regional church through ties of collegiality and consultation whose purpose is to provide links with the universal church.<sup>7</sup> Inasmuch as both churches agree that a ministry of *episkope* is necessary to witness to, promote, and safeguard the unity and apostolicity of the church and its continuity in doctrine and mission across time and space,<sup>8</sup> this participation is under-

---

<sup>3</sup>Cf. The working document, "Ecumenism: The Vision of the Evangelical Lutheran Church in America," D.1 and 2, adopted by the Evangelical Lutheran Church in America on August 25, 1989, "to offer provisional and interim guidance for this church during the 1990-1991 biennium"; and the "Declaration on Unity" adopted by the 1979 General Convention of the Episcopal Church.

<sup>4</sup>The list of papers of the fourteen meetings is omitted in this printing.

<sup>5</sup>Cf. Richard Grein, "The Bishop as Chief Missionary," in Charles R. Henery, editor, *Beyond the Horizon: Frontiers for Mission* (Cincinnati: Forward Movement Publications, 1986), pp. 64-80.

<sup>6</sup>*The Niagara Report* (London: Church House Publishing, 1988), Pars. 91 and 96; The Council of Nicaea, Canon 4.

<sup>7</sup>Michael Root, "Full Communion Between Episcopalians and Lutherans in North America: What Would It Look Like?" (Unpublished Paper, LED III, June, 1990), pp. 10-16. Cf. Michael Root, "Bishops as Points of Unity and Continuity" (Unpublished Paper, Lutheran-United Methodist Dialogue, May, 1986).

<sup>8</sup>*The Niagara Report*, Par. 69; The Pullach Report, Par. 79; The Lutheran-United Methodist Common Statement on Episcopacy, Par. 28.

stood as a call for mutual planning, consultation, and interaction in *episkope*, mission, teaching, and pastoral care as well as a liturgical expression of the full communion that is being initiated by this Concordat of Agreement. Each church understands that the bishops in this action are representatives of their own churches in fidelity to the teaching and mission of the apostles. Their participation in this way embodies the historical continuity of each bishop and the diocese or synod with the apostolic church and ministry through the ages.<sup>9</sup>

## B. ACTIONS OF THE EPISCOPAL CHURCH

4. In light of the agreement that the threefold ministry of bishops, presbyters, and deacons in historic succession will be the future pattern of the one ordained ministry of Word and Sacrament in both churches as they begin to live in full communion,<sup>10</sup> the Episcopal Church hereby recognizes now the full authenticity of the ordained ministries presently existing within the Evangelical Lutheran Church in America. The Episcopal Church acknowledges the pastors and bishops of the Evangelical Lutheran Church in America as priests within the Evangelical Lutheran Church in America and the bishops of the Evangelical Lutheran Church in America as chief pastors exercising a ministry of *episkope* over the jurisdictional areas of the Evangelical Lutheran Church in America in which they preside.<sup>11</sup>

5. To enable the full communion that is coming into being by means of this Concordat of Agreement, the Episcopal Church hereby pledges, at the same time that this Concordat of Agreement is accepted by its General Convention and by the Churchwide Assembly of the Evangelical Lutheran Church in America, to begin the process for enacting a temporary suspension, in this case only, of the seventeenth century restriction that "no persons are allowed to exercise the offices of bishop, priest, or deacon in this Church unless they are so ordained, or have already received such ordination with the laying on of hands by bishops who are themselves duly qualified to confer Holy Orders."<sup>12</sup> The purpose of this action will be to permit the full interchangeability and reciprocity of all Evangelical Lutheran Church in America pastors as priests or presbyters and all Evangelical Lutheran Church in America deacons as deacons in the Episcopal Church without any further ordination or re-ordination or supplemental ordination whatsoever, subject always to canonically or constitutionally approved invitation (see Pars. 14, 15, and 16 below). The purpose of temporarily suspending this restriction, which has been a constant requirement in Anglican polity since the Ordinal of 1662,<sup>13</sup> is precisely in order to secure the future implementation of the ordinal's same principle within the eventually fully integrated ministries. It is for this reason that the Episcopal Church can feel confident in taking this unprecedented step with regard to the Evangelical Lutheran Church in America.

<sup>9</sup>Cf. Resolutions of the 1979 and 1985 General Conventions of the Episcopal Church, The Canterbury Statement, Par. 16, of the Anglican-Roman Catholic International Commission, and the Evangelical Lutheran Church in America's provisional statement, "Ecumenism: The Vision of the Evangelical Lutheran Church in America," D.3.

<sup>10</sup>Chicago-Lambeth Quadrilateral 4.

<sup>11</sup>*The Niagara Report*, Par. 94. Cf. Raymond E. Brown, *Priest and Bishop: Biblical Reflections* (New York: Paulist Press, 1970), pp. 83-85.

<sup>12</sup>Preface to the Ordinal, The Book of Common Prayer, p. 510.

<sup>13</sup>Cf. *The Study of Anglicanism*, ed. Stephen Sykes and John Booty (SPCK/Fortress, London/Philadelphia, 1988), pp. 149, 151, 238, 290, 304-305; Paul F. Bradshaw, *The Anglican Ordinal* (London, SPCK, 1971), Chapter 6.

6. The Episcopal Church hereby endorses the Lutheran affirmation that the historic catholic episcopate under the Word of God must always serve the gospel,<sup>14</sup> and that the ultimate authority under which bishops preach and teach is the gospel itself.<sup>15</sup> In testimony and implementation thereof, the Episcopal Church agrees to establish and welcome, either by itself or jointly with the Evangelical Lutheran Church in America, structures for collegial and periodic review of its episcopal ministry, as well as that of the Evangelical Lutheran Church in America, with a view to evaluation, adaptation, improvement, and continual reform in the service of the gospel.<sup>16</sup>

### C. ACTIONS OF THE EVANGELICAL LUTHERAN CHURCH IN AMERICA

7. The Evangelical Lutheran Church in America agrees that all its bishops will be understood as ordained, like other pastors, for life service of the gospel in the pastoral ministry of the historic episcopate,<sup>17</sup> even though tenure in office of the churchwide bishop and synodical bishops may be terminated by retirement, resignation, or conclusion of term however constitutionally ordered. The Evangelical Lutheran Church in America further agrees to revise its rite for the "Installation of a Bishop"<sup>18</sup> to reflect this understanding. In keeping with these principles the Evangelical Lutheran Church in America also agrees to revise its constitution (e.g., 16.51.41.) so that all bishops, including those no longer active, shall be regular members of the Conference of Bishops.<sup>19</sup>

8. As regards ordained ministry, the Evangelical Lutheran Church in America affirms, in the context of its confessional heritage, the teaching of the Augsburg Confession that Lutherans do not intend to depart from the historic faith and practice of catholic Christianity.<sup>20</sup> The Evangelical Lutheran Church in America therefore agrees to make constitutional and liturgical provision that only bishops shall ordain all clergy. Presbyters shall continue to participate in the laying-on-of-hands at all ordinations of presbyters. It is further understood that episcopal and presbyteral office in the church is to be understood and exercised as servant ministry, and not for domination or arbitrary control.<sup>21</sup> Appropriate liturgical expression of these understandings will be made.<sup>22</sup> Both churches acknowledge that the diaconate, including its place within the threefold minis-

---

<sup>14</sup>*The Niagara Report*, Par. 91, Augsburg Confession Article 7, Article 28.

<sup>15</sup>Cf. Joseph A. Burgess, "An Evangelical Episcopate," in Todd Nichol and Marc Kolden, editors, *Called and Ordained* (Minneapolis: Augsburg/Fortress Press, 1990), p. 147.

<sup>16</sup>Cf. *The Niagara Report*, Pars. 90, 95, and especially 100-110 as examples of the questions and concerns involved in such evaluation. Cf. also *Baptism, Eucharist, and Ministry*, Ministry Par. 38.

<sup>17</sup>Cf. *The Niagara Report*, Par. 90.

<sup>18</sup>*Occasional Services* (Minneapolis: Augsburg Publishing House, 1982), pp. 218-223.

<sup>19</sup>We understand the term "regular" to mean "according to constitutionally regulated provisions." A revised constitution of the Evangelical Lutheran Church in America may, for example, give voice but not vote in the Conference of Bishops to bishops who are no longer actively functioning in the office of bishop by reason of retirement, resignation to accept another call, or conclusion of term.

<sup>20</sup>Augsburg Confession, Art. 21 (Tappert, page 47); cf. *Treatise on the Power and Primacy of the Pope*, Par. 66 (Tappert, p. 331).

<sup>21</sup>Cf. II Cor. 10:8; also *Anglican-Orthodox Dialogue: The Dublin Agreed Statement 1984* (St. Vladimir's Seminary Press, 1985), pp. 13-14, and *ARCIC, The Final Report* (London: SPCK and Catholic Truth Society, 1982), pp. 83 and 89.

<sup>22</sup>Cf. *The Niagara Report*, Par. 92.

terial office, is in need of continued study and reform, which they pledge themselves to undertake in consultation with one another.<sup>23</sup>

9. In light of the above agreements and of the actions of the Episcopal Church, the Evangelical Lutheran Church in America hereby recognizes now the full authenticity of the ordained ministries presently existing within the Episcopal Church, acknowledging the bishops, priests, and deacons of the Episcopal Church all as pastors in their respective orders within the Episcopal Church and the bishops of the Episcopal Church as chief pastors in the historic succession exercising a ministry of *episkope* over the jurisdictional areas of the Episcopal Church in which they preside. In preparation for the full communion that is coming into being by means of this Concordat of Agreement, the Evangelical Lutheran Church in America also pledges, at the time that this Concordat of Agreement is accepted by the Churchwide Assembly of the Evangelical Lutheran Church in America and the General Convention of the Episcopal Church, to begin the process for enacting a dispensation for ordinands of the Episcopal Church from its ordination requirement of subscription to the unaltered Augsburg Confession (Constitution of the Evangelical Lutheran Church in America 10:21) in order to permit the full interchangeability and reciprocity of all Episcopal Church bishops as bishops, of all Episcopal Church priests as pastors, and of all Episcopal Church deacons as may be determined (see Par. 8 above), within the Evangelical Lutheran Church in America without any supplemental oath or subscription, subject always to canonically or constitutionally approved invitation (see Pars. 14, 15, and 16 below). The purpose of this dispensation, which heretofore has not been made by the Evangelical Lutheran Church in America for the clergy of any other church, is precisely in order to serve the future implementation, in the full communion that will follow, of the agreement in the doctrine of the faith indentified in Paragraph 2 (above) of this Concordat of Agreement.

#### D. ACTIONS OF BOTH CHURCHES

##### *Joint Commission*

10. Both churches hereby authorize the establishment of a joint ecumenical/docrinal/liturgical commission to moderate the details of these changes, to assist joint planning for mission, to facilitate consultation and common decision-making through appropriate channels in fundamental matters that the churches may face together in the future, to enable the process of new consecrations/ordinations of bishops in both churches as they occur, and to issue guidelines as requested and as may seem appropriate. It will prepare a national service that will celebrate the inauguration of this Concordat of Agreement as a common obedience to Christ in mission. At this service the mutual recognition of faith will be celebrated and, if possible, new bishops from each church will be consecrated/ordained for the synods or dioceses that have elected them, initiating the provisions hereby agreed upon.

##### *Wider Context*

11. In thus moving to establish one ordained ministry in geographically overlapping episcopates, open to women as well as to men, to married persons as well as to single

<sup>23</sup>*Baptism, Eucharist, and Ministry*, Ministry Par. 24. Cf., James M. Barnett, *The Diaconate: A Full and Equal Order* (New York: The Seabury Press, 1981), pp. 133-197; John E. Booty, *The Servant Church: Diaconal Ministry and the Episcopal Church* (Wilton, CT, Morehouse-Barlow, 1982); and J. Robert Wright, "The Emergence of the Diaconate: Biblical and Patristic Sources," *Liturgy*, Vol. 2, No. 4 (Fall, 1982), pp. 17-23, 67-71.

persons, both churches agree that the historic catholic episcopate, which they embrace, can be locally adapted and reformed in the service of the gospel. In this spirit they offer this Concordat of Agreement and growth toward full communion for serious consideration among the churches of the Reformation as well as among the Orthodox and Roman Catholic churches. They pledge widespread consultation during the process at all stages. Each church promises to issue no official commentary on this text that has not been approved by the joint commission as a legitimate interpretation thereof.

### *Existing Relationships*

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

### *Other Dialogues*

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

## E. FULL COMMUNION

14. Of all the historical processes involved in realizing full communion between the Episcopal Church and the Evangelical Lutheran Church in America, the achieving of full interchangeability of ordained ministries will probably take longest. While the two churches will fully acknowledge the authenticity of each other's ordained ministries from the beginning of the process, the creation of a common, and therefore fully interchangeable, ministry will occur with the full incorporation of all active bishops in the historic episcopate by common joint ordinations and the continuing process of collegial consultation in matters of Christian faith and life. Full communion will also include the activities of the joint commission (Par. 10 above), as well as the establishment of "recognized organs of regular consultation and communication, including episcopal collegiality, to express and strengthen the fellowship and enable common witness, life and service."<sup>24</sup>

---

<sup>24</sup>The Cold Ash report, paragraph d. See footnote 2, above.

Thereby the churches are permanently committed to common mission and ministry on the basis of agreement in faith, recognizing each other fully as churches in which the gospel is preached and the holy sacraments administered. All provisions specified above will continue in effect.

15. On the basis of this Concordat of Agreement, at a given date recommended by the joint commission, the Evangelical Lutheran Church in America and the Episcopal Church will announce the completion of the process by which they enjoy full communion with each other. They will share one ordained ministry in two churches that are in full communion, still autonomous in structure yet interdependent in doctrine, mission, and ministry.

16. Consequent to the acknowledgement of full communion and respecting always the internal discipline of each church, both churches now accept in principle the full interchangeability and reciprocity of their ordained ministries, recognizing bishops as bishops, pastors as priests and presbyters and *vice versa*, and deacons as deacons. In consequence of our mutual pledge to a future already anticipated in Christ and the church of the early centuries,<sup>25</sup> each church will make such necessary revisions of canons and constitution so that ordained clergy can, upon canonically or constitutionally approved invitation, function as clergy in corresponding situations within either church. The churches will authorize such celebrations of the Eucharist as will accord full recognition to each other's episcopal ministries and sacramental services. All further necessary legislative, canonical, constitutional, and liturgical changes will be coordinated by the joint ecumenical/doctrinal/liturgical commission hereby established.

### CONCLUSION

We receive with thanksgiving the gift of unity which is already given in Christ.

He is the image of the invisible God, the first-born of all creation; for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities — all things were created through him and for him. He is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the first-born from the dead, that in everything he might be pre-eminent. For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross. Col. 1:15-20

Repeatedly Christians have confessed that the unity of the church is given, not achieved. The church can only be one because it is constituted by the gospel in word and sacrament, and there is but one gospel. What Christians are seeking when they engage in the tasks and efforts associated with ecumenism is to discover how the unity they have already been given by the gospel can be manifested faithfully in terms of the church's mission.<sup>26</sup>

We do not know to what new, recovered, or continuing tasks of mission this proposed Concordat of Agreement will lead our churches, but we give thanks to God for leading us to this point. We entrust ourselves to that leading in the future, confident that our full communion will be a witness to the gift and goal already present in Christ, "that God may be everything to every one" (I Cor. 15:28). It is the gift of Christ that we are sent

---

<sup>25</sup>Cf. John D. Zizioulas, *Being as Communion* (New York: St. Vladimir's Seminary Press, 1985), pp. 171-208.

<sup>26</sup>*Implications of the Gospel*, Par. 98.

## THE BLUE BOOK

---

as He has been sent (John 17:17-26), that our unity will be received and perceived as we participate in the mission of the Son in obedience to the Father through the power and presence of the Holy Spirit.<sup>27</sup>

Now to the one who by the power at work within us is able to do far more abundantly than all that we ask or think, to God be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen. (Eph. 3:20-21)

### Resolution #A048

Toward Full Communion

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the 70th General Convention:**
- 2     **1. Receive with deep appreciation from the Lutheran-Episcopal Dialogue, Series III,**
- 3     ***Toward Full Communion* and the *Concordat of Agreement* as the completion**
- 4     **of the mandate in the Lutheran-Episcopal Agreement of 1982;**
- 5     **2. Direct the Standing Commission on Ecumenical Relations to develop a process**
- 6     **of study throughout this Church, whenever possible in cooperation with the**
- 7     **Evangelical Lutheran Church in America, of the theological soundness and**
- 8     **ecumenical appropriateness of this work of dialogue; and**
- 9     **3. Request that a final report of the churchwide study indicating specific action on**
- 10    **the *Concordat of Agreement* be presented to the 71st General Convention in 1994.**

### Resolution #A049

Implications of the Gospel

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That this 70th General Convention**
- 2 **affirm that certain document, *Implications of the Gospel*, as a faithful witness to the**
- 3 **Gospel and as a step beyond the Lutheran-Episcopal Agreement of 1982 toward the**
- 4 **goal of full communion between the Episcopal Church and the Evangelical Lutheran**
- 5 **Church in America;**
- 6     **Rejoice that the agreed statement confirms earlier agreed statements from Lutheran-**
- 7 **Episcopal Dialogues I and II, the Anglican-Lutheran International Conversations, and**
- 8 **the Anglican-Lutheran European Commission that the Episcopal Church and the**
- 9 **Evangelical Lutheran Church in America are in agreement on the Gospel;**
- 10    **Recognize that the agreed statement expresses the Gospel in new ways for both**
- 11 **traditions but is a statement standing under Scripture, the creeds, the Book of Com-**
- 12 **mon Prayer, and the Constitution and Canons of the Episcopal Church;**
- 13    **Call the Episcopal Church and the Evangelical Lutheran Church in America to**
- 14 **confirm and implement the specific recommendations in *Implications of the Gospel***
- 15 **as a further witness and testing of their common faith and mission, i.e.,**
- 16    **1. The use of appropriate language for the address of God in prayer and worship**
- 17    **(para. 29-31),**
- 18    **2. The identifications of the Church's matrix in Israel with recommendations for**
- 19    **our contemporary relationship to Jews (para. 42),**
- 20    **3. The renewal of the Eucharistic liturgy in the parish through conscious movement**
- 21    **toward celebration of the Eucharist every Sunday (para. 50),**

---

<sup>27</sup>The Niagara Report, Pars. 25-26.

- 22 4. Recommendations for cooperative activity between Lutherans and Episcopalians  
 23 in order to manifest the unity we have been given (para. 100-104),  
 24 5. Common work in evangelization organized around the administration of holy  
 25 baptism (para. 112),  
 26 6. Common attention to the ethical dimensions of the Christian life in the areas  
 27 of stewardship, sexuality, vocation, social justice, and peace, (para. 114-124);  
 28 Direct the Standing Commission on Ecumenical Relations, with the concurrence  
 29 of the Standing Committee of the Office for Ecumenical Affairs of the Evangelical  
 30 Lutheran Church in America, to establish a Lutheran-Episcopal Coordinating Com-  
 31 mittee to facilitate implementation of the recommendations and to promote relation-  
 32 ships of the two churches locally, nationally, and internationally.

**Resolution #A050**

Joint Committee

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That this 70th General Convention  
 2 refer the proposed *Concordat of Agreement* to the Standing Commission on Constitu-  
 3 tion and Canons for study and recommended implementing steps, with particular  
 4 reference to matters having to do with the "Preface to the Ordinal" of the Book of  
 5 Common Prayer; and be it further,  
 6 *Resolved*, That for purposes of the above study, there be appointed a joint committee  
 7 of representatives of the Standing Commission on Constitution and Canons and the  
 8 Standing Commission on Ecumenical Relations.

**Resolution #A051**

Episcopal Diocesan Ecumenical Officers Training

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the Episcopal Diocesan  
 2 Ecumenical Officers be asked, as a part of the churchwide study of *Toward Full Com-*  
 3 *munion* and the *Concordat of Agreement*, to give special attention to the training of  
 4 those in each diocese who will lead this study, and where possible that this study be  
 5 done jointly with representatives of the Evangelical Lutheran Church in America.

**Resolution #A052**

Consultation with Anglican and Ecumenical Partners

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That *Toward Full Communion* and  
 2 the *Concordat of Agreement* be referred to the Anglican Consultative Council for con-  
 3 sideration by the member churches of the Anglican Communion, to churches in full  
 4 communion, and to other partners in dialogue, and that responses from these groups  
 5 be sought.

DIALOGUE WITH THE REFORMED EPISCOPAL CHURCH

In response to a request from the 69th General Convention, the Standing Commission on Ecumenical Relations is exploring the possibilities of dialogue with the Reformed Episcopal Church in cooperation with the Ecumenical Commission of the Diocese of Pennsylvania. Because these conversations are exploratory, and because of budget limitations, Episcopal Church representatives were chosen from the Middle Atlantic region. The committee expects to report back to the SCER in 1992.

## THE BLUE BOOK

---

The Reformed Episcopal Church is a small community, whose roots can be traced to certain theological and scriptural controversies within the Episcopal Church in the late 19th century. A theological seminary is located in Philadelphia.

### **Resolution #A053**

Reformed Episcopal Church

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That this 70th General Convention**
- 2 **express appreciation for work underway to explore the possibility of a dialogue between**
- 3 **the Episcopal Church and the Reformed Episcopal Church.**

## **PARTICIPATION IN COUNCILS OF CHURCHES**

### **NATIONAL COUNCIL OF THE CHURCHES OF CHRIST**

Since the last General Convention, the National Council of the Churches of Christ (NCCC) has gone through a major crisis and restructuring.

For a number of years the NCCC had been rethinking its mission and structure through the work of the Presidential Panel. This Panel reported in 1984, and their recommendations were in the process of being implemented. But in the fall of 1988, it became clear that this new structure would not work. Therefore, as the result of an emergency consultation, a special Action Committee of 15 (C-15) was authorized. It was charged to bring a new plan to the May 1989 meeting of the Governing Board.

Their task was to: (1) analyze the factors that contributed to this present crisis in the Council and in the communities of which the Council is an expression; (2) develop and test organizational principles and models with member communions, committees and commissions of the NCCC, regional and local ecumenical bodies, regional ecumenical bodies outside the United States, the World Council of Churches, and participating non-member communions; (3) refine the organizational principles and develop a structural design for the future; and (4) recommend a plan for implementation in appropriate stages.

The Episcopal Church was represented in the work of C-15 by the Rev. Dr. William B. Lawson, Rector of St. Stephen's Memorial Church, Lynn, Massachusetts, and a member of the Episcopal Church's delegation to the Governing Board.

Three basic reasons for this crisis were identified:

1. There were different visions and conflicting understandings of the basic nature of the Council as an instrument of the churches in fulfilling their ecumenical witness and vocation. Was the NCCC to be a "cooperative program agency" or a "community of Christian communions"?
2. There was conflict concerning authority, accountability and leadership. Where was authority lodged within the Council? Where did accountability lie between the various parts of the Council, the Governing Board and the member communions? What kind of leadership style was needed to enable the Council to become a community of communions?
3. There were overall financial constraints and concerns that often acted as a catalyst bringing to the surface deeper issues.

As a result of the monumental work of C-15, the vision of the Council as a community of Christian communions was reaffirmed, and a new streamlined structure was proposed. This was a very positive step responding to the concerns of many of the member churches. From our perspective it was a response to the recommendations that came out of a special committee appointed by the Presiding Bishop to evaluate our Church's

membership and participation in the National Council of Churches and the World Council of Churches. That evaluation was reported in full to the 69th General Convention. In essence, this new plan places greater authority and responsibility upon four new units: Unity and Relationships; Church World Service and Witness; Prophetic Justice; and Education, Communication and Discipleship. It also gives a powerful coordinating role to the General Secretary and the Executive Coordinating Committee. (For a fuller treatment of this work, see The Report of the Committee of Fifteen as adopted at the Governing Board of the NCCC meeting in Lexington, Kentucky, May 16-19, 1989. This is available through the Office of the General Secretary, National Council of the Churches of Christ, 475 Riverside Drive, New York, N.Y. 10115.)

The work of C-15 precipitated an additional crisis when it reported on its work in May of 1989. The recommendation of the committee and the subsequent decisions of the Governing Board led to the resignation of the General Secretary, Dr. Arie Brouwer.

A Council Transition Team (CTT) was appointed to carry out the plan of C-15 by fleshing out the transition process and bringing that to completion by January of 1991. The report of that committee was made at a meeting of the Governing Board in Pittsburgh, Pennsylvania, in May of 1990. Some details of the plan have not been implemented, but by the end of 1991 it should be completed. The Episcopal Church was once again represented by the Rev. Dr. William B. Lawson. (Again, for a fuller treatment of the work of CTT, see The Report of the Council Transition Team as adopted by the Governing Board at Pittsburgh, May 15-18, 1990. This is also available through the Office of the General Secretary.)

A major part of the restructuring was completed with the election of a new General Secretary, the Rev. Joan B. Campbell of the Christian Church (Disciples of Christ), at the November 1990 meeting of the General Board (new name of the former Governing Board). In addition, Associate General Secretaries were elected for each of the four new Units.

In many ways, the future of the Council is now in the hands of the member communions. When C-15 originally analyzed the crisis, it referred to the problems of the Council as the problems of the member churches writ large. If the new Council is to work more effectively and is to be a more streamlined structure, then the member churches need to take the Council — including its funding — more seriously. It needs to be an integral part of the life of the Episcopal Church. We have already begun that process in the ways in which Executive Council has implemented many of the recommendations of the special committee to evaluate our membership in the National Council of Churches and World Council of Churches. There is a vast difference between churches *cooperating* together through a council of churches and churches *coordinating* their own ministry and mission through a council. We need in this day and age to share some of our denominational power and authority so that ministry of the whole Church may be enhanced and enabled.

#### **Resolution #A054**

National Council of Churches

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That this 70th General Convention**
- 2 **recommit the Episcopal Church to be a vital part of that community of Christian com-**
- 3 **munions which we know as the National Council of the Churches of Christ; we par-**
- 4 **ticularly give thanks for the commitment and vision of the Committee of 15 and the**
- 5 **Council Transition Team for their monumental work in streamlining and restructur-**
- 6 **ing the Council for a new day.**

## THE BLUE BOOK

---

### Resolution #A055

General Secretary of NCCC

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That this 70th General Convention**
- 2 **send greetings to the Rev. Joan B. Campbell as she begins her ministry as General**
- 3 **Secretary of the National Council of the Churches of Christ, and pledge to her our**
- 4 **cooperation and support in that emerging ministry.**

### WORLD COUNCIL OF CHURCHES

The Episcopal Church has been a member of the World Council of Churches (WCC) since 1948. The Presiding Bishop is a member of the Central Committee, which directs the affairs of the Council between Assemblies. The Seventh Assembly of the WCC was held in 1991 from February 7 to 20 in Canberra, Australia. Its task was to worship, share information, discuss and review the Council's work in the eight years since the Vancouver Assembly and to give direction to the program for the next seven years. The Episcopal Church delegation was headed by the Presiding Bishop and consisted of six persons from the United States, three from Episcopal dioceses in Latin America and the Caribbean, and one from Asia (see Appendix). They joined 940 voting delegates from Orthodox, Protestant, and Anglican churches throughout the world. About one tenth of the total were from the Anglican Communion. In addition there were hundreds of nonvoting participants and accredited visitors in many categories, including representatives of the Roman Catholic Church and other non-member churches, other ecumenical agencies, guests from other faiths, a contingent of youth serving as stewards, staff, and media persons. (As this report had to be completed before the Assembly took place, the final results of the Assembly will be reported to the Church and to the General Convention by other means.)

Since the Vancouver Assembly, Episcopal Church participation in the WCC has grown. This Church had delegates at the four major consultations in this period: the Commission on Inter-Church Aid, Refugee, and World Service (CICARWS) at Larnaca, Cyprus; Resource Sharing at El Escorial, Spain; Mission and Evangelism at San Antonio, Texas; and Justice, Peace and the Integrity of Creation at Seoul, South Korea. This Church also provided two members of the 120-member Faith and Order Commission, as well as a participant in the working groups attached to sub-units of the major program units: Inter-Church Aid, Refugee and World Service; Dialogue with People of Living Faiths; Program to Combat Racism; Education; Women in Church and Society; and Theological Education.

Faith and Order has completed its evaluation and summary of the official responses of the world's churches to the agreed text *Baptism, Eucharist and Ministry* (Episcopal Church response in *The Blue Book*, 1985, pp. 50-54 and *Journal* 1985, pp. 489-90). To address concerns expressed in the churches' responses, major issues requiring further study are Scripture and Tradition, Sacrament and Sacramentality, and Ecclesiology. Other ongoing studies are (1) towards the common expression of the apostolic faith today, focusing on the use and meaning of the Nicene Creed, and (2) the Unity of the Church and the Renewal of Human Community.

At the 69th General Convention, the Executive Council and the Standing Commission on Ecumenical Relations jointly presented a major report on "Participation in the National Council of the Churches of Christ and the World Council of Churches." This past triennium was a time to begin implementing the recommendations in that report. The Presiding Bishop and Ecumenical Officer have sought to bring the mission priorities of the North American churches to the attention of the Council through meetings of the

U.S. Conference of the World Council. The Executive Council continues its work on racism in the light of the work of the Program to Combat Racism. The Executive Council has given attention to World Council statements on public issues. The relationship between the Anglican Communion with its several provinces and the World Council is on the agenda of the Anglican Consultative Council, assisted by an Ecumenical Advisory Group consisting of provincial ecumenical officers.

An area of great concern is the current financial crisis of the World Council, related in part to the sharp decline of the U.S. dollar. Spending has been reduced, but the U.S. member churches are asked to increase their grants to help offset the losses.

The Canberra Assembly program was built upon the work of the WCC in recent years as described above. The overall Assembly theme was "Come, Holy Spirit — Renew the Whole Creation." This was the first assembly theme in the form of a prayer and the first to concentrate on the third person of the Trinity. Sub-themes dealt with the theological understanding of creation and its implications for a Christian response to the ecological crisis; new signs of the Spirit, activity and new forms of spirituality today; the interrelated concerns for justice, peace and the integrity or sustainability of the natural order; and the role of the Spirit in the search for both Christian unity and the unity of humankind. At the heart of the Assembly theme was the question of what it means to confess God as the author of life and to speak of the Spirit as the one who nourishes, sustains, sanctifies and renews life.

Plenary sessions presented testimonies from churches around the world on how they hear the Spirit speaking to them, showed the life and struggle of aboriginal Australians, and introduced such ecumenical topics as Christian unity; justice, peace and the integrity of creation (JPIC); the Ecumenical Decade — Churches in Solidarity with Women; and ecumenical sharing. Other plenaries were devoted to the war in the Persian Gulf and Assembly business — elections, finance, public issues, and WCC program policy.

For a full account of the many-sided work of the World Council of Churches and a more detailed introduction to the themes of the Canberra Assembly, see *Vancouver to Canberra, 1983-1991; Let the Spirit Speak to the Churches*; and the Bible studies, *Come, Holy Spirit — Renew the Whole Creation*, available through the WCC New York office at 475 Riverside Drive, New York, NY 10115.

#### Resolution #A056

Seventh Assembly of the World Council of Churches

*Resolved*, the House of \_\_\_\_\_ concurring, **That this 70th General Convention**  
 1 **give thanks for the leadership provided by the Seventh Assembly of the World Coun-**  
 2 **cil of Churches which, in prayer and deliberation, called member churches to focus**  
 3 **our energies on the theme *Come, Holy Spirit — Renew the Whole Creation*; and be**  
 4 **it further**

5 *Resolved*, **That this 70th General Convention reaffirm Section V, B (3,d) of the report**  
 6 **adopted by the 69th General Convention, *Participation in the National Council of the***  
 7 ***Churches of Christ and the World Council of Churches*: "The delegation [to the WCC**  
 8 **Assembly] should report to the SCER and Executive Council, and individual delegates**  
 9 **to groups in local areas"; and be it further**

10 *Resolved*, **That this 70th General Convention request that the Partnerships Committee**  
 11 **of the Executive Council, in consultation with delegates to the Assembly, determine**  
 12 **how recommendations of the Assembly may affect the mission imperatives of the**  
 13 **Episcopal Church; and be it further**

## THE BLUE BOOK

---

14 *Resolved*, That this 70th General Convention request the bishops and other leaders  
15 of the Episcopal Church dioceses in Central and South America, Mexico, and the Carib-  
16 bean region to determine how recommendations of the WCC Assembly may affect  
17 mission imperatives in these dioceses.

### Resolution #A057

Ecumenical Decade in Solidarity with Women

1 *Resolved*, the House of \_\_\_\_\_ concurring, That this 70th General Convention  
2 affirm its support for the Ecumenical Decade in Solidarity with Women, and urge the  
3 Executive Council to give attention to this World Council of Churches venture in secur-  
4 ing funding and participation by church leadership.

### FINANCIAL REPORT

	Authorized Budget	Actual Expenditures
Appropriated by the 1988 General Con- vention for the 1989-1991 triennium	<u>\$125,736</u>	
Budget as revised by the Joint Standing Committee on Program, Budget, and Finance, on recommendations of its General Convention Expense Section		
1989	\$ 49,814	\$ 47,345
1990	42,691	43,667
1991	<u>34,290</u>	<u>21,072*</u>
	\$126,795	\$111,113*

\*through 1/31/91

### REQUEST FOR BUDGET APPROPRIATION

Plenary Meetings of SCER (five to be held)	\$ 62,529
Anglican-Oriental Orthodox Consultation (three)	7,816
Anglican-Orthodox Theological Consultation (three)	15,632
Anglican-Roman Catholic Consultation (four)	22,856
Consultation on Church Union Executive Committee (nine)	15,885
Consultation on Church Union, Unity and Justice Task Force (three)	3,530
Historic Black Methodist Episcopal-Episcopal Dialogue (three)	15,632
Lutheran-Episcopal Coordinating Committee (six)	14,120
Polish National Catholic-Episcopal Working Group (three)	7,060
Linkage with Episcopal Diocesan Ecumenical Officers (EDEO)	2,143
Consultation on the Church: Its Unity and Mission	<u>5,000</u>
	\$172,203

### Resolution #A058

Request for Budget Appropriation

*Resolved*, The House of \_\_\_\_\_ concurring, That the 70th General Convention  
appropriate for the work of the Standing Commission on Ecumenical Relations dur-  
ing the 1992-1994 triennium the sum of \$172,203 from the Assessment Budget of the  
General Convention.

APPENDIX

EPISCOPAL CHURCH REPRESENTATIVES

The Seventh Assembly of the World Council of Churches

United States

The Presiding Bishop  
The Rev. Fran Toy  
Ms. Judy Conley  
Mr. Tolley Keith Estes  
Mr. George McGonigle  
Ms. Jennifer Rehm

Caribbean/Latin America

The Rt. Rev. James H. Ottley  
Ms. Sarai Osnaya  
Miss Virginia Norman

Asia

The Rev. Wang Hsien-Chih

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

The Presiding Bishop  
The Rt. Rev. Craig B. Anderson  
The Rt. Rev. Rustin. R. Kimsey (1988-1989)  
The Rt. Rev. David B. Reed  
The Rev. J. Carleton Hayden  
The Rev. Barnett Jackson  
The Rev. John Kitagawa (1990-1991)  
The Rev. William B. Lawson  
The Rev. William A. Norgren  
Dr. Robert Bottoms  
Mrs. Pamela Chinnis  
Mrs. Glennes Clifford  
Ms. Naomi Diaz (1988)  
Mrs. Eugenie Havemeyer  
Dr. Alda Morgan (1990-1991)  
Mr. Albert Rodriguez (1988-1989)  
Mrs. Anne Shire  
Mrs. Joanna Fitts Ware

Anglican-Orthodox Theological Consultation

The Rt. Rev. David B. Reed  
The Rt. Rev. Mark Dyer  
The Very Rev. John H. Backus  
The Rev. Julia Gatta  
The Rev. William B. Green  
The Rev. Lloyd G. Patterson, Jr.  
Dr. E. Rozanne Elder  
Dr. Paul Valliere

## THE BLUE BOOK

---

### Anglican-Roman Catholic Consultation

The Rt. Rev. A. Theodore Eastman  
The Rt. Rev. Frank T. Griswold, III  
The Rev. Bruce Griffith  
The Rev. Eleanor McLaughlin  
The Rev. Charles P. Price  
The Rev. Philip Turner  
Dr. Marsha Dutton  
Dr. William Franklin

### Consultation on Church Union

The Rt. Rev. William G. Burrill  
The Rev. Alice Cowan

### Lutheran-Episcopal Dialogue

The Rt. Rev. William G. Weinbauer  
The Rt. Rev. Mark Dyer  
The Rt. Rev. Richard Grein  
The Rev. L. William Countryman  
The Rev. John R. Kevern  
The Very Rev. William Petersen  
The Very Rev. John H. Rodgers, Jr.

# Standing Commission on Evangelism

## A. MEMBERSHIP

The Rev. Leo Alard, Austin, Texas  
The Rev. Carol Anderson, Beverly Hills, California  
Mrs. Joan Bray, *Chair*, Avon, Connecticut  
The Rt. Rev. Christopher Epting, *Vice Chair*, Des Moines, Iowa  
Dr. John Etheridge, Corpus Christi, Texas  
Mrs. Myrtle Gordon, Atlanta, Georgia  
The Rt. Rev. Alden Hathaway, Pittsburgh, Pennsylvania  
The Rev. Edward S. Little II, Bakersfield, California  
Mrs. Marcy Walsh, *Executive Council Liaison*, Summerville, South Carolina  
Mr. Tyler Zabriskie, *Secretary*, Glendale, California  
The Rev. Wayne Schwab, Evangelism Ministries Officer, New York, New York

Representatives of the commission at General Convention:

The Rt. Rev. Christopher Epting is authorized to receive non-substantive amendments to the report in the House of Bishops.

Mrs. Joan Bray (Connecticut) is authorized to receive non-substantive amendments to the report in the House of Deputies.

## B. SUMMARY

We have met five times during the triennium, visiting congregations where the ministry of evangelism is intentionally undertaken. Close relationships with our Executive Council representative and the Evangelism Officer of the Church supported our work. Our major goals consisted of defining theology and terminology; visioning and strategizing; communicating and networking with other agencies, commissions, and committees. Twelve of our resolutions are a result of this collaboration. We wish to give special commendation to the Rev. Edward S. Little, who was the principal author of this report. The following report reflects our deliberations and discussions.

### *1. Introduction: Go and tell*

The Episcopal Church, in concert with its partners within the Anglican Communion and with other Christian churches, has declared the last ten years of the millennium to be a Decade of Evangelism. In many ways this is a misnomer. The work of the Church between the two advents is the ministry of evangelism, proclaiming Jesus Christ to all creation. Yet it is right that we re-call our calling. Evangelism is not a program or a special emphasis; it is a way of life, and periodically we need to rediscover the Bible's unmistakable command that we go and tell.

Evangelism is the overflow of redemption. The scriptures, from start to finish, tell us the story of freedom. God's people are enslaved, God acts to set them free, and they in turn announce God's deeds. Evangelism rises naturally and inevitably from the redemptive moment. God has freed us: Go and tell. And so God's people Israel, rescued from bondage under Pharaoh in Egypt, proclaimed God's wonderful acts. "I will sing to the

Lord, for he has triumphed gloriously; the horse and his rider he has thrown into the sea . . . This is my God, and I will praise him, my father's God, and I will exalt him" (Ex. 15:1-2). When God's people were again freed from bondage—captivity in Babylon—they found themselves compelled to announce what the Lord had done. "Go forth from Babylon, flee from Chaldea, declare this with a shout of joy, proclaim it, send it forth to the end of the earth; say, 'The Lord has redeemed his servant Jacob!' " (Isa. 48:20).

Christians see the events of oppression and exodus, exile and return, both as key moments in God's relationship with humanity and as the foreshadowing of an even greater redemption, won for us in the life, death, and resurrection of Jesus Christ. We are slaves: slaves to sin and finally slaves to death. In Jesus, God has set us free and called us to be God's own. "You are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light" (1 Peter 2:9). The Great Commission sums up the call: "Go therefore and make disciples of all nations" (Matt. 28:19). God has freed us: Go and tell.

The purpose of this report is to explore what this calling means. We will "unpack" the word evangelism itself and look at some specific ways that the ministry of evangelism can be lived out at the end of this twentieth century. We hope to accomplish two things in this report: first, to deepen our understanding of what evangelism is and how it fits into the wider picture of the mission of the Church; and second, to encourage the Church as we set out into what for many Episcopalians is less familiar territory.

We recognize that this document cannot express the richness of our discussion and experience together. We have had to listen intently to one another, resisting the natural tendency to put one another in opposing theological camps. Our dialogue has borne fruit in mutual respect and trust. Our relationships, however, cannot be reduced to prose. We have struggled to capture in our writing the spirit of our community life.

In writing this report we have chosen to use biblical language. We believe that the language of faith used in the scriptures and in the Book of Common Prayer conveys theological richness that is essential to the full communication of the Gospel message. The Good News, we believe, cannot be fully communicated within our modern psychological, largely secular idiom. We pray that the Episcopal Church will recover in its daily life and witness the bold language of the Bible.

Our starting place is the definition of evangelism adopted by the 64th General Convention (Louisville, 1973) of the Episcopal Church. Evangelism is "the presentation of Jesus Christ, in the power of the Holy Spirit, in such ways that persons may be led to accept him as Savior, and follow him as Lord, within the fellowship of his Church." What does that mean?

### *2. The presentation of Jesus Christ*

Evangelism is "the presentation of Jesus Christ." The first and foremost issue in evangelism is the uniqueness of Jesus Christ and the necessity of coming to God through him alone. The biblical witness is clear. "I am the way, and the truth, and the life; no one comes to the Father, but by me" (John 14:6). "And there is salvation in no one else, for there is no other name under heaven given among men [and women] by which we must be saved" (Acts 4:12). Our Anglican formularies, ancient and modern, make the same assertion about Jesus. "For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men [and women] must be saved" (Article XVIII). Jesus Christ is the "only perfect image of the Father, and shows us the nature of God" (BCP, p. 849). He is God's unique revelation of himself, "true God from true God . . . of one being with the Father" (BCP, p. 358).

But Episcopalians struggle with the uniqueness of Jesus Christ. Why? In part, because we are the inheritors of a pluralistic culture in which religious relativism is a virtue. The dominant view of our culture tells us that there are many paths to God, and Christianity is one of those paths. It is a wonderful path, a gift from God. But many people, our culture says, have also found other paths to God: Jews, Moslems, Hindus, Buddhists, Sikhs. "Christianity is right for us, but we must not try to impose it on anyone else."

Behind this attitude may be a genuine desire to be loving and accepting of other people. Perhaps we are rightly ashamed of the Church's sad legacy of persecution and intolerance. The Holocaust haunts many of us. So does the complicity of many Christians in colonialism, cultural imperialism, and slavery. We shy away from anything that hints of religious triumphalism. Whatever our motives, Episcopalians are often reluctant to proclaim with assurance that Jesus Christ is the only way to God. But this ambivalence leads us to an evangelistic dilemma. Why should we proclaim Jesus at all, if other paths are equally acceptable, both to us and to God?

Our first call as evangelists is to rediscover the uniqueness of Jesus Christ, in his person and in his work. The New Testament tells us that he is "the image of the invisible God, the first-born of all creation; for in him all things were created" (Col. 1:15-16). Indeed, "in him the whole fullness of deity dwells bodily" (Col. 2:9), and in Christ we find the one who "reflects the glory of God and bears the very stamp of his nature" (Heb. 1:3). Christianity makes an exclusive claim concerning our Lord. Jesus alone is God's perfect self-revelation. Jesus alone can show us, in terms that men and women can understand, God's own nature. It is this exclusive claim that undergirds our call to present Jesus Christ in the power of the Holy Spirit. But we must remember that affirming Jesus' uniqueness leaves no room for pride or arrogance. God's self-revelation is a gift; so is our acceptance of that self-revelation. "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God" (Eph. 2:8). We present Jesus with a sense of awe and humility.

Jesus Christ is unique in what he does as well as who he is. The New Testament speaks consistently of the reality that Jesus alone provides the basis for our relationship with God. Through Jesus we are reconciled to God (2 Cor. 5:19), cleansed and forgiven for our past sins and rebellion (1 Cor. 6:11), and promised the gift of eternal life (John 3:16). Through Jesus we are adopted into the family of God and made beloved daughters and sons (Gal. 4:6; Rom. 8:14-18; John 1:12). The blood of Jesus secures our redemption (Eph. 1:7). The cross of Jesus, a sign of failure to the world, becomes in him a sign of victory; in the cross our sins are cancelled, the "principalities and powers" are conquered, and peace is restored between heaven and earth (Col. 1:20; 2:14-15). In Christ we become citizens of God's kingdom. "He has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son" (Col. 1:13). We are called to affirm clearly the good news that Jesus is the way to the Father. This is a wonderful truth for us to rediscover again and again.

Evangelism goes beyond affirming the uniqueness of Jesus Christ. We must tell people about him as well. We often find this difficult and even threatening. While the Prayer Book makes it clear that Christians are "to bear witness to [Christ] wherever they may be" (BCP, p. 855), we have tended to see our relationship with God as a private matter, not to be shared or discussed with others. Evangelism (in any form) is frequently viewed by Episcopalians as an imposition. "What right do we have," many ask, consciously or unconsciously, "to force our religion on someone else?" In fact, the gospel must always be offered as a gift and never as an ultimatum. Presenting Jesus does not mean arm-twisting or manipulating people's emotions. It means exactly what it says: presenting, making Christ known. In the end, a person's decision about Jesus involves two acts of

will, God's (John 6:44) and our own (Rev. 3:20). Jesus knocks at the door. We must open it to him. The Church's task is to present this Jesus who knocks. Each account of the Great Commission includes the command: Go and tell. It is not an optional command, a program to be done or not, as the Church chooses. It is at the very heart of Christian mission. We must present Jesus to men and women so that they may respond to him. The willingness to go and tell is an important sign of the reality of our faith.

How we present Jesus, on the other hand, can be wondrously varied. The Prayer Book says that Christians are to bear witness to Christ "according to the gifts given to them" (BCP, p. 855), and the New Testament makes it clear that diversity is in the nature of the Church (1 Cor. 12:12-31; Eph. 4:11-13). We as evangelists display a spectrum of gifts and talents; those to be evangelized have a spectrum of needs and temperaments. The ministry of evangelism requires godly diversity. We should remember that evangelism is not solely an individual activity. Jesus sent out his disciples two by two (Luke 10:1). The Christian community evangelizes through persons who share themselves with—and on behalf of—the body of Christ. The evangelizing community presents Jesus in glorious variety:

**a. Preaching and teaching.** For hundreds of years, Anglicans have used this model effectively, from the outdoor ministry of John Wesley and George Whitefield in the 18th century, to the systematic preaching of Charles Simeon in the 19th, to the crusade evangelism of David Watson and John Guest in the 20th, to the faithful preaching and teaching, week in and week out, of men and women in the congregations of our Church. In many parts of the Anglican Communion, particularly in the churches of the developing world, evangelistic presentations are a normal and ordinary part of church life. The late Bishop Festo Kivengere of Uganda was known around the world as a gifted crusade evangelist. Certainly, calling persons to repent, believe, and be baptized is only the beginning of the Christian life, bringing us into a lifelong process of sanctification. But beginnings are necessary, and we all are challenged in this Decade of Evangelism to present Jesus with boldness: gently, clearly, and without compromise. Proclaiming the good news through the ministry of preaching and teaching can be a powerful tool in an evangelizing Church.

**b. Friendship and testimony.** In the New Testament, Christians regularly testify to their personal experience. "This Jesus God raised up," Peter tells the crowd on the day of Pentecost, "and of that we all are witnesses" (Acts 2:32). Over and over, Christians found themselves compelled to tell their stories (see, for example, Acts 3:15; 5:32; 10:39; 22:3-21; 1 Cor. 15:8; 1 John 1:1-4). When people encountered Jesus, their lives were transformed, and sharing the story of this encounter had a life-changing effect upon their hearers. The same process can happen today. We meet Jesus, and he becomes a living reality to us. As the Holy Spirit provides the opportunity, we can share that story with the people whom God brings into our lives. It is important to remember that our stories are unique. Some report sudden and dramatic conversions. Others tell of a long, slow process in which Jesus came alive in their hearts. Still others can testify to an encounter with Jesus in Christian community or in worship. Others tell of healing, be it physical, emotional, or spiritual, in the name of Jesus Christ. Every Christian is challenged to identify his or her story; to learn to articulate that story; and to seek opportunities to share it. Ordinary friendships can lead to extraordinary opportunities.

**c. Worship.** Worship has the power to transform the lives of worshippers. "In corporate worship, we unite ourselves with others to acknowledge the holiness of God, to hear God's Word, to offer prayer, and to celebrate the sacraments" (BCP, p. 857). Cor-

porate worship seems to be a particular vocation of Anglican Christians. Our balance of word and sacrament, our emphasis upon God's holiness on the one hand and God's presence-in-community on the other, our insistence that corporate worship should bring to God our very best: all of this combines in our call to worship God "in spirit and truth" (John 4:24), "decently and in order" (1 Cor. 14:40). When God's people are committed as a body to Jesus Christ and worship him "with reverence and awe" (Heb. 12:28), something happens. Many can testify that their first encounter with Jesus came as they joined a worshiping body of Christians. St. Paul himself describes such a possibility: the visitor, challenged by worship that is spiritually alive, will fall down and "worship God and declare that God is really among you" (1 Cor. 14:25). An evangelizing church is aided immeasurably by joyful, Spirit-filled worship.

**d. Dialogue.** Dialogue involves intentional discussion with persons of other faiths. A model for interfaith dialogue is found in Acts 17: Paul's encounter with the Athenian philosophers. Paul is careful to acknowledge that his hearers, Epicurean and Stoic philosophers, are genuine seekers of truth and even of God (v. 23). The Athenian tradition contains insight, however incomplete, about the creator God (v. 28). But Paul goes on to say that God is now revealed definitively in Jesus Christ—specifically in Jesus' resurrection—and that a response to Jesus is required of all people (vv. 30-31). This approach to dialogue is most appropriate for Christians today. It is right that we enter into intentional interfaith discussion, in which we listen with care to the journeys of non-Christian faith communities. We can acknowledge with gratitude that God's covenant with the Jewish people through Abraham and Moses has blessed us as well as them. We can affirm with Paul that other faith communities have discovered aspects of the truth: in the Islamic commitment to the one God, for example, or the Hindu tradition concerning the sacredness of all life. At the same time, we must enter into dialogue in full conviction that Jesus is Savior and Lord, and that the insights into truth found in other religions are realized fully only in him. Dialogue should never be a theological giveaway in which we forgo the unique claims of Jesus in order to attain an artificial harmony. Many in the Episcopal Church are sensitive about the issue of proselytism, which a statement by the Joint Working Group of the Vatican and the World Council of Churches defines as "whatever violates the right of the human person, Christian or non-Christian, to be free from external coercion in religious matters." Evangelism is invitational, not coercive. Jews, Muslims, Hindus, and others are God's creatures, made in his image. As the opportunity presents itself, we are to present Jesus Christ to them with love and respect.

**e. Christian service.** The scriptures make it clear that our message is incomplete when it is not backed up with loving deeds. "If any one has the world's goods and sees his [or her] brother [or sister] in need, yet closes his [or her] heart against him [or her], how does God's love abide in him [or her]?" (1 John 3:17). Loving service, along with commitment to justice and peace, must undergird evangelism. The Christian Church, and the churches of the Anglican Communion in particular, has borne powerful testimony to Jesus in the foundation of schools and hospitals, in ministry to the poor and the outcast, in fearless opposition to injustice, oppression, and dehumanization. From William Wilberforce and his campaign against the slave trade, to the slum priests of the 19th century, to the civil rights struggle of the 50s and 60s and the courage of Archbishop Tutu in our own day, our Church has served and spoken in wonderful ways. Evangelism must lead to service and justice, and service and justice must be offered with the intention that Jesus be known, worshiped, and obeyed.

**f. Cross-cultural mission.** The first Christians broke down barriers of culture, language, and ethnicity. "Now those who were scattered because of the persecution that arose over Stephen traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to none except Jews. But there were some of them, men of Cyprus and Cyrene, who on coming to Antioch spoke to the Greeks also, preaching the Lord Jesus" (Acts 11:19-20). God calls us to break down barriers as well. This must include the equipping and sending of missionaries to serve God in foreign lands and to carry the faith to peoples to whom Christ is not yet known in saving power. But our vision of cross-cultural mission should be domestic as well as foreign! God is bringing to our shores persons from a great diversity of cultures. We need an overall mission strategy, one which sends persons into cross-cultural situations near and far, and which utilizes the resources both of the national Church and of private missionary societies. At the same time, it is important to remember that we are to be a receiving as well as a sending Church. Christian leaders from the developing nations have much to teach us. The East African Revival, for example, has transformed the Anglican churches of that continent and has touched the life of our own Church in many ways.

**g. Apologetics.** God calls us to speak to the minds as well as to the hearts of men and women. When we present Jesus Christ, we must seek to do so in an intellectually credible way. The Christian Church has a long history of apologetics. Matthew's Gospel presents Jesus in a Jewish context. John carefully uses an existing philosophical concept, the divine *logos*, to explain the incarnation. Many of the writers of the patristic period seek to present the Christian faith in terms which their culture could understand. Even the Nicene Creed employs technical language (such as *homoousios*) appropriate to the culture and thought patterns of the day. Apologetics does not mean the watering down of Christian doctrine. It involves rather the presentation of "the faith which was once for all delivered to the saints" (Jude 3) in terms which our culture can understand. In our own century, C. S. Lewis stands as a prime example of a Christian apologist. As the western world moves more deeply into post-Christendom, and as the intellectual assumptions of our culture grow increasingly removed from those of scripture, apologetics becomes more important as an evangelistic tool. We must encourage our seminaries to train Christian leaders who can articulate the faith creatively, clearly, and winsomely in the midst of a culture estranged from its Creator.

**h. The community of faith.** The most powerful witness to Jesus Christ is a community of believers filled with joy and caring in a world of doubt and despair. Jesus, in his high priestly prayer, prays that "they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me" (John 17:21). People will accept or reject Jesus by looking at his Church. If they see mutual love, sacrificial service, and a unity which transcends natural diversity, they will be drawn not only to the Church, but to Jesus himself. This does not negate the need for bold proclamation, but it says that in the end our proclamation must be matched by transformed lives or it will do no good. Sadly, the Christian Church has been noted more for its divisions than for its mutual love, and this has had disastrous consequences for evangelism. We must realize that the quality of our relationships with one another is as important for evangelistic ministry as the clarity of our preaching. As we enter this Decade of Evangelism, we must be committed to loving one another and to seeking the transforming power of the Holy Spirit in our lives, so that Jesus Christ will be credible to an unbelieving world.

### 3. *The power of the Holy Spirit*

We present Jesus Christ “in the power of the Holy Spirit.” The initiative for evangelism and the power to carry it out never originates with us. Centuries before the birth of Jesus, the prophet Zechariah heard God’s word to Zerubbabel, who had been charged with the apparently hopeless task of rebuilding fallen Israel: “Not by might, nor by power, but by my Spirit, says the Lord of hosts” (Zech. 4:6). Jesus himself, when he charged his disciples with another apparently hopeless task, his Great Commission, links the living out of the charge to the empowerment of the Holy Spirit (Luke 24:48-49; John 20:22; Acts 1:8). The Prayer Book makes the same link in the confirmation service; “Strengthen, O Lord, your servant *N.* with your Holy Spirit; empower *him* for your service, and sustain *him* all the days of *his* life” (BCP, p. 418). We must exercise our evangelistic ministry fully aware of our dependence on God. No methodology will bear fruit unless we have sought God’s enabling grace. The first Christians, before the outpouring of the Spirit’s power at Pentecost, “with one accord devoted themselves to prayer” (Acts 1:14). Luke refrains from telling us the content of their prayer, but we can well imagine that it may have been wondrously simple: “Come, Holy Spirit.” On the threshold of a Decade of Evangelism, we need to pray for the same Spirit to empower us.

The power of the Holy Spirit is as much a reality for the evangelized person as it is for the evangelist. We need to affirm that the Spirit is active in the life of the non-Christian, drawing him or her closer to God, creating an awareness of need, and ultimately enabling that person to confess Jesus Christ as Savior and Lord. This is the mystery of prevenient grace: God is already at work in us, drawing us to faith. St. Paul tells us that “no one can say ‘Jesus is Lord’ except by the Holy Spirit” (1 Cor. 12:3), and the Prayer Book adds that “we recognize the presence of the Holy Spirit when we confess Jesus Christ as Lord and are brought into love and harmony with God, with ourselves, with our neighbors, and with all creation” (BCP, p. 852). This means that evangelism must never employ manipulation. It is the Spirit who creates an awareness of sin and who draws us to Jesus Christ (John 16:8-11; 6:44). Our ministry is to present, to bear witness. The Holy Spirit’s ministry is to touch the heart of the non-believer. We must proceed in the awesome knowledge that each person is created in God’s image and infinitely precious; that God’s yearning is for all people to respond to this offer of reconciliation, forgiveness, and new life given in Christ; and that God is already at work, through the Holy Spirit, drawing persons to himself.

### 4. *The language of conversion and decision*

Evangelism has a goal: “that persons may be led to accept [Jesus] as Savior, and follow him as Lord, within the fellowship of his Church.” The loving God calls us to respond to Jesus Christ; our response is a necessary and essential step in the Christian life. But this makes many of us uncomfortable. We prefer to talk about a life-long journey in which faith grows and develops, and to downplay or even ignore the decision which must inaugurate the journey. It is true, of course, that some persons never experience a moment of conscious decision in which they speak a clear-cut and life-changing “Yes” to Jesus Christ. Some are born into Christian families, hear the Gospel from their first recollection, and come to love Jesus as naturally as they love their parents. For persons such as this, “decision” refers not so much to a before-and-after as to the recognition that they are indeed in Christ: loved, forgiven, gifted, called.

Episcopalians need to recover the language of decision and conversion. It is biblical language. “Repent therefore, and turn again, that your sins may be blotted out” (Acts

3:19). The Prayer Book itself contains stark words about decision: “Do you turn to Jesus Christ and accept him as your Savior?” (BCP, p. 302). In this Decade of Evangelism, we need to learn how to ask this question: not intrusively or abusively, but lovingly, because we are commanded to do so by our Lord himself. Every Christian should be able to say, “Yes, I have accepted Jesus, I trust him, I am attempting in the power of the Holy Spirit to follow him.” It is unfortunate that Episcopalians have sometimes labeled the language of decision as “fundamentalist” and have consequently dismissed it from serious consideration. As we recover this language and learn to live by its assumptions, we are discovering our roots as Anglican Christians, roots embedded in scripture, in the documents of the Anglican reformation, and in Prayer Books past and present.

We face an inevitable problem, however. The Episcopal Church is a sacramental church. Our life is grounded in the two great sacraments of the Gospel, Holy Baptism and the Holy Eucharist. What is the relationship between baptism in particular and the language of decision and conversion? We say that decision is a requirement, though for some the moment of decision may be lost to memory and the believer is recognizing an accomplished fact: I belong to Christ. But does this mean that there is no moment of grace, no reality of the Spirit’s touch in baptism? We need to recognize that baptism is both a grace-filled encounter with the Lord and a moment that seals (or awaits) a decision. Something actually happens in baptism. This sacrament is a “sure and certain means by which we receive [God’s] grace” (BCP, p. 857). God is present to touch, to bless, to incorporate the baptized person into Christ and his Church, as surely as circumcision incorporated the Israelite into the covenant of Abraham (Col. 2:11-12). But baptism does not operate independently of our wills, any more than circumcision did in the Old Covenant (Deut. 10:16; Jer. 4:4; Rom. 2:28-29). The baptismal vows (BCP, pp. 302-3) recognize this. We baptize even small children with the clear intention that someday they will decide to accept, to trust, and to follow Jesus. When a child is baptized, the grace of baptism is the grace of potential, of offering, awaiting a response.

The sad fact is that in the Episcopal Church many have been sacramentalized without ever being evangelized. We need to call for decision not only from those beyond the Church, but even from those within it.

### *5. Jesus Christ as Savior*

The evangelized person is invited to make a two-fold decision. The first element involves our relationship to Jesus Christ as Savior. The ministry of Jesus as Savior is at the very heart of the Gospel. “To you is born this day in the city of David a Savior, who is Christ the Lord” (Luke 2:11). But if Jesus is the Savior, from what do we need to be rescued? The biblical witness has some grim and difficult things to say about humankind’s pre-salvation state. “You were dead through the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air . . . We were by nature children of wrath, like the rest of mankind” (Eph. 2:1-2a,3b). The testimony of scripture is that our rebellion against God leads to separation from God. The separation, left unchecked, will become permanent. If we understand that Jesus is Savior, we must also understand that without him we are lost.

Salvation and lostness are linked doctrines, and this is difficult for many Episcopalians. We are frankly more comfortable with an easy universalism, with the notion that all will be saved, whatever their response to the Gospel may be. We recoil from any suggestion that those who refuse Jesus’ offer of forgiveness, reconciliation, and eternal life will be separated from God forever. But evangelism loses its power and its urgency when it is cut off from the painful reality of our lostness apart from Christ. Many of

us are afraid, and naturally enough, that a doctrine of lostness can be used to engender fear and to coerce conversion. And we must admit that some evangelists have misused this doctrine to force decisions based on fear. But we must not allow the misuse of a doctrine to deny the clear teaching of scripture. Christians struggle with the question of the salvation of those who have never heard the Gospel of Christ, or who have heard only a distorted version of that Gospel. While we cannot speak with assurance about this issue, we take comfort in Paul's statement in Romans 2:14-16 that people outside the community of faith can unknowingly walk in God's will and purpose. We commend into the care of the loving Lord "those whose faith is known to [God] alone" (BCP, p. 391).

Episcopalians often point out that the proper answer to the question, "Have you been saved?" is three-fold. I have been saved (Eph. 2:8-10); I am being saved (Phil. 2:12); and I shall be saved (Mark 13:13). But this understanding of salvation should never be affirmed in such a way that we diminish the necessity for a decision by each person. It is true that salvation is a complex process, but still we must decide. "What do you think of the Christ? Whose son is he?" (Matt. 22:42). When we believe in Jesus Christ, we accept a free gift. We are appropriating what God has done for us in the death and resurrection of Jesus. Here lies the challenge. The step is intensely personal. No one can do it for us. Vows pledged vicariously at an infant's baptism must be personally appropriated. God calls us to believe in the Savior.

#### **6. *Jesus Christ as Lord***

The evangelized person is invited to make a second decision: to follow Jesus as Lord. The late Canon David Watson, the great 20th century Anglican evangelist, used to say that every presentation of the Gospel message should include the words, "Count the cost." The Prayer Book catechism makes it clear that service in the name of Jesus is not limited to any special group within the Church. All Christians are ministers of Christ—lay persons, bishops, priests, and deacons (BCP, p. 855). "The duty of all Christians is to follow Christ; to come together week by week for corporate worship; and to work, pray, and give for the spread of the kingdom of God" (BCP, p. 356). The mission of the Church is, in Peter's striking phrase, "multi-colored" (1 Peter 4:10, from the Greek). It includes evangelism, pastoral care, advocacy for the poor and the oppressed, healing in body, soul, and spirit, and a host of other callings. When a person decides to follow Jesus as Lord, he or she is invited to take part in that mission.

This way of life involves both a radical "No" and a radical "Yes." "For the grace of God has appeared for the salvation of all men [and women], training us to renounce irreligion and worldly passions" (Titus 2:11). Our "No" includes both the external and the internal. The culture we live in, despite a Christian veneer, has at its base values and assumptions sometimes radically at odds with the Gospel. This is what the New Testament often means by the word "world": unredeemed culture that would pull us away from Christ (John 15:19; 1 John 2:15). The problem is not merely external. St. Paul in Romans 7 confesses openly that he struggles in his own heart to obey God's commandments. He knows what is right, but he cannot do it. Even for those who belong to Christ, our lives are dreadfully inconsistent with our calling. The Litany of Penitence for Ash Wednesday (BCP, pp. 267-9) is a reminder that the problem is an ongoing one for Christians. We know the need that "all Christians continually have to renew their repentance and faith" (BCP, p. 265). One aspect of following Jesus Christ as Lord involves a deliberate turning away. The three-fold baptismal renunciation (BCP, p. 302) is not simply a liturgical formulary. It represents instead the radical "No" to which we are called by Jesus' lordship. In Dietrich Bonhoeffer's striking phrase, "When Christ calls [men and women] he bids [them] come and die."

Jesus' lordship calls forth a radical "Yes." Our Lord's encounter with the rich young man (Mark 10:17-22) is instructive. Jesus begins by asking for renunciation: Go, sell. In other words, deal with the avarice that is choking your relationship with God and your ability to serve the Kingdom. Then Jesus adds the demand for a radical "Yes": Come, follow me. Submitting to the lordship of Jesus Christ means not only a turning away, but also a turning toward. We affirm what is good and beautiful in the world and challenge what dehumanizes.

The radical "Yes" of obedience is exemplified most fully for Episcopalians in the Baptismal Covenant (BCP, pp. 304-5). After the challenge to believe in Almighty God, Father, Son, and Holy Spirit, we are asked a series of five questions, each of which places an area of our lives under the dominion of Jesus Christ. Everything in life, from the privacy of our personal devotions to our caring for the hungry and the oppressed near and far, from our relationship with our neighbor to our response to systemic injustice, is to be brought under the lordship of Christ. When we present Jesus, we must be careful not to downplay these radical demands. God's call to a saving relationship with him in Christ includes the call that we submit to Jesus' lordship. The two calls cannot be separated. "For by grace you have been saved through faith," St. Paul tells us; and then he adds, "For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them" (Eph. 2:8,10). It would be tempting to present the promises of the Gospel—forgiveness of sin, eternal life, the presence and power of the Holy Spirit—without the accompanying demands. This we must never do. Jesus is the Savior who rescues us. Jesus is the Lord who lays claim to our obedience.

### *7. The fellowship of the Church*

Evangelism leads to community. "For by one Spirit we were all baptized into one body" (1 Cor. 12:13). The New Testament simply assumes that when a person enters into a relationship with God in Christ, he or she also enters into a relationship with the people of God. All of the New Testament documents are concerned with the Christian community. The gospels were written so that the community would keep in memory the words and deeds of the Savior. Acts tells us about the early Church in action. The letters are addressed to congregations or to individuals in their capacity as leaders of congregations. Even Revelation is a community book, written to challenge and comfort a church in persecution and to prepare that church for God's final triumph over the forces of evil. "The Church," says the catechism, "is the community of the New Covenant" (BCP, p. 854). Our call to belong to Jesus Christ and our call to belong to that community are identical calls.

At this point we need to make a distinction between two related but discrete concepts: church growth and evangelism. Over the past two decades, the church growth movement has made a significant impact on the Episcopal Church. We have learned about the importance of creating an atmosphere in which new members can be welcomed and incorporated into congregational life. We have become intentional about fostering a quality of community life that is friendly, inviting, and spiritually alive. This is good; but it is not, strictly speaking, evangelism. Church growth is aimed at membership. Its targets include not only non-Christians but also lapsed members of our own communion, active or inactive members of other denominations who are in search of a new way of living out their Christian life, and members of the Episcopal Church who are simply moving from one locale to another. Evangelism has another focus. It seeks to lead people to Jesus Christ. While the "target population" for evangelism to some extent overlaps with that for church growth, the two are not identical. Their goals are distinct. Church

growth, rightly understood, is a byproduct of evangelism; and the insights of the church growth movement can help us to create the kind of congregations where the evangelized person can be welcomed, nurtured, and challenged in the Christian life.

The work of evangelism is not complete until persons are sharing in the fellowship of the Church. God's design for Christians includes the common life of the body of Christ. A Greek word is helpful here. *Koinonia* (fellowship, sharing, community) is used to describe both our relationship with Jesus Christ (1 Cor. 10:16) and our relationship with others in the body (Acts 2:42). When we believe in Jesus, we are called into community. Our lives as Christians are incomplete without the shared life of God's family, the Church.

### **8. Vision for a Decade of Evangelism**

What are the characteristics of the Church in this Decade of Evangelism? Rather than a denomination-wide program, God seems to be calling us to provide a spectrum of models by which Jesus is presented in the power of the Holy Spirit. A common vision, however, should underlie the diversity of models. During this past triennium, the Standing Commission on Evangelism has been privileged to visit some centers of evangelistic ministry around the Church, and to receive reports on many others. We have met with leaders who have a strong and articulate vision of how our call to evangelism can be lived out within the Anglican tradition. Our own vision has been informed by these encounters as well as by the discussion and sharing that resulted from them. In general terms, our vision for this Decade of Evangelism focuses on three levels of ministry.

**a. Transformed individuals.** The Episcopal Church will only be an evangelizing body when individual members of the Church are committed both to evangelism and to the Lord who is the evangel. It is important to say that we cannot simply equate church membership with Christian commitment. It is possible for a person to be baptized, confirmed, even ordained, without ever encountering Jesus Christ as a person, rather than simply as a concept. As we envision an evangelizing Church, we believe that our Lord is issuing a three-fold invitation.

First, members of the Church are invited into relationship with Jesus Christ. This relationship can be experienced within the context of a wide range of spiritual journeys. In the Church there are, and will continue to be, traditionalists, charismatics, contemplatives, social activists, Anglo-Catholics, and many others. This is God's way with us. But the unifying element in our Church must always be personal commitment to Jesus Christ. Care should be taken so that our rich and glorious sacramental life leads us to personal encounter with the Lord. We need to use our deep liturgical heritage, and the teaching opportunities it provides, to lead us even more deeply into Christ. We yearn to see a Church filled with people who are alive in Christ, who know the reality of God's love and forgiveness, and who radiate this love to others in their daily lives.

Second, members of the Church are invited to articulate their spiritual journeys. The command is that we go and tell. "Always be prepared to make a defense to any one who calls you to account for the hope that is in you" (1 Peter 3:15). Our faith is strengthened as we learn to articulate our story and the story of the Gospel of Jesus Christ. During this Decade of Evangelism, clergy and other leaders can greatly encourage the whole Church by sharing their own testimonies and by helping others in the process of articulating their faith encounters with the living Lord.

Third, members of the Church are invited to make themselves available, as the Lord provides the opportunity, for the work of evangelism. This is inherent in the Bap-

tismal Covenant. “Will you proclaim by word and example the Good News of God in Christ?” (BCP, p. 305). Because God gives different gifts to different persons, the manner of proclamation will vary from person to person. Learning how to listen, sensitively and sympathetically, is an essential part of the process. Before we have the right to speak, we must first know the joys and pains of the person we are speaking to. Through teaching, training programs, appropriate modeling by leaders, and other methods, individual Christians can learn how to make themselves available for the ministry of evangelism.

**b. Radiant congregations.** Clearly, parishes and missions are the basic unit of evangelism in the Episcopal Church. When a congregation is a place where Jesus is proclaimed, where Christians love one another in costly ways, where people are committed to ministry both in the Church and well beyond it, many persons will be drawn to the Lord. Our goal, then, is to encourage the kind of congregations in which evangelism is incorporated into the fabric of community life. Individuals display a wide variety of gifts and talents. So do parishes and missions. One congregation may be located in a changing neighborhood where a new ethnic group is moving in as another flees to the suburbs. Another may be set in an affluent area and minister primarily to the upper middle class. A third may be rural and struggling with the fact that young people move away as soon as they can find jobs in the city. Still another may be located near huge complexes of “singles” apartments. No one strategy or method will be appropriate for every congregation across our varied Church. But some common elements emerge from the commission’s experience. during the past triennium.

First, we have discovered that every congregation committed to evangelistic ministry is one in which the scriptures are believed seriously and taught systematically. A congregation’s vision of its own life and ministry comes clear in the light of what God reveals to us in the scriptures. The primacy of Bible study and reflection in the formation of parish and mission life is in accord with our tradition as Anglican Christians and is borne out in the experience of congregations throughout the Church.

Second, we have discovered that an evangelistic congregation needs a vision for its life and ministry. In other words, the congregation must discover what might be called its “godly distinctive.” In the next section, we will look at vignettes of nine different congregations, each radiant with Christ’s love and each different from the others. It is enough to say here that God seems to call parishes and missions to identify their own particulars. In one western city, for example, three Episcopal churches serve a population base of about 200,000 people. One congregation is unabashedly charismatic, with much praise music and a good deal of liturgical spontaneity. The second is a traditional and growing downtown parish with a rich and well-developed music program and a strong ministry to young families. The third is developing twin ministries of healing and social outreach to the Hispanic population. God honors these distinctives; each can be put to use in a ministry of evangelism.

Third, we have discovered that an evangelistic congregation needs to identify unevangelized persons or groups in its vicinity. Again, this will be a highly congregation-specific process. A suburban church might simply focus on “the neighborhood around the church,” while another congregation in a different setting might minister to an incoming ethnic group. It is important for each parish or mission to know something about the demographics of its own locale: who is moving in or out, ethnic and linguistic information, economic factors. The Gospel is unchanging, but the

particular strategy for presenting the Gospel must necessarily depend on whom we are addressing.

Fourth, we have discovered that an evangelistic congregation needs to develop strategies consistent with its godly distinctives and with the needs of the persons being evangelized. The congregation's own quality of corporate life—the way that members relate to one another, the process by which conflicts are resolved, the willingness to welcome new members and to incorporate them into the life and leadership of the church—is a key factor in creating an atmosphere in which Jesus Christ can be presented effectively.

Fifth, congregations need to look at themselves through the eyes of a newcomer. Is the liturgy understandable? Is worship alive in a way that draws people into the presence of the living God? Are the buildings accessible to all persons? Are visitors greeted with genuine warmth? Is there a follow-up to their visit? Above all, is the message clear? Can the casual visitor discern (not only in the preaching, but in the whole package) that this congregation centers its life on Jesus Christ, believes that Jesus is God's provision for the world, and tries to live out that belief in day-to-day struggles and relationships? The parish or mission, too, should try to discern not only how to present the Gospel to those who come as visitors, but also how to reach out in an intentional way to the neighborhood, the community, and beyond. The methods are many. They vary from door-to-door visitation on one end of the spectrum to the inviting of friends to church on the other. Each congregation must seek its own method in response to its own calling.

**c. Visionary dioceses.** We are an episcopal church. We believe that the Body of Christ is more than its local expression, and we symbolize that fact by linking congregations together under the bishop, to whom we give the ministry of oversight. We look to the diocesan structure in general, and to the bishop in particular, for encouragement and training in evangelism. The diocese's ministry will depend, of course, upon a series of factors. A far-flung rural diocese with limited financial resources and a small, family-sized congregations will have different strategies than those of a large urban diocese with substantial congregations in a geographically compact area. Still, we can expect the diocese to assist congregations in several ways.

First and above all, we believe that the bishop is the chief evangelist of the diocese. "A bishop in God's holy Church is called to be one with the apostles in proclaiming Christ's resurrection and interpreting the Gospel and to testify to Christ's sovereignty as Lord of lords and King of kings" (BCP, p. 517). In other words, bishops provide a model for proclamation. Bishops are expected boldly to call persons to repentance and faith, to challenge persons to commit their lives to Jesus Christ, and to encourage the whole Church to be an evangelistic Church. Bishops who are alive with the love of Jesus Christ and who are on fire to preach the Gospel inspire the whole people of God.

Second, we believe that every diocese, large or small, should have within its structure some process for supporting evangelism and disseminating materials. Many fine programs are available to assist congregations in their planning for evangelism. Some are produced directly through the Evangelism Ministries Office at the Episcopal Church Center; we encourage congregations to take advantage of this wonderful resource. Others come from organizations within the Episcopal Church or the larger Anglican Communion. Still others are produced by non-Anglican Christians but

are readily adaptable for our use. Many parishes simply do not know where to look for materials to assist them in evangelism. The diocese can help.

Third, we believe that every diocese should have its own strategy for evangelism. Within the diocesan borders there will be many opportunities to proclaim the Gospel. Dioceses should be intentional as they plan strategy. The question, in the end, is one of discernment. How is God asking us to use our resources so that Jesus Christ may be presented to persons who do not yet know him?

Fourth, we believe that every diocese should encourage inter-congregational and even interdenominational cooperation in evangelism. Some evangelistic efforts are best done on a regional or even on a diocesan level. The Diocese of Southern Ohio, for example, recently sponsored a crusade in the Cincinnati area led by the Rev. John Guest. Over 67,000 persons attended and heard the Gospel message. That kind of effort could never be done by a single congregation acting alone. The diocese can give us a vision of the Church united across congregational boundaries and presenting Jesus to a needy world. The diocese can also give us a vision of churches of many denominations joined together in proclaiming the Gospel. For example, the Episcopal Church is cooperating with the Evangelical Lutheran Church in America in providing training for the catechetical process. Just as a divided Church is a scandal that drives many away from Jesus, so a united Church makes the world take notice. "By this all men [and women] will know that you are my disciples, if you have love for one another" (John 13:35). We ask the bishop and the diocesan structure to lead the way in breaking down barriers and opening new doors for cooperative evangelism.

**d. Prayer.** For dioceses, congregations, and individuals, the discipline of prayer is essential. It is the Lord who is the evangelist. Overarching all of our intentions, efforts, and programs must be the impassioned and continual plea to his grace through the concerted prayer of people.

### *9. Living it out: Stories of evangelism*

What does evangelism look like when it is lived out among ordinary Episcopalians in ordinary congregations? Here are some samples. The congregations described here represent different styles of evangelism. We do not hold up these congregations as examples of evangelistic perfection, but as a word of encouragement to the whole Church.

**a. Trinity Church, Houston, Texas.** This is a congregation ministering in the midst of urban blight, an apparently poor location which has in fact given them a wonderful opportunity to present Jesus Christ. The second-oldest church in the city and once a huge and prestigious parish, Trinity is located in an economically devastated area of Houston. Homeless persons form the bulk of the area's populace. Early in the ministry of the Rev. Stephen Bancroft, Trinity became involved in Search, an interdenominational program that provides food, clothing, showers, and social services for the homeless on a daily basis. But something was missing, Steve Bancroft realized. These people lacked a sense of self respect that comes from knowing that one is a child of God. And so Trinity decided to offer a service of worship oriented specifically to the homeless. Many of these people were reluctant to come to the regular Sunday services; they felt awkward and out of place. The new service began in January, 1990, with six persons in attendance. Now about 125 regularly attend. The liturgy is a simplified version of Rite II, with guitar-accompanied songs, spontaneous prayers, and lay preachers as well as lay readers. Some

of the homeless have assisted in the liturgy. After the Eucharist, breakfast is served, but attendance at the service is not required to get a meal. Steve Bancroft reports that treating street people with dignity, as persons loved by the Lord and for whom Christ died, has a transforming effect. Some have made significant life-style changes and moved out of the street scene. Several have been baptized, others confirmed. The congregation of Trinity Church has been supportive and open despite the inevitable adjustments that this ministry brings. It has been an enriching ministry for the whole church. "In you we see the face of Jesus," Steve Bancroft tells the street people, "and he is our Lord."

**b. St. James' Church, Newport Beach, California.** Here is a congregation that offers a wide variety of ministries centered around a single vision: to love and serve Jesus Christ and to live this out in concrete ways. Located near wealthy Lido Isle, St. James' has virtually outgrown its landlocked facilities. Three services are offered each Sunday: a traditional Rite I Eucharist, a contemporary style Rite II, and a charismatic Eucharist with much free expression of prayer and praise. The Rev. David Anderson, St. James' rector, stresses that the three models of worship are equally valid. What is important is Christ's lordship—not whether people clap their hands or use Elizabethan English—and parish leadership works purposefully to communicate this. One of St. James' primary evangelistic ministries is marriage preparation. Because of its location and beautiful church building, 45 to 50 weddings are performed each year, mostly for non-parishioners. Couples, however, must agree to attend worship each week, to participate in an eight-session premarital class, and to meet with a priest several times. Many of these people, David Anderson says, make a personal commitment to Jesus Christ and become members of the congregation. St. James' takes Christian education and ministry training quite seriously. On Wednesday evenings, a School of Discipleship offers courses ranging from the Bethel Bible Series and classes on specific biblical books to a foundational course on basic Christianity (a prerequisite for adult baptismal candidates and for parents and godparents of infants) to training classes for acolytes and guitarists. A yearly Discovery Weekend prepares people for confirmation and includes an altar call in which many commit or recommit their lives to Jesus Christ. Each spring a Life in the Spirit Seminar provides people with an opportunity to encounter the renewing work of the Holy Spirit. St. James is deeply involved in SOMA (Sharing of Ministries Abroad), and many parishioners have had hands-on experience ministering on a short-term basis in Third World countries. When they come home, David Anderson says, they are able to tell of the extraordinary things God is doing in far-away places. Loving and serving Jesus Christ is a worldwide vision at St. James.

**c. All Saints Church, Aliquippa, Pennsylvania.** Worship is the key to the life of this congregation. In 1985 the Bishop of Pittsburgh, the Rt. Rev. Alden Hathaway, invited the Rev. Graham Pulkingham and the Community of Celebration to Aliquippa. The Community is a dedicated fellowship of 24 Christians, men and women, married and single, clergy and lay, who have a special ministry of worship, music, and praise. There is a deep conviction that when God is glorified in worship, people are drawn to him and lives are changed. That conviction underlies the ministry of All Saints. The city to which they came has been ravaged by economic disruption, steel plant closures, and blue collar poverty. Many in the congregation had moved away. Graham Pulkingham and the Community of Celebration are committed to the idea that a strong worshipping congregation is a sign of hope. All Saints has worked to provide social services in Aliquippa—food, clothing, advocacy—but its godly distinctive is clearly its quality of worship: joyous Sunday celebrations of the Eucharist as well as midweek Eucharists and Daily Offices. In the

five years since the Community of Celebration came to Aliquippa, a new nucleus has grown at All Saints. They include the Community itself, some original members of the congregation, seminarians from Trinity Episcopal School for Ministry, the poor and near-poor of Aliquippa, and a few others who have moved into the city because of a sense of calling to belong to All Saints. One of All Saints' challenges is to make worship accessible, "indigenously Aliquippa," in a congregation where some members are only semiliterate. Worship materials and music must be selected with great care. All Saints has not become a large church. The Eucharist on Sunday morning usually draws about 80 people. But the presence of All Saints as a joyous, worshipping community in the midst of despair is having a transforming effect on people's lives. Some have experienced first-time Christian conversion. Others have been touched by God's healing love, physically or emotionally. Many have found new hope and new direction for their lives.

**d. The Church of the Apostles, Atlanta, Georgia.** This is a new congregation whose ministry of evangelism has a strong base in preaching and teaching. Founded in 1987 by the Rev. Michael Youssef, Apostles started with 38 people in rented facilities. Even today, the congregation meets in the chapel of a private school and rents office space in a fashionable shopping center. A permanent church facility is still in the planning stage. Michael Youssef's passion is to preach the word with power and conviction. At least three times each month his sermon includes an invitation for people to commit their lives to Jesus Christ. Many do so, and they are encouraged to meet individually with Michael and to join a discipleship program. Evangelism, however, extends well beyond the Sunday service at Apostles. The Buckhead Businessmen's Prayer Breakfast divides 100 men into teams of two. These teams invite the unchurched to a breakfast, and an invitation is extended for people to accept Jesus Christ as Savior and Lord. Twenty-four neighborhood groups nurture about 400 parishioners. Two committees, one focusing on world mission and the other on local concerns, support outreach with both money and people. Apostles has grown remarkably in its short life. Average Sunday attendance is now about 800. Michael Youssef reports that about 40% of the congregation come from other Episcopal churches. The rest are drawn from the unchurched and lapsed members of other denominations. The congregation's budget has grown to about \$1,200,000 per year. Michael Youssef attributes Apostles' growth to four emphases. First, he says, we want to lift up Jesus Christ as head of the Church. Second, real evangelism comes out of a heart of concern for those who do not yet know Jesus Christ; there should be no arrogance in evangelism, only love. Third, Michael Youssef says, we must honor God first, and he will honor us; this has borne fruit in Apostles' astounding financial growth. Finally, it is essential to provide a quality of Christian community life that includes compassion, fellowship, and encouragement in spiritual growth. The Church of the Apostles is living out this four-fold vision.

**e. St. Mark's Church, Corpus Christi, Texas.** This is another new congregation, one whose ministry of evangelism includes the creative use of telephone invitations. The church was founded in 1986 to expand the ministry of the three parishes already established in the city. The congregation's growth has come in two significant stages. St. Mark's vicar (now rector), the Rev. Douglas Stormont, was given the names of about 100 Episcopal households in Corpus Christi already active in existing parishes but living in the area to be served by St. Mark's. These households had received a letter asking them to be in prayer about the possibility of their participation in the new mission. Doug Stormont contacted all of them, and from this initial list he developed an expanded roster of about 300 families. About 200 people attended St. Mark's opening service, and the regular

Sunday congregation in the mission's early days averaged about 70. That figure is impressive enough for a new mission, but it only prepared the way for a second stage. When St. Mark's got ready to move to a new facility in 1989, the congregation decided to use an outreach program called "Phones for You." Thirteen thousand phone calls were made to persons in the Corpus Christi area. The format for each call was simple. "Do you already have a church home?" If the response was affirmative, the caller ended the conversation with thanks. But if the answer was no, the person was asked, "Would you like more information about our congregation?" About 1,300 households were added to the mailing list in this way, and they received five pamphlets written for the unchurched. This was followed by an invitation to the opening service in the new facility. Two hundred twenty-five first-timers came, 80-90% of whom have remained. Some of these turned out to be inactive Episcopalians. Many had nominal attachments to other Christian bodies. Some had no previous Christian experience. St. Mark's now includes about 600 baptized members, with a Sunday attendance of well over 300. For many of these persons, St. Mark's is their first encounter with Jesus Christ and the Christian community. St. Mark's and its ministers, clergy and lay, are a sign of what costly and committed obedience in evangelism can accomplish.

**f. St. Margaret and St. Ann's Church, South Gate, California.** Here is a bilingual congregation with an effective ministry of evangelism among Spanish-speaking persons. When the Rev. José Poch came to St. Margaret and St. Ann's in 1982, the congregation (with a Sunday attendance of about 30) was entirely English-speaking, despite the fact that the parish is located in a Hispanic neighborhood. Now two services are offered each Sunday: a Spanish service with an attendance of 175-200, and an English service for about 30-35 persons. The Hispanic congregation includes both American-born bilinguals and first generation immigrants who speak very little English. José Poch attributes St. Margaret and St. Ann's growth to two factors. First, there is dynamic, biblically based preaching. Bibles have been placed in the pews, and people are encouraged to follow the scriptures for themselves. Second, the worship is vibrant and rich. For 30 minutes before the Spanish Eucharist, a group of singers and guitarists leads an extended time of praise, with the words of songs projected on the wall to make the worship more accessible. The Spanish liturgy is often two or two-and-a-half hours long, and it ends with an opportunity for people to come forward for prayer ministry. Trained prayer teams are available to pray for special needs or to assist persons as they commit or recommit their lives to Jesus Christ. The Anglo congregation hears the same sermon, but the service itself is more traditional in nature. St. Margaret and St. Ann's has four house churches for small group fellowship. Like St. James', Newport Beach, the congregation is involved with SOMA (Sharing of Ministries Abroad), on whose board José Poch serves, and members of the congregation have participated in short-term missions in Third World nations. The congregation has also been instrumental in starting Kairos, a ministry modelled on Cursillo, at the Terminal Island Penitentiary, and is involved in the Spanish-language Cursillo in the Diocese of Los Angeles. The nine-member vestry includes both Hispanics and Anglos, and the annual parish meeting is conducted bilingually. Since the beginning of 1990, St. Margaret and St. Ann's has been totally self-supporting—this in spite of the fact that many Hispanic families are large in number and small in income. "The people are supporting the ministry," José Poch says, "because they're in love with Jesus Christ."

**g. The Church of the Ascension, Ontonagon, Michigan.** This congregation is representative of the way in which the Diocese of Northern Michigan has sought to provide

---

ministry in the context of a far-flung rural diocese with small churches and limited resources. It is one of a number of congregations in the diocese that have developed ministry support teams: groups of persons who receive training, are commissioned, and serve the congregation as coordinators of ministry. The Ascension team was trained by the Rev. Philip Nancarrow, regional minister in the western region of the diocese. A small, family-sized congregation (the churches with ministry support teams in place have an average Sunday attendance from 18-36), Ascension went through a discernment process which identified persons who were called into ministry leadership. The vestry was asked to define leadership tasks and to look for persons who could best carry them out. Then, over a two-year period, Phil Nancarrow met with a covenant group for teaching, prayer, and reflection. At the end of this period, a corporate examination was administered (which met the requirements of Canon 9 for those to be ordained). Some were ordained to the permanent or transitional diaconate, and others were commissioned to specific lay ministries, such as coordinator of education, stewardship, or ecumenical relations. Behind this process, Phil Nancarrow says, is the recovery of baptismal ministry. The mere fact that we have been baptized is not enough. We must rediscover our vocation. Underlying it all is the conviction that in each congregation God has provided the persons and the gifts to carry out the ministry to which the congregation is called. The ministry support teams developed in Northern Michigan are a way of accomplishing this goal. These newly ordained or commissioned leaders are already exercising new and exciting ministries at Ascension. The leadership group, for instance, designed a series of sessions to prepare parents and godparents for the baptism of children. One deacon has an active ministry to the sick and shut-in and regularly invites the unchurched to worship. Ministry is rising up from the body, and this will eventually, Phil Nancarrow believes, spill over into evangelism. As people become more confident of their Christian calling, and as they learn to articulate their faith, evangelism will be an inevitable result.

**h. St. Michael and St. George's Church, St. Louis, Missouri.** This congregation's hallmark is the systematic and thorough teaching of scripture. St. Michael and St. George's in suburban St. Louis is a parish with vigorous, traditional worship: three Eucharists and one service of Morning Prayer (all Rite I) are offered each Sunday, with the singing of traditional hymns. During the course of the morning, 300 adults attend one of four classes. Sunday morning education, however, is only one part of St. Michael and St. George's overall program. Five small-group Bible studies are offered throughout the week, along with a major adult program on Wednesday evening (again, about 300 people attend). These courses are led primarily by members of the clergy staff, although some lay persons have been trained to share in this ministry. The method is straightforward: lecture, with questions and answers. This pattern was developed under the leadership of the Rev. Edward Salmon (now Bishop of South Carolina) and has continued under interim priest the Rev. Frederick Barbee. People at St. Michael and St. George's are excited about the scriptures. The classes, almost without exception, involve the exposition of biblical books; and the clergy note that the Bible itself—presented clearly and systematically—is a powerful tool for changing lives. In the spring of 1990, over 100 adults were confirmed at St. Michael and St. George's. The parish's numerical growth has been paralleled by a deepening awareness that the scriptures impel us into outreach. As Christians discover in the Bible who they are in God's eyes, they find themselves challenged and sent out. St. Michael and St. George's, for example, has recently become involved in a program that provides housing for 70 homeless persons. The systematic study of scripture at St. Michael and St. George's has led people more deeply into Christ and more joyfully out into his world.

## 10. Conclusion

The Holy Spirit is at work in our Episcopal Church. As the first Christians discovered, the Spirit's presence is never tidy. We read in the Book of Acts that the apostolic Church presented Jesus Christ in a dazzling variety of ways: by preaching (2:14-41), social service (6:1-7), individual encounter (8:26-40), signs and wonders (8:4-8), systematic teaching (11:25-26), dialogue (17:16-34), and personal testimony (26:1-23). Their common theme was the centrality of Jesus Christ. When Jesus is presented in the power of the Holy Spirit, lives are transformed. It is our prayer that this last decade of the millennium may be a time in which we as a Church are faithful to the ministry of evangelism.

## C. FINANCIAL REPORT

	1989	1990	1991
Appropriation	\$15,000	\$15,000	\$15,000
Expenditures	14,000	22,780	8,220

## D. RESOLUTIONS

### Resolution #A059

Decade of Evangelism

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the 70th General Convention**
- 2 **wholeheartedly call the Church to continuing commitment to this Decade of Evangelism,**
- 3 **during which we reclaim and affirm our baptismal call to evangelism and endeavor,**
- 4 **with other Christian denominations, to reach unchurched persons with the Gospel of**
- 5 **Jesus Christ using the following plan of apostolic action:**
- 6     **1. to educate all Episcopalians that every member of the Church is called by God**
- 7         **by virtue of Holy Baptism to proclaim the Good News of God in Christ, sharing**
- 8         **his or her faith;**
- 9     **2. to call each congregation to be a center for the extension of the Gospel;**
- 10    **3. to incorporate evangelism into the official and ongoing structure of every diocese**
- 11    **and congregation;**
- 12    **4. to express the Good News in loving acts of service and justice as well as in words;**
- 13    **and**
- 14    **5. to pray for God's grace and empowerment in this mission.**

### EXPLANATION

A reaffirmation of the 69th General Convention's enabling resolution calling for a Decade of Evangelism in the 1990s, holding before the Episcopal Church the specific steps in this apostolic plan.

### Resolution #A060

Evangelism and Religious Pluralism

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the 70th General Convention**
- 2 **of the Episcopal Church, during this Decade of Evangelism, reaffirm its commitment**
- 3 **to the fullness and uniqueness of God's self-revelation to humankind in Jesus Christ,**
- 4 **while recognizing that the Gospel in a pluralistic society also reminds us to be aware**
- 5 **of the significance of God's self-revelation outside the Church; and be it further**

6 *Resolved*, That even as we seek new opportunities to share our Christian faith with  
7 those who do not know Christ, we also affirm our willingness to cherish continuing  
8 opportunities to learn more of God from those whose perception of God's mystery  
9 differs from our own.

### EXPLANATION

The General Convention of this Church has declared that the 1990s will be a Decade of Evangelism, calling upon the whole membership of our Church to dedicate itself to 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."

Our Anglican tradition has always been particularly respectful of God's truth as it exists outside of Christianity, yet without compromising our devotion to Jesus Christ as Lord and Savior.

The Standing Commission on Evangelism and the Presiding Bishop's Committee on Christian-Jewish Relations have, during this past triennium, undertaken together a discussion of the person and work of Jesus Christ within a pluralistic society and jointly recommend the passage of the resolution above.

### Resolution #A061

#### Worship, Music and Spirituality

1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 70th General Convention  
2 call upon dioceses and congregations to give serious attention during this Decade of  
3 Evangelism to the enrichment of the ministry of Word and Sacrament in the congrega-  
4 tional life of the Church; in order to glorify God by developing healthy, alive, attract-  
5 ing Christian communities, the following actions are recommended:

6 (1) the clear, bold, prayerful presentation of the Gospel message, with a high priority  
7 given to the preparation of sermons and excellence in liturgy;

8 (2) the development of individual and corporate spirituality utilizing the richness  
9 of approaches and resources available throughout the Church;

10 (3) the recognition of music as a vital part of our worship life, with special atten-  
11 tion to the needs of small congregations and ethnic communities for enhancing music  
12 ministry;

13 (4) the development of small groups in every congregation designed to facilitate  
14 evangelism, incorporation into the faith community, and formation and support in  
15 the Christian life and mission.

### EXPLANATION

A 1989 consultation on spirituality identified these four actions as essential components of diocesan and congregational life. The consultation held up as resources religious orders, spiritual direction, liturgical spirituality, mature charismatic renewal, and a variety of programs for prayer, Bible study and mission.

### Resolution #A062

#### Christian Healing

1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 70th General Convention  
2 affirm Christian Healing as a ministry to the whole person (spirit, mind, and body)

- 3 **and hold up healing as an essential expression of the Gospel in this Decade of**  
 4 **Evangelism; and be it further**  
 5 *Resolved, That this Convention urge each diocese to find concrete ways to promote*  
 6 **knowledge about Christian Healing and to assist those who desire to inaugurate or**  
 7 **enhance this ministry in their several congregations.**

#### EXPLANATION

The Holy Scriptures of the Old and New Testament set forth the truth that God's will for creation is wholeness of persons, of the church community, of the nations, and of nature. Jesus, in commissioning his disciples to become apostles, sent them out to preach the Kingdom of God, to heal the sick, and to cast out demons (give total healing and release from all bondage). The Church, as a continuation of the apostolic community, has borne witness to this truth in her history and tradition and holds this revelation as a gift from God. We affirm the ministry of healing in this Decade of Evangelism for the reconciliation and healing of the world.

#### **Resolution #A063**

Strategy for New Congregational Development

- 1 *Resolved, the House of \_\_\_\_\_ concurring, That through the action of its 70th*  
 2 **General Convention the Episcopal Church commit itself to develop and promote a**  
 3 **more comprehensive mission strategy for new congregation development which will**  
 4 **include both ethnic specific models as well as multi-cultural models; both of these types**  
 5 **of new congregations should be pursued at a variety of socio-economic levels; and be**  
 6 **it further**  
 7 *Resolved, That each diocese be encouraged to continue developing and implementing*  
 8 **its own strategies for new congregations, including ethnic specific and multi-cultural**  
 9 **models at a variety of socio-economic levels.**

#### EXPLANATION

The General Convention does not have a stated policy of inclusiveness and comprehensiveness to encourage and to assist in guiding the various groups within this Church who are presently engaged in new church development.

If we are to reach the vast array of ethnic groups which currently compose the American cultural mosaic with both the Gospel message and the serving hands of Christ, then a vital component of the mission strategy of the Episcopal Church must be to encourage new church development among these groups of people.

The National Study Committee on Congregational Development has observed patterns for new church development which can be grouped around the following models:

**CLASSIC**—the method now most commonly used with one congregation acquiring a building for worship and program and staffed by at least one priest.

**PARALLEL**—two separate congregations sharing the same facilities and possibly programs but each maintaining its own unique mission focus and style.

**FELLOWSHIP**—small congregations with a specific mission focus, often functioning without their own building and without a full-time priest.

**REGIONAL CLUSTER**—a geographically based grouping of small congregations, linked by common purpose and ministry but meeting individually in a variety of settings. Rural and urban work could use this model to great effect.

**ECUMENICAL**—a congregation, cluster or fellowship established and maintained jointly with another compatible denomination. Facilities, ordained leaders and programs can be shared through mutual funding and in accord with carefully arranged contracts.

Other patterns and models are being identified and evaluated.

### **Resolution #A064**

#### **Education for New Congregational Development**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the 70th General Convention**  
2 **of the Episcopal Church direct the Board for Theological Education in conjunction**  
3 **with the National Committee on Congregational Development, the Council for the**  
4 **Development of Ministry, and the Council of Seminary Deans to establish new means**  
5 **for the education of persons recruited for the specialized area of new congregational**  
6 **development and the redevelopment of congregations in transition, assuring that these**  
7 **educational opportunities include ethnic, rural and cross cultural mission emphases.**

#### **EXPLANATION**

This resolution seeks to advance the BTE's goal for the past triennium of "collaborating with the CDM and ethnic desks of the Presiding Bishop's staff for the more effective recruitment and selection of persons for leadership in the Church."

The ethnic ministries and rural offices find the single most important aspect of their work which they all hold in common is congregational development. Leadership recruitment, training and deployment for this work is essential.

Individuals with the skills necessary for establishing and leading a new congregation require special attention and equipping for this work beyond what is offered in our Church. This is also the case with many issues in relation to redevelopment. The development of a center (or centers) concentrating on this aspect of our mission could greatly enhance our ability to attract and to train this new group of leaders for the Church.

In the interest of a comprehensive strategy it is assumed that these centers for mission study will incorporate the methods for the development of new congregations and established congregations in transition used by the national Office of Congregational Development, ethnic ministry offices, and New Directions.

### **Resolution #A065**

#### **Ministry Among Ethnic Groups**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the 70th General Convention**  
2 **strongly affirm the continuing development of evangelism ministries among**  
3 **Asiamerican, Black, Hispanic and Native American peoples.**

#### **EXPLANATION**

The population of the United States is increasing in diversity. Jesus Christ is for all people. The ministries of evangelism among these peoples become ever more necessary.

**Resolution #A066**

Mission Research and Communication

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the 70th General Convention**
- 2 **direct the Mission Operations staff of the Episcopal Church Center to gather research**
- 3 **about ethnic groups in the United States and abroad that have no indigenous church-**
- 4 **es; and be it further**
- 5 *Resolved*, **That this research be disseminated to the dioceses of the Episcopal Church**
- 6 **through the communication networks of the Episcopal Church Center.**

EXPLANATION

Valuable research has been collected by other branches of the Anglican Communion and by other denominations and Christian organizations about unevangelized populations. This information would assist dioceses to become aware of mission opportunities and to witness to Christ in culturally sensitive and effective ways.

**Resolution #A067**

Cross-cultural Evangelism

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the 70th General Convention**
- 2 **of the Episcopal Church challenge every diocese to identify and evangelize ethnic groups**
- 3 **or immigrant populations that have no indigenous Christian churches; and be it further**
- 4 *Resolved*, **That every diocese seek means of proclaiming the Gospel among cultural**
- 5 **groups in other parts of the world that have no indigenous churches.**

EXPLANATION

The Episcopal Church has a vital history of bringing the Gospel to ethnic populations in the United States and around the world. Today, there are many groups who have not known the name of Christ, most notably in multi-ethnic urban centers of the world. In this Decade of Evangelism, dioceses can begin to recover our historic ministry by focussing prayer and resources on making Christ known among groups within their diocesan boundaries and beyond the Anglican Communion.

**Resolution #A068**

Missionary Vocations

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the 70th General Convention**
- 2 **of the Episcopal Church hold up the cross-cultural missionary vocation as a vital ex-**
- 3 **pression of the apostolic nature of the Church and a calling given to the Church by**
- 4 **Jesus Christ; and be it further**
- 5 *Resolved*, **That the General Convention promote missionary outreach by calling on**
- 6 **all congregations to pray for those ministering as missionaries in other cultures, to**
- 7 **encourage those exploring a call to serve, and to give financially to support missionaries**
- 8 **with whom they have direct relationships.**

EXPLANATION

As the number of Episcopal missionaries serving in other countries has declined, so too has the awareness in most congregations of other parts of the Anglican Communion. Experience suggests that congregations that are regularly exposed to active missionaries see the missionary vocation as a viable and valuable ministry and experience a

## THE BLUE BOOK

---

deepening in their faith. Dioceses that have entered companion diocese relationships with dioceses in other parts of the world experience a similar challenge to their faith and vision.

### **Resolution #A069**

#### **Youth**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the 70th General Convention**  
2 **call upon all dioceses and their congregations to make every effort to present the Gospel**  
3 **of Jesus Christ to young people and call them to decisions for Christ, so that they**  
4 **may be provided with an alternative to the life styles set before them in our culture;**  
5 **and be it further**
- 6 *Resolved*, **That this Convention call upon all dioceses and their congregations to con-**  
7 **tinue the development of ministries of evangelism with youth and to report their growth**  
8 **in that development to the next General Convention through the Youth Ministries Office.**

#### **EXPLANATION**

Young people of junior high and high school age are greatly at risk in a society that has become quite predatory toward them, exploiting their vulnerability to drugs and alcohol, promiscuity, negative self-esteem, isolation, and confused life values. Their need for the saving grace of the gospel is acute. Of special value in evangelism and ministry with young people is the Youth Ministries Research Project (published by the Youth Ministries Office of the Church Center in 1991 in response to the 1988 Resolution D152). We need to reach them in many ways through ministries, supported by their bishops, such as Happening, Young Life, Youth With a Mission, FOCUS, Youth Quest, and other ministries.

### **Resolution #A070**

#### **The Elderly**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the Episcopal Church affirm**  
2 **the ministry of evangelism among the aging by**
- 3     **(1) recruiting and utilizing the diverse skills and experiences of the aging as a**  
4 **valuable resource;**
- 5     **(2) assuring that the aging population is adequately represented at all levels of**  
6 **planning, development, policy-making and implementation of the Church's efforts to**  
7 **expand evangelism;**
- 8     **(3) sharing the Gospel with aging persons who have not yet responded to the Good**  
9 **News of eternal life in Christ;**
- 10    **(4) allocating significant financial, personnel, and material resources of the Church**  
11 **to develop this ministry of evangelism.**

#### **EXPLANATION**

We recognize that the aging (age 55 and over) are the fastest-growing segment of the Episcopal Church. Older adults have gifts of wisdom, time and energy for which they seek meaningful use. The Church needs to challenge them to enlist in Christ's mission in this period of their lives. Further, the Gospel promise of eternal life gives hope to those coming to terms with the reality of death. We urge the intentional involvement of the aging in all aspects of evangelism.

**Resolution #A071**

Evangelism and the Family

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the General Convention af-**
- 2 **firm the importance of families in making Jesus Christ known to others through the**
- 3 **quality of their relationships—their love, acceptance, forgiveness and hospitality—**
- 4 **through their testimony to their faith and through their service to others.**

EXPLANATION

In accordance with Mission Imperative VII, this resolution supports individuals and families in their struggle for wholeness in knowing and living the values of the Gospel. God calls us to live out our baptismal covenant in all of life, especially in the intimate relationships of families.

**Resolution #A072**

Commending the Mission Discernment Process

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the 70th General Convention**
- 2 **call all dioceses and congregations to discern and clarify their mission and commend**
- 3 ***Called to Mission* (provisional title) as a resource for this discernment.**

EXPLANATION

*Called to Mission* (provisional title) presents fourteen stories of congregations in mission which reflect the diversity of Episcopal Church life. These stories show that congregations clear about their mission are clear about their ministry of evangelism. Diocesan stories, a user guide, and other resources are included.

This resource supports a congregation or a diocese as it engages in theological reflection to discern its mission—that is, what God is calling it to be and to do in its place. The patterns of collaboration in a diocese and its congregations in discerning their mission are many. It is basic that each congregation see itself as the Episcopal diocese in that place and that each diocese see itself as coming to life through the growing vitality of its congregations.

**Resolution #A073**

Christian Initiation

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the 70th General Convention**
- 2 **of the Episcopal Church commend the Joint Committee on Christian Initiation for**
- 3 **its work in publishing resources and establishing a national training network for**
- 4 **implementing the adult catechumenate and the parallel rites for the baptized; and be**
- 5 **it further**
- 6 *Resolved*, **That the Joint Committee on Christian Initiation continue to be funded**
- 7 **to provide ongoing training and support for dioceses, networks and congregations as**
- 8 **they implement the catechumenal process.**

EXPLANATION

The Joint Committee on Christian Initiation is made up of representatives from the field who work with the Church Center offices of Evangelism, Education and Training, Higher Education, Youth, Children's Ministries, Asiamerican Ministries, Black Ministries, Hispanic Ministries, and Native American Ministries. Its work is funded by the Decade of Evangelism and collaborating office budgets. The committee was

## THE BLUE BOOK

---

established in response to the direction of the Standing Liturgical Commission's 1988 Blue Book Report, page 209. During the current triennium, *The Catechumenal Process* has been published; a training of trainers conference has been held; and two training Institutes, co-sponsored with the Evangelical Lutheran Church in America, for diocesan and congregational teams have been held.

### **Resolution #A074**

#### **Ecumenical Relationships**

1 *Resolved*, the House of \_\_\_\_\_ concurring, **That in this Decade of Evangelism**  
2 **ecumenical collaboration such as the following be commended:**

3     **1. participation in the Program Ministry on Evangelization of the National Council**  
4 **of the Churches of Christ (NCCC);**

5     **2. joint training in the catechumenal process with the Evangelical Lutheran Church**  
6 **in America (ELCA);**

7     **3. coordination with ecumenical partners in developing cooperative ministries; and**  
8 **be it further**

9 *Resolved*, **That similar associations on the national, diocesan, and local levels be en-**  
10 **couraged so that our unity may witness to the glory of God in Christ.**

#### **EXPLANATION**

The numerous benefits of ecumenical cooperation at all levels of the Church's life include sharing resources and learning, particularly in major project areas such as evangelism, the catechumenal process, ministries with the homeless, and congregational development, to name only a few. Such cooperation witnesses to good stewardship as well as to our oneness in Christ.

### **Resolution #A075**

#### **Guidelines for Receiving Congregations**

*Resolved*, the House of \_\_\_\_\_ concurring, **That the Council for the Develop-**  
1 **ment of Ministry be requested to review Canon III.10 and propose canonical changes**  
2 **to the 71st General Convention, in consultation with the Standing Commission on**  
3 **Evangelism and the Standing Commission on Constitution and Canons, to make pro-**  
4 **vision for a pastor of a congregation coming into the Episcopal Church with that con-**  
5 **gregation to be ordained to the priesthood at the same time the congregation is**  
6 **confirmed.**

#### **EXPLANATION**

This resolution will enable a pastor to continue to administer the Sacraments according to the Book of Common Prayer in a congregation at the same time the congregation and the pastor are received into the Episcopal Church.

### **Resolution #A076**

#### **Commending Evangelists**

1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the 70th General Convention**  
2 **of the Episcopal Church commend those gifted members of our Communion who are**  
3 **called to exercise the ministry of evangelism in preaching, teaching, conference leader-**  
4 **ship and the media; and be it further**

- 5 *Resolved, That we commend special parachurch ministries dedicated to encouraging,*  
6 *training and deployment of lay persons for the work of evangelism.*

EXPLANATION

The Ephesians list of spiritual gifts for special offices of ministry includes evangelists (Eph. 4:11). Throughout the history of the Church the Holy Spirit has raised up and sent forth individuals, both lay and ordained, to the work of public proclamation of the Gospel of Jesus Christ (Rom. 10:14,15). The overall mission of evangelism is strengthened as these persons are identified and commended to wide use within the Church and from the Church to the world.

We especially recognize, among others, the ministries of Robert Hall and the Center for Evangelism at Live Oak, Florida; Bishop Michael Marshall and the Anglican Institute, St. Louis, Missouri; and John Guest of Pittsburgh. Agencies active in the training of evangelists include the Brotherhood of St. Andrew, the Church Army, Faith Alive, and Episcopal Renewal Ministries.

E. GOALS AND OBJECTIVES FOR THE COMING TRIENNium

1. To study a wide range of Anglican approaches to evangelism.
2. To continue to identify and lift up models of evangelism by which congregations can present Jesus Christ.
3. To identify models in dioceses for developing a diocesan-wide vision for the ministry of evangelism.
4. To propose guidelines for the Episcopal Church as we cooperate with other communions, parachurch organizations, missionary societies and ecumenical associations.
5. To identify the many ways people can articulate and share their faith.
6. To explore ways in which commission members can be resources available to the wider Church.
7. To seek models encouraging training for the ministry of evangelism as a vital part of seminary education.
8. To continue networking with other commissions, committees and agencies within the Church.
9. To reconnect with diocesan bishops or their designees to determine what methods of evangelism have been effective.
10. To continue to work with the Evangelism Ministries Office of the Episcopal Church Center.

F. PROPOSED BUDGET

	1992	1993	1994
Meetings	\$12,000	\$18,000	\$ 8,000
Conferences	2,000	2,000	
Expenses	1,000	1,000	1,000
	\$14,600	\$21,000	\$ 9,000

**G. PROPOSED RESOLUTION FOR BUDGET APPROPRIATION**

**Resolution #A077**

*Resolved*, the House of \_\_\_\_\_ concurring, That there be appropriated from the Assessment Budget of General Convention the sum of \$45,000 for the 1992-94 triennium for the expenses of the Standing Commission on Evangelism.

# The General Board of Examining Chaplains

## MEMBERSHIP

### *Bishops*

- The Rt. Rev. C. FitzSimons Allison, Charleston, SC (1991)
- The Rt. Rev. J. Mark Dyer, Bethlehem, PA (1991), resigned and was replaced by the Rt. Rev. Robert H. Johnson, Black Mountain, NC
- The Rt. Rev. Richard F. Grein, New York, NY (1994)
- The Rt. Rev. O'Kelley Whitaker, Syracuse, NY (1994)

### *Clergy with Pastoral Responsibilities*

- The Rev. M. Barbara Akin, Grove City, PA (1991)
- The Rev. William H. Baar, Venice, Italy (1991)
- The Rev. Henry L. Bird, Penobscot, ME (1994)
- The Rev. Richard R. Cook, Dallas, TX (1991)
- The Rev. Edward F. Glusman Jr., Little Rock, AR (1994)
- The Rev. Robert H. Johnson, Atlanta, GA (1994), elected Bishop (see above) and was replaced by the Rev. Jack B. Van Hooser, Battle Creek, MI

### *Members of Faculties*

- The Rev. William Countryman, CDSP (1994), resigned and was replaced by the Rev. William B. Green, ETS Southwest
- The Very Rev. Robert E. Giannini, Sewanee (1991)
- The Rev. Marion J. Hatchett, Sewanee (1994)
- The Very Rev. William H. Petersen, Bexley Hall (1991)
- The Rev. Charles P. Price, VTS (1994)
- Timothy F. Sedgwick, SWTS (1991)

### *Lay Persons*

- Charles C. Allen, St. Louis, MO (1994)
- Thomas Bartlett, University, AL (1991)
- Verna J. Dozier, Washington, DC (1994)
- Warren Ramshaw, Hamilton, NY (1991)
- Evelyn N. Shipman, Freeland, WA (1991)
- Barbara Wolf, Falmouth, ME (1994)

### *Administrator*

- The Rev. Richard T. Loring, Boston, MA, resigned and was replaced by the Rt. Rev. Gordon T. Charlton

Office Location: formerly in Boston, MA, is now 800 Eastowne Drive, #104, Chapel Hill, NC 27514

### Representatives of the Board at General Convention:

- The Rt. Rev. Richard F. Grein, House of Bishops, and the Rev. William A. Doubleday, House of Deputies, are authorized to receive non-substantive amendments to this report.

### **SUMMARY OF THE BOARD'S WORK (all members of the Board concurring)**

During the triennium 1989-1991, the General Board of Examining Chaplains (GBEC):

- (1). Convened at the College of Preachers in October of each year to prepare the General Ordination Examination (GOE) for the following January and arranged for these to be administered in 35 to 40 locations in the United States and abroad.
- (2). Participated annually in overseeing the evaluation of these examinations (numbering from 270 to 290 per year) by approximately 140 readers in eight locations.
- (3). Reported examination results and recommendations to all candidates and their diocesan authorities, also making the canonically required report to seminary deans.
- (4). Attended diocesan and provincial meetings, as well as some at seminaries, to interpret the work of the GBEC, while carrying on similar efforts by mail and by telephone.
- (5). Through a Planning Committee, evaluated each year's GOE, its administration and evaluation.
- (6). Through subcommittees and individual efforts, revised procedures in a number of ways, such as:
  - (a). The provision of more helpful guidelines for readers engaged in the evaluation process and of a better form for them to use in reporting their results.
  - (b). Refinement of the Short Answer section of the GOE so that its purpose is clearer and its results more useful in making the evaluation of a candidate's work.
  - (c). Production of statistical studies of GOE results to determine, among other things, the degree of correlation between Short Answer data (factual knowledge) and the judgments made on the basis of the rest of the examination, which is largely done in essay form and focusses on the integration and application of knowledge.
- (7). Chose a new Executive Secretary and Administrator, after a nationwide search.
- (8). Moved the office from Boston, Massachusetts, to Chapel Hill, North Carolina.
- (9). Collaborated with groups such as the Board for Theological Education, the Council of Seminary Deans and the Presiding Bishop's Select Committee of Bishops and Deans, in monitoring the Episcopal Church's entire process of recruitment and training for ordination, of which the GOE is a part.
- (10). Reported through its Chairman, to the interim meetings of the House of Bishops, as required by Canon.

**FINANCIAL REPORT**

	<i>1989 Actual</i>	<i>1990 Projected</i>	<i>1991 Budget</i>	<i>1989-91 Total</i>
<i>Income</i>				
Exam fees	\$69,600	\$67,750	\$67,750	\$205,100
Gen. Conv. Budget	<u>9,733</u>	<u>28,616</u>	<u>22,646</u>	<u>60,995</u>
Total funding	\$79,333	\$96,366	\$90,396	\$266,095
<i>Expenses</i>				
Board expense (meetings)	\$11,969	\$16,100	\$16,395	\$ 44,464
Reading expense (conferences)	51,496	52,641	54,997	159,134
Other expense (office, copying, postage, etc.)	<u>15,868</u>	<u>29,125</u>	<u>19,004</u>	<u>62,497</u>
Total expenses	\$79,333	\$97,866	\$90,396	\$266,095

Notes: (1). The increase from 1989 to 1991 represents increased costs plus a reduced number of candidates' fees (from 290 at \$240 each, down to 271 at \$250 each).

(2). The one-time extra expenses incurred in 1990 are attributable to moving expense and new office equipment.

**GOALS AND OBJECTIVES FOR THE COMING TRIENNium**

Canon III.30 defines the responsibilities of the General Board of Examining Chaplains. They are to develop annually a General Ordination Examination, to administer it to certified candidates, to evaluate the results and report the same to the candidates, their diocesan authorities and their seminary deans. The objective of the board and of its executive, during the 1991-1994 triennium, will be to continue to carry out these tasks in as efficient and helpful a manner as possible.

Discussions are presently in progress, among bishops, deans and others, which could produce changes in the timing of the GOE or in some aspects of its design and use. Members of the GBEC are participating in these discussions, but the board intends to make no major changes in its present modus operandi until and unless it is directed to do so by the House of Bishops, or the General Convention.

**PROPOSED BUDGET FOR THE COMING TRIENNium**

	<i>1992</i>	<i>1993</i>	<i>1994</i>	<i>1992-94 Total</i>
<i>Income</i>				
Exam fees	\$ 70,000	\$ 72,800	\$ 78,400	\$221,200
(280 each year at \$250 each)		(at \$260)	(at \$280)	
General Conv. Budget	<u>27,390</u>	<u>32,660</u>	<u>36,385</u>	<u>96,435</u>
Total income	\$97,390	\$105,460	\$114,785	\$317,635
<i>Expenses</i>				
Board meetings	\$ 18,320	\$ 20,135	\$ 22,130	\$ 60,585
Readers' conferences	58,950	64,425	70,415	193,790
Office expenses	<u>20,120</u>	<u>20,900</u>	<u>22,240</u>	<u>63,260</u>
Total expenses	\$ 97,390	\$105,460	\$114,785	\$317,635

## THE BLUE BOOK

---

### PROPOSED RESOLUTIONS FOR BUDGET APPROPRIATION

#### Resolution #A078

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

\$27,390	for 1992
\$32,660	for 1993
\$36,385	for 1994
\$96,435	for the triennium

#### Resolution #A079

*Resolved*, the House of \_\_\_\_\_ concurring, That the authorization for the General Board of Examining Chaplains to charge a fee for the General Ordination Examinations be continued for the next triennium, such fee not to exceed \$300 per candidate; this authorization is granted with the proviso that fees shall be reduced or waived, at the Administrator's discretion, for qualified Candidates who are unable to obtain payment of the stated fee.

Respectfully submitted,

Richard F. Grein, *Chairman*

# **The Executive Council The Economic Justice Implementation Committee**

## **CONTENTS**

### **Membership**

#### **Structure of the Committee**

#### **Summary of the Committee's Work**

Aim and Operating Principles

Grant and Loan Criteria

Actual Grants

National Episcopal Fund for Community Investment and  
Economic Justice ("FUND")

Other Funding Strategies

The Manual - "Organizing for Economic Justice"

Community Information Exchange

Other Efforts at Diocesan and Local Contact and Dialogue

Liaison with Province IX

#### **Financial Report and Budget**

#### **Goals and Objectives for the Next Triennium**

#### **Resolutions of the Committee**

## **MEMBERSHIP**

### **Bishops**

The Rt. Rev. G. P. Mellick Belshaw, New Jersey

The Rt. Rev. H. Irving Mayson, Michigan (Chair)

The Rt. Rev. William Sanders, East Tennessee

### **Presbyters**

The Rev. Harry J. Bowie, Mississippi (canonically resident in New Jersey)

The Rev. Norman J. Faramelli, Massachusetts

The Rev. Almus M. Thorp, Jr., Michigan

### **Laity**

Ms. Marva Smith Battle-Bey, Los Angeles

Mr. Eugene Bowens, Atlanta

Mr. Marcus Cummings, Southern Ohio (CHN liaison)

Ms. Amy Lee Domini, Massachusetts (appointed 1990)

Ms. Joon Matsumura, Los Angeles (appointed 1989)

Ms. Rose Robinson, Washington (appointed 1989)

Mr. Albert R. Rodriguez, Texas (Finance officer)

Mr. Ernest Ruppe, Delaware

Mr. Alfredo Salguero, El Salvador (appointed 1989)

Ms. Anne Scheibner, Washington

Ms. Chris Weiss, West Virginia

Timothy D. Wittlinger, Esq., Michigan (Secretary)

## THE BLUE BOOK

---

### Executive Council Liaison

David Booth Beers, Esq., Washington

### Representatives of the Committee at General Convention

The Rt. Rev. H. Irving Mayson, House of Bishops, is authorized by the committee to receive non-substantive amendments to the report.

The Rev. Almus M. Thorp, Jr., and Mr. Timothy D. Wittlinger, House of Deputies, are authorized by the committee to receive non-substantive amendments to the report.

### STRUCTURE OF THE COMMITTEE

The committee, formed by action of the 69th General Convention, met for the first time in January, 1989. Since then, it has met eight additional times. Locations of meetings have been primarily in New York, but the committee has also met in Philadelphia, Los Angeles, and in Province IX. At the request of the committee that representatives of Province IX, the Asian community and the Native American community be added as members, Mr. Salguero and Mesdames Matsumura and Robinson were appointed as members in 1989.

The committee is accountable to, and regularly reports to the Executive Council, through the Council's Standing Committee on Witness and Outreach. Status reports were made to the Council at its meetings in Pittsburgh, New York, Kansas City and Fresno. Action by the Council on recommendations of the committee are set forth below in this report.

To carry out its work, the committee established a number of working subcommittees, which report regularly to the full committee. The major subcommittees are Structure, Funding Strategies and Alternatives, Proposal Review, Outreach and Dialogue with Dioceses, and Information Gathering and Site Visits (the latter two later combined in 1990 as the Subcommittee on Information and Diocesan Outreach).

### SUMMARY OF THE COMMITTEE'S WORK

#### AIM AND OPERATING PRINCIPLES

Clearly, the primary goal of the committee is the implementation of 69th General Convention Resolution C030a, dealing with economic justice and the empowerment of the disadvantaged and those who do not have access to the economic resources of their community. Much of the early discussion of the committee centered on the subject of just how such was to be accomplished. Always primary in focus was the theological and biblical foundation upon which the concept of economic justice is rooted. The "Jubilee Year" (Leviticus 25), recording the redistribution of the land, mandates our effort to restore the availability of economic equality to all persons. The committee felt strongly that its emphasis must be on systemic models of change rather than on direct action programs. "When the number of sufferers becomes too large, private charity cannot cope with the ills of society; love then requires structural measures to achieve social justice." (Mott, *Biblical Ethics and Social Change*, 1982, p. 68). Consensus was reached and the committee moved forward with action plans to further its primary task.

In that regard, a number of questions arose concerning the identity and structure of the committee and its relationship to the Executive Council, the Coalition for Human Needs (CHN), and other agencies. After meeting with representatives of the Church Center staff and the Executive Council, the committee adopted a statement of aim coupled with a partial statement of operating principles. That statement is as follows:

### **I. Preliminary Statement**

This document constitutes a partial statement of operating principles of the EJIC to the extent developed to date. The committee has concentrated solely on operating principles that relate to the grant and loan criteria. This document does not yet address operating principles relating to some additional functions of the EJIC, such as the extensive work done by the EJIC in providing resources, manuals, and consultation with dioceses and provinces, exploring and retaining independent resources such as the Community Information Exchange, and other similar work.

The document attempts to maintain faithfulness to the aim of the EJIC, approved at the January, 1989 (and amended at the September, 1989) meeting of the EJIC. The aim statement, which itself is based on the charge given to the EJIC by General Convention Resolution C030a, is as follows:

### **II. Aim Statement**

The primary focus of the EJIC will be in cooperative models of economic justice and empowerment, such as land trusts, cooperative housing, worker-owned businesses and community development credit unions. Other models of economic justice and empowerment will be considered if they conform to the spirit of the General Convention resolution and its theological emphasis. The primary test will be whether the direct recipient of funds has collaborative community accountability and/or direct ownership by the poor and disadvantaged, and meets the basic threshold requirements of empowerment, economic justice and constituent participation.

The EJIC recognizes a need to work in close partnership with the Executive Council and its Standing Committee on Witness and Outreach. In that regard, the EJIC sees one of its tasks as identifying prospective sources of funding and developing strategic plans for fund-raising. Included within the scope of this task is the responsibility for education and marketing, leading to the understanding of, support for and implementation of these strategic plans, with the expectation that the responsibility for raising money will rest with the Executive Council or its designees.

### **III. Partial Operating Principles**

- A. The EJIC is responsible for the development and education as to economic justice throughout the Episcopal Church. It is accountable to the Executive Council. It will, from time to time, develop proposed policies for approval by Executive Council and at the same time work closely with diocesan and other local efforts in the area of economic justice. It will seek reestablishment as a committee at the 70th General Convention for the next triennium.
- B. The Internal Working Group (IWG) is composed of Episcopal Church Center staff who work at least part of the time in connection with economic justice issues or projects. This group consults with and acts as a resource to the EJIC. The IWG will work in dioceses as needed and in addition will implement the decisions and work plans of the EJIC. It will gather data, engage in networking and generate ideas to bring to the EJIC. Dr. Gloria Brown, staff officer of the Coalition for Human Needs (CHN) has been appointed by the Presiding Bishop to serve as staff officer for the EJIC.

- C. The monies appropriated from the general program budget (currently \$200,000) for economic justice are Episcopal Church Center monies and administered by Dr. Gloria Brown. The EJIC may make recommendations to Dr. Brown concerning the use of these monies. It is expected that the monies will be used primarily for operating expenses of the EJIC, subcontracted resource materials and staff, assistance to local dioceses, funding economic justice conferences, and other such matters. The budget of the EJIC is approved by Executive Council. The EJIC may seek Executive Council approval for the allocation of a portion of its budget to CHN for actual grants to economic justice projects. The EJIC itself is not a grant or loan-making agency, but an agency designated to recommend possible grants and loans for consideration by CHN, based on economic justice criteria drafted by the EJIC and approved by Executive Council.
- D. The EJIC is charged with making recommendations and developing proposed strategies for raising \$24,000,000 for the National Episcopal Fund for Community Development and Economic Justice (the FUND). The EJIC, being part of a program unit of the Episcopal Church, cannot raise funds itself. However, it will be intimately involved in the recommendation of plans and strategies for the raising of monies, and where appropriate, will assist in the implementation of such plans and strategies. The EJIC will emphasize clearly stated specific strategies before bringing them to Executive Council. The Executive Council must approve strategies and tactics. The final responsibility for the raising of monies for the FUND rests with the Executive Council or its designees.
- E. The investment in the FUND in the amount of \$3,500,000 approved by the Executive Council in November, 1989, is recognized by the EJIC as a FUND investment, a response by the Executive Council to General Convention Resolution C030a, and to be administered by CHN. The EJIC has developed criteria for the utilization of that money. These criteria provide, among other things, that loans from the FUND be made through various intermediaries (for example, revolving loan funds already established). Again, the EJIC will make specific recommendations as to the structure and operation of the FUND, the identity of the intermediaries, as well as criteria for loans from the FUND. The EJIC will also make recommendations to CHN for actual disbursement of loan funds for various projects, as part of the EJIC/CHN partnership. The precise terms of the partnership arrangement (respecting loans) between the EJIC and CHN are in the process of being refined based on the excellent working relations between the two agencies to date. The arrangement will be similar to the ongoing partnership between the EJIC and CHN regarding economic justice grants, in which the EJIC has been acting in an advisory capacity to CHN.
- F. Proposed grant and loan criteria have been developed by the EJIC and approved by the Executive Council.
- G. The Executive Council has given authority to CHN to make grants and loans. General Convention Resolution C030a specifically authorizes CHN to administer the FUND. The EJIC works within this structure, continuing to act in an advisory role to CHN in the area of economic justice.

### GRANT AND LOAN CRITERIA

Should monies become available for economic justice grants, either from CHN funds or other sources, and as the National Episcopal Fund for Community Development and

Economical Justice (the FUND) becomes operational, it was deemed important to develop special criteria against which applications and proposals will be reviewed and recommendations made. The committee, after much deliberation, approved the following criteria, which were approved by the Executive Council at its Fresno meeting. The committee utilizes these criteria in evaluating requests for funding.

### **GRANT CRITERIA**

The project which is the subject of a grant shall:

1. Contain a plan for "empowerment."
2. Relate to "economic justice."
3. Be subject to a high level of participation and control by the constituent community.
4. Have the potential for leveraging additional benefits and resources (financial and otherwise).
5. Promote partnerships (where appropriate) among the public, private, and religious sectors and the constituent community.
6. Foster a determined element of cooperation and community.
7. Have societal impact by benefiting the larger community.
8. Contain aspects or elements that can be adopted in other contexts.
9. Promote the involvement of the Church (both within the Episcopal tradition and ecumenically) in ministries with the poor, the powerless, and the oppressed.
10. Provide (if a long-term project) for acceptance of appropriate technical assistance from the EJIC in the development of plans for self-sufficiency and financial independence.
11. Ensure (except where inconsistent with the goals of the project) inclusivity of all people, without regard to gender, race, or ethnicity.
12. Have the potential for achieving its goals, as such goals are defined by its constituent community.
13. Contain a feasible funding plan that includes adequate funds for start-up, administration, and development of capital funds.
14. Be subject to the advice and signature of the bishop of the diocese where the project is located; provided, that in the case of a project located in a diocese in Province IX, in order to demonstrate a commitment to the appropriate grant needs and program structure of Province IX, the project shall be subject to the advice and written consents of the bishop, the Diocesan Social Betterment Committee, and the Provincial Social Betterment Committee.

### **LOAN CRITERIA**

1. Each loan shall be for a project that conforms to the Council's criteria for "Economic Justice Grants."
2. The loan shall be made to a small, medium, or large intermediary, such as a diocese, community development bank, other loan fund, or community-based agency, for a project approved by CHN, rather than directly to an individual borrower.
3. Each loan shall be evaluated as to the capacity of the borrower to comply with the particular repayment schedule and the eventual repayment of the loan,

while recognizing that a goal of the economic justice program is to support and encourage newly formed intermediaries which may not yet have developed any credit history.

4. The rate of interest on the loan may vary up to market, depending upon the kind of loan and the need, with the intent of being flexible to meet emergency situations.
5. The term of the loan shall not exceed ten years.
6. The proceeds of the loan shall be used to leverage similar funding from other sources, if feasible.
7. All applications from individual projects shall be subject to the advice and signature of the bishop of the diocese where the project is located; provided, that in the case of a project located in a diocese in Province IX, in order to demonstrate a commitment to the appropriate loan needs and program structure of Province IX, the loan shall only be made with the advice and written consents of the bishop, the Diocesan Social Betterment Committee, and the Provincial Social Betterment Committee.
8. The amount of the loan shall not exceed \$100,000 and shall be consistent with the goal of having the average loan be in the \$25,000 to \$35,000 range.
9. The subject of the loan shall be consistent with the policy that a significant percentage of loans made in any year shall be for projects in the area of housing (with other areas of funding including, but not being limited to, non-profit community-based entrepreneurial venture capital projects and micro-enterprise projects).
10. Loan recipients (i.e., intermediaries) will agree to report regularly (at least quarterly) to CHN, with a copy to EJIC, as to the status of the loan, principal balance, use of proceeds, details of servicing, existence of any problems or repayment difficulties, and any other matter affecting the security of the loan or the viability of the project.

### WORKING DEFINITIONS

#### *Economic Justice*

Equitable access to available resources resulting in a reduction of inequalities based on income, wealth and power.

#### *Empowerment*

Actions or opportunities that allow, encourage and develop the ability of those who are powerless, oppressed and/or left out of the decision-making structures, to make decisions, determine actions and increase control of their own economic destiny.

#### *Community Control*

An organization or venture in which the authority for decisions or actions rests with the population who will be most affected by them.

#### *Local Effort*

Any project initiated in the area to be impacted as opposed to projects initiated by those having an interest but who are in fact absentee.

#### *Alternative Investment*

Investments consciously made which reflect an attempt by the investor to further a socially responsible position.

**ACTUAL GRANTS**

As a result of the Presiding Bishop's Challenge Program, \$140,000 of CHN grant monies per year were allocated specifically for economic justice grants in 1990 and 1991. In addition, the committee, not having spent all of its 1989 program budget, requested that \$90,000 be transferred to CHN for the purpose of additional economic justice grants. Upon recommendation of the committee, CHN has, as of the end of 1990, approved 24 grants in the total amount of \$219,000 for economic justice programs throughout the Church. The committee felt that it was a high priority to begin early to fund economic justice programs and to return monies to the wider Church.

Grants were made as follows:

- Weather and Retrofit Maintenance Training Program - (\$15,000)
- I.C.A. (Massachusetts) — (\$10,000)
- F.S.C. (Atlanta) - (\$15,000)
- Blue Lake (\$4,000)
- H.E.A.D.C. (Lexington) - (\$6,000)
- REAPS (New York) - (\$15,000)
- Las Delicias - (\$15,000)
- Stitching Foundation for Women's World Banking - (\$10,000)
- Province V Economic Justice Conference - (\$4,000)
- Ecumenical Housing Corporation - (\$10,000)
- Homebuyer Program and Investment Fund - (\$7,000)
- Women's World Banking - Miami Valley Affiliate - (\$8,000)
- Worker Owned Network - (\$10,000)
- Technical Outreach Program - (\$6,000)
- Interfaith Development Program (Maryland) - (\$10,000)
- Iron Range Community Ecumenical Ministry - (\$10,000)
- Burlington Ecumenical Action Ministry - Step 2 (\$5,000)
- TRACE Community Development (\$9,000)
- Charlotte Organizing Project (\$5,000)
- Co-op Fund of New England (\$5,000)
- LORICA Unlimited (\$7,000)
- New Majority Task Force (\$7,000)
- Tri-State Conference on Steel (\$10,000)
- Ixcán - Rice Thresher (\$16,000)

**NATIONAL EPISCOPAL FUND FOR COMMUNITY INVESTMENT AND ECONOMIC JUSTICE ("FUND")**

The committee decided early that the establishment of the FUND (primarily a revolving loan fund) should be guided by three overriding principles. First, the FUND should consist of new monies, and not just reflect the reallocation of monies presently being utilized in helping the poor.

Second, the FUND should not be a substitute for diocesan programs or attempt to siphon diocesan monies into the national Church. As one guest bishop stated to the committee at a recent meeting, "I don't want to send diocesan funds to New York and then have to present applications to get them back for needed projects in the diocese."

Finally, the committee hoped that the Executive Council would take a leadership role in the establishment of the FUND. In that regard, upon the urging of the com-

mittee, the Executive Council, at its meeting in New York in 1989, did approve the investment of \$3,500,000 of unallocated trust fund assets as a loan to the FUND. This was a moment of joy in the life of the committee and a clear statement as to the importance of economic justice in the ministry of the Episcopal Church. The committee has already begun the process of recommending projects for receipt of loans from the FUND, utilizing the loan criteria set forth above.

At the urging of the committee and as an additional response to 69th General Convention Resolution C030a, the Executive Council also approved the investment of an additional \$3,500,000 of unallocated trust funds in socially responsible investment vehicles, the specific investments to be made upon recommendation of the Committee on Trust Funds.

As such, the Executive Council, at the urging of the committee, has committed the total amount of \$7,000,000 to the economic justice program. This may be the first time that such a significant amount of church funds has been committed to systemic economic change. In this process, a number of legal hurdles had to be overcome, as it was not clear that such unconventional methods of investing trust funds were permissible under the law. After an extensive legal review, the considered opinion is that such investments are generally permissible as long as they are consistent with the overall mission of the Church. It is hoped that dioceses and parishes will follow this lead and commit a portion of their endowment funds to economic justice investments.

### OTHER FUNDING STRATEGIES

Other work of the EJIC in the area of funding strategies include:

1. Retention of a consultant to draft proposals for grants for submission to various entities, including public and private foundations, the corporate sector, and other such sources of funding.
2. Development of a library of possible targets for funding requests, working in conjunction with representatives of the Council on Community Based Development.
3. Beginning the process of developing investment corporations at the diocesan level, by sharing information and resources, and by direct consultation with dioceses and provinces.
4. Working in close collaboration with the Office of Mission Planning and Development in an effort to share resources and ideas. In this regard, dialogue with the Presiding Bishop's Fund for World Relief (PBFWR) has continued, and has resulted in approximately \$30,000 in grants from the PBFWR to economic justice projects.
5. Direct contact with Episcopal foundations and endowed parishes and the furnishing of educational materials and consultation to the end of promoting increased "alternative" investments.
6. Working in connection with the establishment of a group of retired bishops who would commit themselves to raising funds for economic justice.

### THE MANUAL - "ORGANIZING FOR ECONOMIC JUSTICE"

Perhaps the most significant single activity of the EJIC during the triennium was the development of a comprehensive manual on economic justice for wide distribution and use throughout the Church. Not only does the manual give a basic background as

to the history and theology of economic justice, but it also provides specific information on the formation of local economic justice structures. It contains a thorough list of resources available for local efforts. Ten copies have been forwarded to each diocese, and additional copies are available upon request. The manual has been widely accepted and is in its second printing.

### **COMMUNITY INFORMATION EXCHANGE**

The committee has negotiated a working relationship with the Community Information Exchange (CIE) in Washington, D.C. This organization maintains a data bank of economic justice endeavors throughout the country, together with contact persons and other information needed to replicate the projects in other areas. Several dioceses were asked to participate in a pilot project to test the value of the CIE. The resource proved to be quite valuable and the committee is in the process of making it available to other dioceses and provinces throughout the Church.

At its September, 1990 meeting, the committee approved a long-term comprehensive relationship with the CIE, in which the CIE will assist in the dissemination of the economic justice manual. It will accomplish this in part by organizing and presenting a series of workshops throughout the Church, with an initial goal of one workshop in each province prior to the 1991 General Convention. The CIE will also provide follow-up services after each workshop, including an assessment of the technical assistance needs of the participants in the workshops. The CIE will also be involved in making provision for the access of the workshop participants to the needed technical assistance. Finally, the CIE will edit and circulate a newsletter on economic justice issues.

### **OTHER EFFORTS AT DIOCESAN AND LOCAL CONTACT AND DIALOGUE**

It was decided at the first meeting that one of the primary functions of the committee, if not the most important, was continued dialogue with dioceses and provinces, and the furnishing of technical assistance to them as they begin their own work in developing economic justice programs and structures on the local level. The committee began immediately to engage in consultations with fledgling (and in many cases, not so fledgling) economic justice committees and commissions throughout the country. Committee members and staff regularly participate in economic justice conferences and workshops at the diocesan and provincial level. Committee members and staff also endeavor to attend the periodic meetings of the Episcopal Urban Caucus, the "Under One Roof" conference and other such meetings. The committee also endeavors to place information about its work and about economic justice in general in publications, both Episcopal and secular. The ultimate goal is to assist in the development and implementation of economic justice activities at all levels of the Episcopal Church, as well as education concerning the concepts and theology of economic justice, as called for in General Convention Resolution C030a.

### **LIAISON WITH PROVINCE IX**

As mentioned above, it was decided to request a representative of Province IX to be appointed to the committee. This request was approved and Mr. Alfredo Salguero was so appointed. An effort is made to assure that all actions of the committee are reflective of the specific issues indigenous to Province IX, and to adjust policies that may impact the Ninth Province accordingly. This is reflected in the loan and grant criteria set forth above. Also, the manual referred to above has been edited for use in Province IX and

## THE BLUE BOOK

---

has been published in Spanish. Representatives of the EJIC recently attended the meeting of the Province IX Synod and began specific dialogue with that Synod. The EJIC plans to hold one of its future meetings in Province IX.

Similar activities have been undertaken as to the unique posture of the Asian Community and the Native American community. The input of Mesdames Matsumura and Robinson are regularly sought on this subject.

### FINANCIAL REPORT AND BUDGET

During the triennium, the committee operated on a budget of \$200,000 per year. That was spend as follows:

	1989	1990	1991 (proposed)
Committee meetings	\$ 40,000	\$ 60,000	\$ 60,000
Site visits/consultations	40,000	70,000	40,000
Manual	-0-	20,000	10,000
Administration/technical assistance	30,000	30,000	60,000
Sub-contract expense	-0-	20,000	30,000
Funds requested to be transferred to CHN for grants	90,000	-0-	-0-
	<u>\$200,000</u>	<u>\$200,000</u>	<u>\$200,000</u>

The committee's proposed budget per year for the next triennium is as follows:

Committee meetings	\$ 60,000
Sub-contract (CIE)	20,000
Consultants	20,000
Outreach/training/education in dioceses	70,000
Administration/resource material (including manuals)	30,000
	<u>\$200,000 per year</u>

### GOALS AND OBJECTIVES FOR THE NEXT TRIENNium

The committee intends to intensify its activities in connection with continued dialogue with dioceses and provinces to the end that they may find it easier to establish their own economic justice programs and structures, and find the necessary technical assistance in that regard. The committee will continue to evaluate economic justice applications for grants and loans from the FUND, and make recommendations to CHN for funding. The committee will continue its efforts to promote funding strategies so that resources of the FUND continue to increase. Finally, the committee will continue to publicize the concepts and theology of economic justice in the many forums available to it.

**RESOLUTIONS OF THE COMMITTEE**

**Resolution #A080**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That this 70th General Convention**  
2 **reestablish the Economic Justice Implementation Committee for the next triennium,**  
3 **with the responsibility for the continued implementation and oversight of economic**  
4 **justice, as set forth in 69th General Convention Resolution C030a.**

**EXPLANATION**

This will allow the committee to continue its work of education, implementation, development of funding strategies, and dialogue with dioceses, begun during the last triennium, to the end that economic justice stands as a major priority at all levels in the Episcopal Church. A review of the language and background materials of 69th General Convention Resolution C030a establishes that this resolution contemplated that the committee would be ongoing.

**Resolution #A081**

*Resolved*, the House of \_\_\_\_\_ concurring, **That this 70th General Convention appropriate, in the budget of the Convention for the triennium 1992-1994, the sum of \$600,000 for the work of the Economic Justice Implementation Committee.**

For the Committee  
Timothy D. Wittlinger  
Secretary

## The Executive Council The Commission on Racism

### MEMBERSHIP

Mrs. Grace Ahn  
Diocese of Los Angeles  
The Rev. Richard J. Aguilar  
Diocese of West Texas  
The Rev. Diana D. Akiyama  
Diocese of California  
The Rev. Henry Atkins, *Co-Chair*  
Diocese of New Jersey  
Joyce Phillips Austin, Esq., *Co-Chair*  
Diocese of New York  
Dr. Hobart Banks  
Diocese of California  
The Rev. Vernella Alford-Brown  
Diocese of Connecticut  
Tolly Estes  
Diocese of South Dakota  
Sarah McCrory, Esq.  
Diocese of Upper South Carolina  
The Rev. Michael S. Yasutaki  
Diocese of Chicago  
The Rt. Rev. William Wantland  
Diocese of Eau Claire

On a sad note, death claimed two members in 1989. Mr. Gerald Wilkinson, Diocese of Rio Grande, a representative of the Native American community, suffered a heart attack in May 1989.

In October 1989, Ms. Karen Graves, Diocese of Western Michigan, representing the Executive Council, was killed in an automobile accident on her way to the diocesan convention.

Although their time on the commission was brief, their effect on the work of the commission and on the lives of its members is enduring. May their souls rest in peace.

The Rt. Rev. William Wantland, House of Bishops, and Dr. Hobart Banks, House of Deputies, are authorized by the commission to receive non-substantive amendments to the report.

### SUMMARY OF THE COMMISSION'S WORK

The Commission on Racism met seven times during the triennium: four times at the Episcopal Church Center in New York City; once in Brownsville, Texas; once in Los Angeles, California; and once in Charleston, South Carolina. Meetings in various provinces of the Church have been programmed to involve the commission members in worship and strategic site visits as an integral part of their own educational experience.

The commission proposes two resolutions for General Convention action based on the data included in the report. The commission anticipates that other resolutions will be offered in response to the Institutional Racism Audit that will be conducted in the House of Bishops and House of Deputies.

### REPORT OF THE COMMISSION WITH RESOLUTIONS

The work of the Episcopal Church in confronting institutional racism is not insubstantial; however, it is incomplete. Racism, that attitude or action that both consciously and unconsciously subordinates a person or group because of race, is contrary to Christian faith and is a violation of the goodness accredited to life by God. Mission Imperative V calls the Episcopal Church to "strive for justice and peace among all people and respect the dignity of every human being." The struggle against the sin of institutional racism, as it is manifested in the life of the Episcopal Church, has been identified as a priority issue of the Church by the 69th and several preceding General Conventions. The 57th, 60th, 61st, 62nd, 64th, 66th, 67th and 68th Conventions adopted measures opposing discrimination and racism within the Church and society.

The Commission on Racism was established as a commission of the Executive Council by the 69th General Convention. The commission is mandated:

- (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 implementation of the same;
- (3). to offer and provide assistance in the evaluation of such programs;
- (4). to report to the Executive Council annually and to report to the General Convention in 1991 and thereafter.

The commission is composed of ten members appointed by the Presiding Bishop, with representation as follows: two Asians, two Blacks, two Hispanics, two Native Americans and two Whites, and an ex officio member from the Committee on the Status of Women.

In preparation for the work of the commission, Church Center staff surveyed each diocese to gather information about anti-racism and affirmative action programs in existence and to learn of those dioceses desiring assistance in establishing such programs. Sixty dioceses responded to the survey questionnaire. Of those responding, 36% had established programs or were making efforts to do so; 55% requested assistance; while 9% were not interested or felt they had no problem.

With this background data, the commission developed a goal statement, objectives and action strategies to guide its work.

Extensive materials received from six dioceses (Southeast Florida, Connecticut, Virginia, Southern Ohio, Delaware and Central Pennsylvania) were reviewed by the commission. An outline of basic steps and principles used in developing programs to combat institutional racism has been prepared based on the experiences of these six dioceses.

Theological reflection is an important component of commission meetings and a theology of anti-racism is being developed. The commission has assisted several dioceses, congregations and organizations with training events, and others are being scheduled. Eleven dioceses have also been identified for in-depth work in developing anti-racism programs.

## **THE BLUE BOOK**

---

The commission concentrated considerable time at the Episcopal Church Center in an effort to become familiar with its staff, structure and operation. The commission co-chairs were introduced at a staff meeting during an In-House Week and reported briefly to the staff on the work of the commission.

The commission met with the In-House Racism Task Force which had been recently appointed by the Presiding Bishop. The commission also met with program units and divisions at the Church Center to get to know staff, to hear about their work, and to explore ways in which the commission and the unit/division could work together and be supportive of efforts to combat racism. The commission met twice with the Mission Operations Management Team (MOMT), and the team was very helpful in gathering information about the membership composition of interim bodies, commissions, committees and networks. The commission also had a very constructive and informative meeting with the Presiding Bishop.

In June 1990, the co-chairs of the commission reported on its work to the Executive Council in Fresno, California. At this meeting the commission also presented three resolutions which were adopted by the Council. These resolutions (1) requested anti-racism training for the Executive Council, urged such training for future Councils, and requested that the Commission on Racism be utilized as a primary resource in designing and implementing the training and process; (2) requested the Presiding Bishop to insure that the Episcopal Church's Affirmative Action Policy is being implemented, specifically in the areas of recruitment, interviewing, hiring, training, developing goals and timetables, monitoring and evaluation; and (3) requested that purchasing practices be followed in accordance with the Episcopal Church's Equal Employment Policy and Affirmative Action Policy, and that vendors be used in accordance with said policies.

The commission was actively involved in the shaping and focusing of the 70th General Convention on institutional racism within our church life and in the planning and design of the institutional racism audit that will be a part of the Convention's agenda.

### **GOALS AND OBJECTIVES FOR THE NEXT TRIENNium**

Among the goals and objectives for the next triennium are the following:

- (1). Equip church members to understand institutional racism and develop plans and programs to combat racism using data resulting from the institutional racism audit.
- (2). Influence and monitor the racial and ethnic composition of interim bodies, commissions, committees and networks of the Episcopal Church.
- (3). Provide anti-racism training for the Executive Council.
- (4). Monitor implementation of affirmative action program, equal employment policy and purchasing practices at the Episcopal Church Center, which must be a model for the whole Church.
- (5). Follow up on recommendations from meetings with Episcopal Church Center units/divisions.
- (6). Continue the development of networks of trainers in provinces.
- (7). Work with a minimum of eleven dioceses in developing programs to combat racism.
- (8). Request a Pastoral Letter on the sin of racism from the House of Bishops.

**RESOLUTIONS**

**Resolution #A082**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the 70th General Convention**  
2 **require that all appointments to interim bodies and official commissions and commit-**  
3 **tees of the Episcopal Church include persons from racial and ethnic groups; and be**  
4 **it further**  
5 *Resolved*, **That this Convention urge all of its dioceses to include persons from racial**  
6 **and ethnic groups in appointments to diocesan commissions and committees.**

**Resolution #A083**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That racial and ethnic conflicts oc-**  
2 **curing in interim bodies and official commissions and committees of the Episcopal**  
3 **Church be brought to the attention of the Commission on Racism for possible assistance**  
4 **with training, conflict resolution, or other appropriate action.**

## The Executive Council

### The Committee on the Status of Women

#### MEMBERSHIP

Diana Akiyama, Stanford, CA  
Suzanne Apple, Kyle, SD, resigned, *replaced by*  
Ginny Doctor, Syracuse, NY  
Majorie A. Burke, Lexington, MA  
Marge Christie, Franklin Lakes, NJ  
Meredith Dean, Blacksburg, VA  
Frank Griswold, Chicago, IL  
Anne Carter Mahaffey, *Chair*, Louisville, KY  
Elba Martinez, Aurora, CO, resigned, *replaced by*  
Patricia S. Castillo, San Antonio, TX  
Byron Rushing, Boston, MA  
Kathy Tyler Scott, Indianapolis, IN, resigned, *replaced by*  
Virginia Hunt, Maywood, IL  
Marcy S. Walsh, Summerville, SC  
Carolyn M. Wilson, Milwaukee, WI  
Pamela W. Darling, *consultant*, New York, NY  
Kathie H. Ragsdale, *staff liaison*, Episcopal Church Center  
Ann Smith, *staff liaison*, Episcopal Church Center

The committee includes one bishop, two priests and nine lay persons.

The Rt. Rev. Frank Griswold is authorized by the committee to receive non-substantive amendments to the report in the House of Bishops.

Anne Carter Mahaffey is authorized by the committee to receive non-substantive amendments to the report in the House of Deputies.

#### SUMMARY OF THE COMMITTEE'S WORK

The committee was appointed by the Presiding Bishop, to report to Executive Council, in accordance with Resolution #A077 of the 1988 General Convention. During the triennium the committee met seven times in various parts of the country and reported to Executive Council each year. Interchange with local Episcopalians and others was arranged at each meeting; highlights included presentations from the feminist theological community in Cambridge, Massachusetts, reflections on the results of the 1987 action research survey by participants in Milwaukee and Southwest Florida, and hearings on violence against women in San Francisco.

The committee formulated a mission statement, goals and objectives, synthesizing the charge from the General Convention with the work turned over by the predecessor Committee for the Full Participation of Women in the Church. These are presented in the next section, with information about the committee's work in this triennium following each objective. The committee believes that the status of women in the Church is intrinsically bound to the lives of women in our society. This leads us to work in ways that promote justice and the safety and well-being of women in society as a direct corollary to their full participation in the Church.

## MISSION STATEMENT

The mission of the Committee on the Status of Women is to investigate and advocate the full participation of women in the life of the Episcopal Church and to advise the Church on theological, educational, health and socioeconomic issues that determine the conditions of women's lives. This mission is undertaken in the context of our baptismal covenant, which binds us to "persevere in resisting evil," to "strive for justice and peace among all people, and respect the dignity of every human being," and to "proclaim by word and example the Good News of God in Christ." We believe that one aspect of that Good News is that all are one in Christ Jesus, male and female, and we rejoice that we have been called to minister in an age in which new implications of that unity in Christ are being realized.

## GOALS

To monitor the status of all women and promote their full participation in the life of the Church.

To monitor the effects of sexism, racism and other forms of discrimination on the status of women in the United States.

To advise and recommend to General Convention, and to the Church, policy and program which will improve the status of women.

## OBJECTIVES

**Objective 1. To support and advise 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.**

The committee met with the Presiding Bishop in September, 1989, and has continued to keep him and the Executive Council informed through annual reports. This is part of an ongoing process to bring women's perspective to bear on all the issues facing the Church, and to enhance the awareness of church leaders about issues affecting women in Church and society.

The committee, in cooperation with the Episcopal Church Women and the Episcopal Women's Caucus, has been building a file of names of experienced women and men qualified to further the Church's work and witness about women, and has forwarded lists of suggestions for appointments and nominations to the Presiding Bishop, the President of the House of Deputies, the Nominating Committee and the Office of Pastoral Development. The committee also wrote to the chairs of all interim bodies (those commissions, boards and agencies that function between meetings of General Convention), offering assistance in identifying appropriate persons to fill vacancies.

In March, 1990, Ellen Cooke, Treasurer of the Episcopal Church, met with the committee to discuss the development of a policy to provide reimbursement for dependent care expenses incurred by persons attending meetings of committees, commissions and other interim bodies. The committee endorsed the Treasurer's work on this policy, supports the inclusion of dependent care costs among reimbursable expenses in the Church's travel policy, and has written to the chairs of all interim bodies urging them to include dependent care as part of their meeting expenses in preparing future budget requests. (See Resolution #A084 below.) At the suggestion of the Treasurer, the committee is developing a liaison relationship with the Human Resources Committee at the Episcopal Church Center.

### **Objective 2. To celebrate and incorporate women of color in all aspects of the Church's life.**

Seeking to model within its own life a process for opening up the overwhelmingly white leadership of the Church, the committee engaged a biracial team of consultants to work with it for two days on issues of difference, racism, inclusion, conflict resolution, and norms for group formation and participation. This workshop laid a foundation for what must be an ongoing process of attention to the ways systemic racism affects individual and corporate behavior and undermines the building of community within the Church. (See Resolution #A085 below.)

As specified in Resolution #A092a of the 1988 General Convention, which authorized creation of an Executive Council Commission on Racism, a member of the Committee on the Status of Women serves as an ex officio member of the Commission on Racism. During this triennium the Rev. Diana Akiyama performed this liaison task, supporting the inclusion of the special issues of women of color on the agenda of the Racism Commission, and encouraging attention to racism in the work of the Status of Women Committee.

The committee met with Edna Brown, the Women in Mission and Ministry consultant for the Women of Color Network, to discuss ways to support this important new effort to empower women of color and promote their participation in the Church's life. Particular areas for ongoing collaboration include: (1) identifying women of color for appointment and election to various church bodies; (2) cooperation in planning and carrying out the committee's hearings on violence against women; (3) maintaining intentional liaison and communication about issues, program plans and needs for legislation; and (4) advocacy for continued budgetary support of the Women of Color Network.

### **Objective 3. To promote women's ministries through advocacy and education with the intentional inclusion of women with diverse backgrounds, gifts and abilities.**

The committee has prepared a brochure to promote awareness of its goals and activities, and to stimulate networking and cooperative projects with other Episcopal Church units and organizations and with Anglican and ecumenical bodies.

An analysis of recent grants from the United Thank Offering (UTO), founded by women and historically administered by women on behalf of the whole Church, indicates that women and children have received considerably less than the proportion set in the guidelines of the 1987 World Consultation on Resource Sharing sponsored by the World Council of Churches. These guidelines—subsequently endorsed by the Consultation on Funding Sources for the Churches of the National Council of Churches Justice for Women Working Group and the U.S. Committee for the Ecumenical Decade, Churches in Solidarity with Women—call for channelling 50% of the annual flow of funds from churches, church-related organizations and ecumenical bodies to programs and activities that directly affect and empower women and their communities, and 10% for youth projects and programs. The committee is asking the UTO committee to revise the criteria for allocating UTO grants to make them consistent with these international resource-sharing guidelines.

The committee has become increasingly aware of instances of discrimination against women in the life of the Church, and is exploring ways of addressing such discrimination in a timely manner. Toward this end the committee has begun to serve as a clearinghouse for individuals, and among various units of the Church's organization.

**Objective 4. To advocate for justice in the issues which particularly affect women inside and outside church structures.**

During this triennium the committee began to address two major areas of justice: violence against women, and clergy sexual abuse.

Across the country, violence against women seems to be increasing as familiar social and family patterns change. In response, some individuals, agencies and churches have developed innovative programs to serve the victims of such violence and to work against its causes. In the process, the connections between systemic sexism and violence of all kinds are becoming more apparent. The committee studied and heard testimony about a variety of violence-related programs and problems: battered women's shelters, rape crisis clinics, domestic abuse mandatory arrest laws, bias attacks on lesbians ("gay-bashing"), prostitution, and the systemic violence of poverty, homelessness and the spreading drug culture. The committee's hearing laid the groundwork for planning a series of regional hearings to promote awareness of the many forms of violence against women, to encourage development of a theological framework for dealing with the issues, to uncover the dimensions of sexism underlying the incidences of violence, and to encourage cooperation and networking for the delivery of services and the development of appropriate educational and political strategies for reducing violence in our society.

Exploitation and sexual abuse by clergy and other helping professionals is a widespread problem that is only now beginning to be acknowledged. Although statistics are incomplete, informed studies estimate that 10-15% of clergymen have engaged occasionally or habitually in inappropriate sexual contact with members of their congregations. Reports of abuse by clergywomen are rare, and, as in the population at large, those who engage in sexual exploitation and abuse in the Church are overwhelmingly male. The Church has shown some awareness of this immoral and profoundly damaging behavior as it has affected children, both girls and boys, but until very recently has seemed unaware of the many adult women who have also been its victims. A virtual conspiracy of silence has surrounded this topic, protecting clergymen and leaving their mostly female victims to suffer alone and without the pastoral or professional support needed for their healing. Innovative programs developed by the Rev. Canon Margo Maris and the Rev. Susan Moss in the Diocese of Minnesota, now supported by the Office of Pastoral Development, have brought this serious problem to the attention of church leaders and begun the process of education and the development of standards for clergy behavior in this area. Among the needs to be addressed are:

- creation of pastoral and therapeutic support systems for victim/survivors, with special attention to meeting the immediate need for alternative pastoral care when the primary pastoral relationship has been violated;
- preventive education for clergy and seminarians, dealing with the ethical, psychological and legal implications;
- education of congregations about appropriate models of behavior and boundaries between clergy and parishioners;
- improvement of canonical structures to facilitate treatment and appropriate discipline for offenders;
- cooperation with the interfaith community, locally and nationally, to address the moral, ethical and legal dimensions of the issue, and to develop a system to facilitate sharing information about known offenders.

The Committee on the Status of Women has been involved with this issue throughout the triennium. It met with the Rt. Rev. Harold Hopkins of the Office of Pastoral Development to support the development of intensive training programs about clergy sexual abuse for church leaders; sponsored a workshop by the Rev. Susan Moss on boundaries in the pastoral relationship at the June 1990 Under One Roof Conference; and is co-sponsoring with the Episcopal Church Women and the Episcopal Women's Caucus a luncheon address on professional ethics and sexual abuse by the Rev. Dr. Marie M. Fortune, director of the Center for the Prevention of Sexual and Domestic Violence, at the 1991 General Convention.

**Objective 5. To serve as an advisory body to the Women in Mission and Ministry Unit (WIMM) of the Episcopal Church Center.**

At its first meeting, the committee established a WIMM Advisory Committee, which met regularly with WIMM staff, supported the assignment of another professional staff position to the office, participated in interviewing and selecting the person for that position, and consulted on budget and program plans. Communication and coordination have been further enhanced by the participation of WIMM staff members in meetings of the full committee. The committee and its work have benefitted greatly from the support provided by WIMM executive Ann Smith, and by Kathie Ragsdale since her appointment as advocacy coordinator in the WIMM Unit.

**Objective 6. To collaborate with the Standing Liturgical Commission and the Episcopal Church Center in educating the Church about the effects of language.**

The committee notes that Resolution #A073s adopted by the 1988 General Convention addressed the general topic of language that had prompted the Committee on the Full Participation of Women in the Church (CFPWC) to introduce the original resolution. However, the General Convention placed responsibility for the issue on the already overburdened staff of the Unit for Education for Mission and Ministry, with no reporting requirements and without the church-wide support that could have accrued from the recommended appointment of a broad-based task force. As a result, a beginning was made in addressing the third "resolved" clause on promoting awareness of the issue, but the first two clauses of the resolution dealing with the actual content of new materials produced by the Church have not been addressed: no guidelines have yet been developed and promulgated, and no effective system is in place to ensure that "the communications and materials issued by the Executive Council and the Church Center . . . do not perpetuate stereotypes of race, age, sex and disabling conditions." Several examples of printed and audio-visual materials which do perpetuate prejudicial stereotypes, produced at the Church Center during this triennium, have come to the committee's attention. They highlight the need for a much more effective program of consciousness-raising among staff and outside contractors, and for a routine monitoring process that will minimize the possibilities for such unfortunate, if inadvertent, violations of the Church's policy. (See Resolution #A086 below.)

The Committee on the Status of Women has supported the work of the Standing Liturgical Commission in their development of supplemental liturgical materials and endorses its recommendation that the study and development process continue. (See Resolution #A087 below.) It supports authorization of the New Revised Standard Version of the Scriptures for liturgical use. This widely acclaimed new translation draws on manuscript sources not available to earlier translators while

adhering to the best traditions of previous renderings of the Bible. It also reduces the use of exclusively masculine terms and expressions for human beings when the context suggests that the reference was not necessarily limited to male persons. As a more inclusive text, the New Revised Standing Version will be a harmonious complement to the 1979 Book of Common Prayer and the 1982 Hymnal, both of which give similar treatment to terminology about human beings.

The committee also discussed the prejudicial character of some current lectionary texts in terms of race, ethnicity and class as well as gender. It has communicated with the Standing Liturgical Commission regarding the ongoing process of lectionary development, and the need for increased sensitivity both to language and to the use of alternative passages from scripture to promote balance. (See Resolution #A088 below.)

**Objective 7. To continue monitoring and analyzing patterns of women's participation in the Church:**

**Objective 7a. To report implementation of 1988 General Convention resolutions pertaining to women, including appointments to legislative committees and interim bodies.**

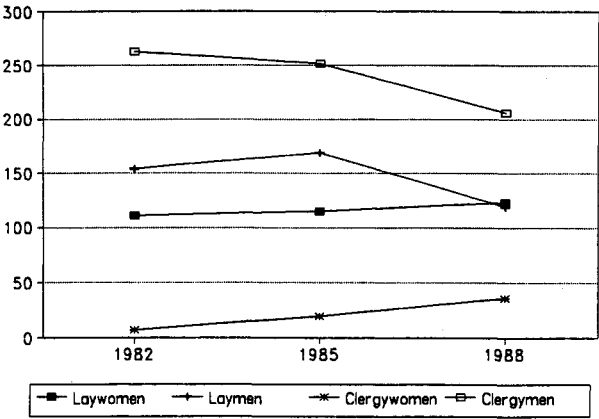
The committee and the WIMM Unit have assisted in the process, developed during the triennium for the Executive Council by Canon Roswell Moore, to track the implementation of General Convention resolutions. This project is to be commended for improving the accountability of both staff and interim bodies to the directives of the Convention. The findings available at the time of preparing this Blue Book report reveal, however, how easy it is for good ideas and noble intentions to be dissipated or lost in a maze of referrals. This is particularly true in a time of financial constraint, when overburdened staff and interim body chairs must make choices among many authorized projects. In such circumstances it is practically inevitable that first attention will be given to those projects which match the priorities and commitments of existing programs. Unfortunately, this often has the effect of continuing the low priority given to measures that would reduce the marginalization of those discriminated against in society and kept from full participation in the Church because of gender, race, sexual orientation, physical abilities, culture, language or ethnicity.

The committee reviewed the tracking reports of twenty resolutions of particular concern to women. Of these, we note thirteen virtually accomplished or operational: #A029a on including Episcopal Church Women officers on the Planning and Arrangements Joint Standing Committee; #A068a on developing a leadership training program on inclusivity; #A077 establishing the Committee on the Status of Women; #A078 communicating the Church's commitment to women to the Lambeth Conference; #A079 endorsing the Ecumenical Decade, Churches in Solidarity with Women; #A092a establishing the Commission on Racism; #A095a adding more women to the calendar; #A103sa authorizing continued work on the Supplemental Texts; #A112 reaffirming commitment to affirmative action; #A135 on registering lay employees with the Church Deployment Office; #B022sa on Episcopal Visitors (although the process established by Convention has not actually been used by anyone); #D062 on urging the abolition of the Lexington Control Unit of the women's prison system; #D173 recognizing Mary Durham's service to the Church. Significantly, implementation of more than half of these only involved communicating policies or decisions with minimal need for follow-up action.

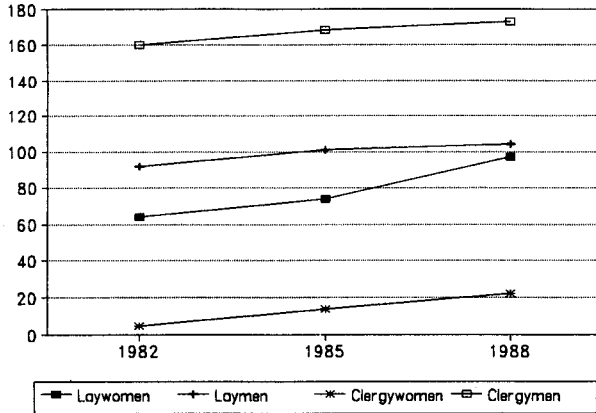
There was no report on three resolutions: #A161 on a demographic study of church membership; #A089s on sexuality study materials; and #D080 on women and people of color as interim pastors. Another four appear to have been partially accomplished. However, a closer look at them reveals a disturbing tendency. In two of the four instances (#D033 on pauperization of women, and #D064a on violence against women) the partial responses represented work by the WIMM unit, while there had been no response from other bodies to which the resolutions had also been referred. In the third case, #A073s on inclusive language and imagery, only one aspect of the resolution was addressed (see discussion under Objective 6 above), and the major accomplishment listed in the tracking report was also from WIMM. In the case of #A074 on balance of women and men on church bodies, names of women were suggested by this committee and others (see Objective 1, and discussion below). Some appointing officers and bodies were receptive, but equity has not yet been achieved in committee membership, and at least one commission reported dismay that only one of its twelve members was a woman, compromising their effective working. This pattern suggests that action on issues affecting women takes place primarily within women's organizations and has still to be integrated into the rest of the Church's program.

The committee communicated with all standing commissions and other interim bodies, informing them about our work, and offering cooperation in areas of overlapping concern and assistance in identifying qualified women for appointments to fill vacancies. Responses expressing interest and support were received from Constitution and Canons, Ecumenical Relations, Board of Examining Chaplains, Stewardship, and the Office of Pastoral Development; but mechanisms for active cooperation have not yet been developed—a chronic problem facing all staff and members of autonomously functioning, geographically diverse committees, commissions and other interim bodies. The committee is heartened by these favorable responses, however, because they indicate that sensitivity to women's issues is slowly increasing in the Church.

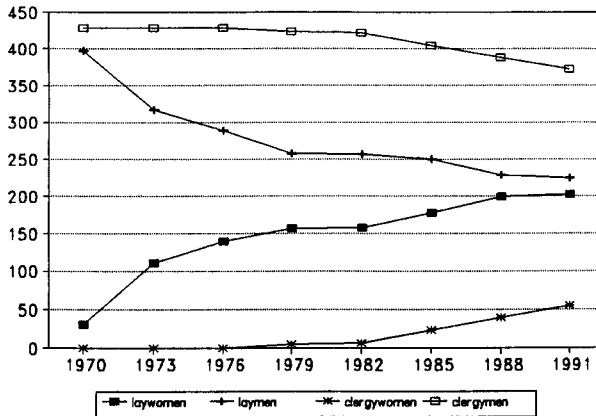
Figure 1. General Convention Standing Committees



**Figure 2. General Convention Interim Bodies**



**Figure 3. General Convention House of Deputies**



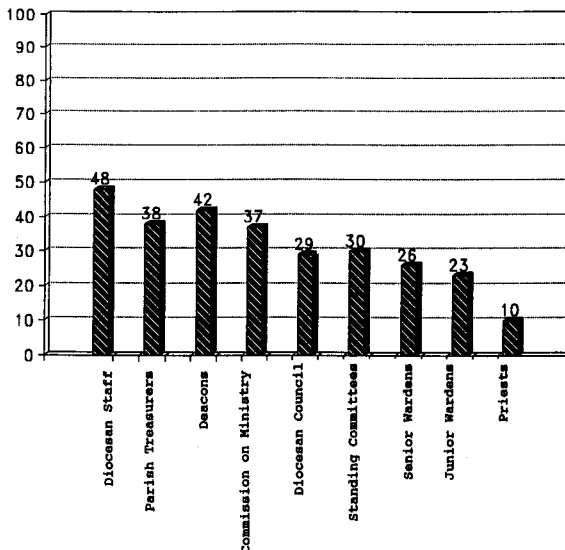
The overall representation of women on General Convention committees, commissions and other interim bodies has improved in the two decades since women were admitted to the House of Deputies. By 1988, near parity had been achieved in appointing lay deputies to Convention standing committees, appointments of clergywomen were proportional to their numbers in the House, and appointments to interim bodies were in the same range (see Figures 1 and 2). Women's representation in the House of Deputies is now close to their proportion in the Church at large: 47% of the lay deputies and 13% of the clerical deputies elected to the 1991 Convention are women (Figure 3). Note, however, that because the great majority of

clergy are still men, they still outnumber women more than two to one—70% vs. 30%—in the 856-member House of Deputies, and there is but one woman among about 150 active members of the House of Bishops.

For the same reason, women are likely to remain outnumbered on many standing committees and interim bodies for another generation, unless something is done to modify the typical membership requirements, which frequently specify fixed numbers of bishops, clergy and laity. The number of women clergy and bishops will continue to increase, so that the pool of potential appointees for those vacancies may eventually reflect the actual demographics of the Church. But until then, women will remain underrepresented in the decision-making processes of all bodies bound by such rules about composition. Laymen may also be underrepresented, if attempts are made to compensate for the shortage of ordained women by appointing women to most of the lay vacancies.

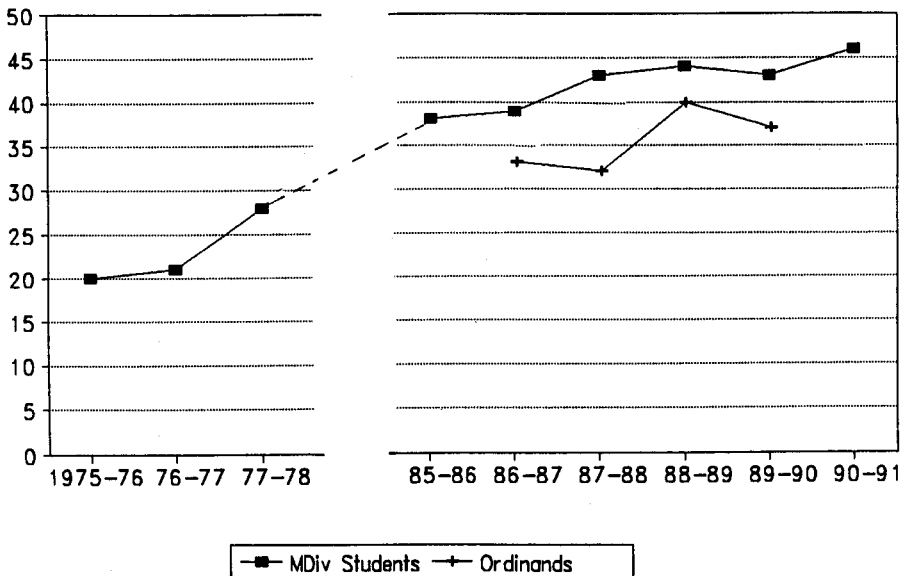
The representation of women in other leadership positions throughout the Church may have improved slightly from the benchmark established by the 1987 survey. Although only 39 dioceses responded to the committee's request for updated figures compared with 90 included in the original survey, the proportion of women in various categories of parish and diocesan leadership in this sample had increased from an average 22% in 1987 to 24% in 1990 (see breakdown by category in Figure 4). The committee hopes that this increase of 2% in overall representation will be surpassed in the next triennium, and that it indicates a steady if slow improvement in openness to women's participation. However, the sample of those who chose to

**Figure 4. Percentage of Women  
In Diocesan Roles, 1990  
(39 dioceses reporting)**



respond to the committee's request may be biased in favor of dioceses with a favorable climate toward women. Some are still resistant to efforts to assess and encourage women's participation in the Church: the bishop of one diocese returned a blank update form with a note refusing to provide information because he regarded such "monitoring of our diocese" as "intrusive." In 1987 the Committee on the Full Participation of Women in the Church expressed concern that the rapid improvement in women's inclusion throughout the Church following the 1970 admission of women to General Convention seemed to have leveled off in the 20%-30% range, "as though, once token acceptance has been demonstrated, the Church resumes its traditional male-dominated patterns." The figures from this triennium do not lay this concern to rest, and continued monitoring will be needed.

**Figure 5. Percentage of Women among MDiv Seminarians and Ordinands**



Percentage of Women among MDiv students at Episcopal Seminaries from Board for Theological Education Statistics (not readily available for 1978-1985)

Percentage of Women among those ordained and registered with the Church Pension Fund: (includes both permanent and transitional deacons - data from before 1986 not available).

**Objective 7b. To 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 Professional Network.**

Most Episcopal seminaries began admitting women to Master of Divinity programs in the 1970s (Episcopal Theological School had been first, in 1958; Virginia Theological Seminary in 1963, Church Divinity School of the Pacific and Episcopal Theological Seminary of the Southwest in 1964). Since then, the number of women studying for ordination has risen steadily, accounting for almost half those in Master of Divinity programs in accredited seminaries in 1990-91. The number being ordained for stipendiary work has increased similarly, approaching 40% in 1990 (see Figure 5).

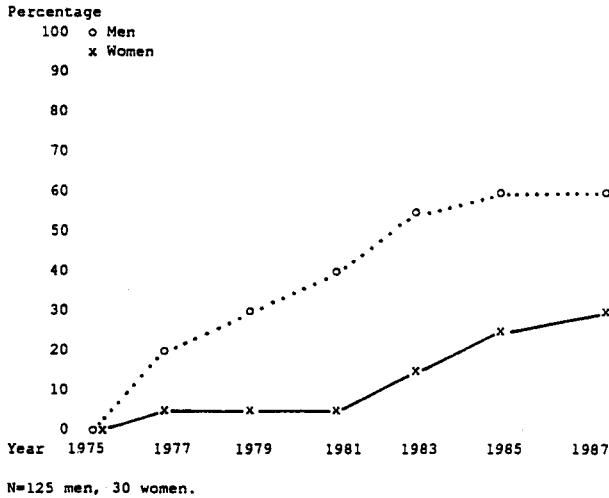
Acceptance of the ordination of women continued to improve throughout the Church during the triennium. By the end of 1990, only five of the ninety-eight domestic dioceses—Fond du Lac (WI), Eau Claire (WI), Quincy (IL), San Joaquin (CA) and Fort Worth (TX)—still refused both to ordain women to the priesthood and to license those ordained elsewhere, down from twelve at the time of the 1987 action-research survey. The election and consecration of women to the episcopate during the triennium—Barbara Clementine Harris as Suffragan Bishop of Massachusetts, consecrated in February 1989, and Penelope Anne Jamieson as Diocesan Bishop of Dunedin, New Zealand, in June 1990—was a powerful symbol of the Church's increasing commitment to the full participation of women in its life. The very strong showing of half a dozen other women in episcopal elections during this period was also heartening. In most such elections, support for women candidates was stronger among clergy than among laity. It seems likely that clergy in most dioceses have more opportunities to know and work with ordained women than do lay people, and are thus more likely to recognize and appreciate women's pastoral and leadership gifts.

The deployment picture for ordained women is very mixed. The committee was the beneficiary of research conducted by Dr. Paula Nesbitt of Harvard University (now at Iliff School of Theology in Denver) on the deployment patterns of male and female clergy in the Episcopal Church, a summary of which appears in Appendix A of this report. Combined with information developed by the Board for Theological Education in its massive report, "The Care of Learning: Resources for Theological Education in the Episcopal Church," and data drawn from Church Deployment Office and Church Pension Fund records, Nesbitt's research documents what many had sensed: a general pattern of sex discrimination in the deployment of clergy in the 1980s.

Some observers feel that the situation may be improving somewhat, as clergywomen become a more familiar sight and initial resistance diminishes. The Church Deployment Office (CDO) presented a strong affirmative action policy in its report, accepted by the General Convention in 1979, which is now routinely included in all CDO forms and publications about the calling process. But discriminatory attitudes among search committees are slow to change, and anecdotal evidence about clergywomen's deployment prospects is contradictory. Nesbitt's research actually showed a distressing decline in women's entry-level positions vis-a-vis men in 1985, reversing an improvement in 1980.

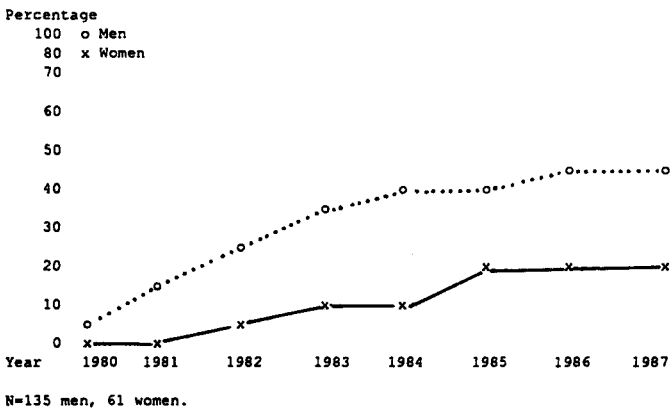
Data from the 1980s shows that clergywomen had a significantly harder time finding full-time employment and over time fell further and further behind clergymen in their level of position (see Figures 6-8). This was true even though the women selected for ordination were, on average, somewhat better qualified than their male

**Figure 6. Priests as Rectors  
Ordained deacon 1975**



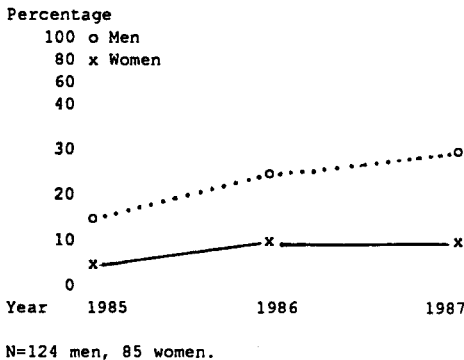
Rate of attainment for positions of level six (rector) or higher among Episcopal priest survivors ordained to the diaconate in 1975. From Paula Nesbitt, *Feminization of American Clergy*, 1990.

**Figure 7. Priests as Rectors  
Ordained deacon 1980**



Rate of attainment for positions of level six (rector) or higher among Episcopal priest survivors ordained to the diaconate in 1980. From Paula Nesbitt, *Feminization of American Clergy*, 1990.

**Figure 8. Priests as Vicars  
Ordained deacon 1985**



Rate of attainment for positions of level five (vicar) or higher among Episcopal priest survivors ordained to the diaconate in 1985. From Paula Nesbitt, *Feminization of American Clergy*, 1990.

counterparts, with higher test scores, more education, and more previous experience than male ordinands. (This differential suggests that higher standards were being required of women in the screening process. It also parallels the experience of lay women, all people of color, and other marginalized groups—in the Church, as in the larger society—who must generally be “better” than the average white male to be accepted.) In Nesbitt’s study, 92.6% of the men but only 75.4% of the women found normative parish positions (curate, assistant, etc.) upon ordination, and of priests ordained to the diaconate in 1980, 40% of the men but only 15% of the women were rectors of parishes by 1986.

Differences in compensation are also worrisome. For example, Church Deployment Office data for persons with current profiles in 1990 shows male rectors/vicars ordained in 1981 (approximately the same group as Nesbitt’s “priests ordained to the diaconate in 1980”) receiving average stipends 19.7% higher than their female colleagues: \$25,143 vs. \$21,000. The male advantage in stipends exists in other categories as well, as shown below. (These averages combine both full and part-time positions. The information came from the CDO database in December 1990, from profiles including stipend information that had been updated within the past two years. The actual numbers in each category are somewhat low, especially for women ordained in 1981, so caution must be used in interpreting the figures.)

AVERAGE STIPENDS (excluding housing and benefits), 1989-90, FOR RECTORS/VICARS REGISTERED WITH CHURCH DEPLOYMENT OFFICE

Ordained priest in 1977:		
61 Men:	\$25,178	\$
10 Women:	\$24,328	\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$
Ordained priest in 1981:		
52 Men:	\$25,143	\$
3 Women:	\$21,000	\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$
Ordained priest in 1986:		
60 Men:	\$20,778	\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$
9 Women:	\$15,160	\$\$\$\$\$\$\$\$\$\$\$\$

As these figures show, the differential appears to decrease over time as both men and women approach a de facto ceiling for average stipends, which was in the mid-\$20,000s in 1990 for rectors/vicars with ten or more years ordained experience. However, women were only about half as likely as men ever to become rectors or vicars of parishes, and the salary differential in other kinds of positions seems to remain in the 15-20% range, as shown below.

AVERAGE STIPENDS (excluding housing and benefits), 1989-90, FOR ALL OTHERS (not rectors/vicars) REGISTERED WITH CDO

Ordained priest in 1977:		
27 Men:	\$29,604	\$
16 Women:	\$25,750	\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$
Ordained priest in 1981:		
39 Men:	\$24,301	\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$
11 Women:	\$20,036	\$\$\$\$\$\$\$\$\$\$\$\$
Ordained priest in 1986:		
37 Men:	\$21,200	\$\$\$\$\$\$\$\$\$\$\$\$
36 Women:	\$18,001	\$\$\$\$\$\$\$\$\$\$\$\$

PERCENTAGE OF PRIESTS IN CHARGE OF PARISHES, BY GENDER  
Profiles updated in Church Deployment Office 1989-90

Ordained priest in 1977:		
Men:	62% of 98	% %
Women:	38% of 26	% %
Ordained priest in 1981:		
Men:	57% of 91	% %
Women:	21% of 14	% %
Ordained priest in 1986:		
Men:	62% of 97	% %
Women:	20% of 45	% %

To make matters worse, for the years Nesbitt studied, only 57% of clergywomen, compared with 83% of men ordained at the same time, found full-time positions in the Church. (It is important to note that women's marital status was definitely not correlated to this pattern; see Appendix A). The differential seems to be continuing, according to more recent data from the Church Pension Fund. Of clergy registering with the Fund from September 1986 through August 1989 who reported

finding stipendiary positions, only 5% of the men took part-time jobs compared with 30% of the women. Three out of every four part-time parish assistant positions were filled by women.

This means that ordained women were much more likely than men to have to bear the triple disadvantages of part-time work: (1) low income, which usually had to be supplemented by a second job, with all the fragmentation of energy entailed in dual commitments; (2) inadequate or no employment benefits (housing, insurance, pension, continuing education, vacation); (3) inability to gain the same breadth and depth of experience that full-time work would provide, putting them at an even greater disadvantage relative to men when seeking another position. Clergy benefit packages, especially the provision of housing or non-taxable housing allowances, are a large proportion of the total compensation for full-time positions, but part-time positions rarely provide full benefits. Since women are disproportionately clustered in part-time positions, lack of benefits makes their total compensation even worse in comparison with men than might be suggested by their somewhat lower average stipends.

Another area of concern is the disproportionate number of ordained women who are currently "inactive," that is, pre-retirement-age clergy who are in non-stipendiary church positions (if any) and earn their livings outside the Church. Church Pension Fund figures for May, 1990, showed that 421 ordained women were "inactive," more than 18% of the total 2,334 inactive clergy. Since women were only about 12-13% of all clergy, this means that women who are ordained are much more likely than men to find themselves "inactive," which raises serious issues of stewardship in terms of both human resources and money. A major investment is made by both individuals and the Church in preparing people for ordination. For women, far more of this investment—in terms of both spirit and material resources—seems to be buried rather than bearing fruit in the Church's active ministry. The imbalance among non-stipendiary positions also suggests that ordained women—like their lay sisters—are bearing a disproportionate share of the "voluntary" work of the Church. As Bishop Whittingham observed to the Board of Missions more than a century ago, commenting on a proposal to recruit women to work full-time for the Church without pay, "It seemed to imply that we should expect self-devotion from women that men were not called upon to exercise" (*Spirit of Missions*, December 1870, p. 649).

Similar patterns are believed to exist for lay professionals, but no studies exist and so few lay people have yet registered with the Church Deployment Office (less than 400 out of perhaps 12,000 employed at least half-time throughout the Church) that statistical comparisons are not possible from that source. What is clear, however, is that although pension and insurance benefits have been mandatory for clergy for decades, there is no mandatory program for lay employees. Of these, 67% of parish staff and 77% of diocesan lay staff are women, according to a 1989/90 Church Pension Fund survey of employees working more than 20 hours per week. Voluntary coverage for this mostly female work force is not good: among diocesan staff, 70% had medical coverage and 65% were in pension plans, while among parish staff, only 43% received medical coverage, and just 13% were covered by a pension plan. Furthermore, the Lay Employees Retirement Plan, established by the Church Pension Fund in 1980 in belated response to decades of work by the Association of Professional Women Church Workers and its predecessors, does not provide nearly the benefits of the clergy plan, as is inevitable given the fact that premiums are only 9% of the employee's compensation compared with 18% for clergy.

Since the clergy are still predominantly male, while lay employees are mostly female, these insurance and pension inequities are part of the broader pattern of longstanding institutionalized sexism in the Church. In discussing sexism and discrimination, it is important to distinguish between effect and motivation. Discrimination is a matter of results rather than intention. Only a few people are still deliberately sexist in their attitudes. But by identifying patterns of unequal treatment in employment and compensation, for both lay and ordained women, we can discover the ways discrimination has been institutionalized—a necessary step in overcoming it.

Economic discrimination against women in church employment has a long history. We note with dismay that the issue of providing “assurance of support in sickness and advanced age” for women church workers was brought to the General Convention’s attention at least as early as 1871 (see *1871 Convention Journal*, p. 172), and remains unresolved more than a century later. Despite repeated pleas, the Church did not provide pensions for deaconesses until they were declared the equivalent of deacons and admitted to the Church Pension Fund in 1970 (decades after most had passed to their heavenly reward). Praying that a growing commitment to eradicate discrimination and sexism within the Church will give recommendations promoting appropriate deployment and economic equity for lay and ordained women a better chance in 1991 than those that were ignored in earlier times, the committee offers two resolutions addressing this dismal situation. (See Resolutions #A089 and #A090 below.)

**Objective 7c. To prepare a follow-up program to build on the work of the 1987 action research survey.**

The committee did an initial follow-up of the dioceses that had participated in the 1987 study, received responses from 10 of the 12, and met with representatives of two of these. Results were divided as to whether or not there had been any significant changes in the diocese as a result of the investigations and recommendations of the diocesan study teams, and many respondents expressed discouragement. One positive report was that the experience of a diocese that did not recognize ordained women at the time of the survey but now does confirmed an important survey finding: support for the ministries of ordained women enhances opportunities and morale for all women in a diocese. Women from another diocese noted as a persistent problem the fact that many churchmen believe they are supportive of women but do not really understand what is needed to eliminate sexism in the Church, and are resistant to women moving out of traditionally subordinate roles. Several respondents noted the critical importance of the bishop’s attitude toward women, which sets a tone for the whole diocese and directly affects lay women’s opportunities within diocesan leadership, just as the attitudes of rectors/vicars influence women’s opportunities for lay leadership within congregations. Two dioceses (Maine and South Dakota) had acted on recommendations to create diocesan Status of Women Committees, but only South Dakota reported providing funds for this work.

Diocesan respondents identified continuing needs for more leadership training for women, such as the successful Leadership (Phase I & II), Women of Vision and Mujeres Unidas en Liderazgo programs; for referral systems to increase the number of women appointed or elected to church leadership positions; for improved communication about issues particularly affecting women, such as language in worship, women’s ministries, homelessness, drugs and the environment; and for program and funding support for ministries by and for women. The Journal of Women’s Ministries

was identified as an important source for information, resources and networking. A checklist questionnaire distributed through the Journal of Women's Ministries in mid-1990, in connection with the Ecumenical Decade, Churches in Solidarity with Women, elicited some complementary feedback from parishes and dioceses. The committee believes that a detailed follow-up study assessing progress since the 1987 research will provide valuable information about the nature and rate of improvement in women's participation in the life and leadership of the Church.

**Objective 7d. To identify areas where additional work is needed to enable women's ministries and to overcome barriers to women's full participation.**

Many issues affecting women in church and society fall into the purview of other units of the Episcopal Church, while others may have as yet no organizational home. Obvious limitations of human and material resources prevent the Committee on the Status of Women from being actively involved in all such issues, but it recognizes a responsibility to flag areas needing attention and encourage other appropriate units to pursue them. The committee has, for example, pointed out to the Standing Commission on Health some of the special concerns that biotechnology presents to women. It has supported efforts to expand the representation of women in the liturgical calendar, in order to provide balance to the Church's celebration of those who have gone before, and to raise up more female models of holiness and leadership to inspire and broaden the horizons of new generations.

The committee has also become aware of a discriminatory effect of addressing male clergy as "Father," which reinforces the patriarchal connection between maleness and leadership in the community. It also encourages a double standard in addressing women clergy, often called by their first names even when their male colleagues are addressed by title. This issue of titles symbolizes the deeper question of how to adapt our institutional structures to decrease the paternalism and inequities of power endemic to hierarchy while promoting mutual respect and recognition of the varied gifts of all. The committee has encouraged Episcopal seminaries and the National Network of Episcopal Clergy Associations to promote discussion of this issue.

## RESOLUTIONS OF THE COMMITTEE ON THE STATUS OF WOMEN

### Resolution #A084

#### Dependent Care Expenses

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the Treasurer of the Episcopal**
- 2 **Church be commended for developing a policy to include dependent care costs among**
- 3 **reimbursable expenses in the Church's travel policy, and that dioceses and other church**
- 4 **agencies be encouraged to adopt this model.**

#### EXPLANATION

An increasing number of those serving the Church as members of committees, commissions, boards, agencies and other interim bodies are women, some of whom have primary care of children or dependent adults. Some men also have care-giving responsibilities for such dependents. When participation in the meetings of these groups requires such persons to employ others to care for their dependent adults or children, it is appropriate for the Church to reimburse that cost. Projections based on estimates that 10% of committee or commission members might need such reimbursement showed

that the cost in 1990 would have been only 1.7% of the funds budgeted for interim bodies. This is a modest price to encourage the participation of those with care-giving responsibilities in the Church's work. (See also discussion in the body of the Committee on the Status of Women's Blue Book Report, under Objective 1.)

**Resolution #A085**

Racism and Sexism Review by Interim Bodies

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the Presiding Bishop and the**
- 2 **President of the House of Deputies instruct the chairs of all boards, agencies, com-**
- 3 **mittees, commissions and other interim bodies of the General Convention of the**
- 4 **Episcopal Church to be attentive to issues of inclusion affecting their members and**
- 5 **the content of their deliberations, to devote meeting time at the beginning of each trien-**
- 6 **num to an exploration of how racism, sexism and other forms of discrimination based**
- 7 **on "difference" may limit their work, employing trained consultants to assist this review**
- 8 **process when appropriate, and to report results to the Executive Council, through the**
- 9 **Committee on the Status of Women; and be it further**
- 10 *Resolved*, **That the Women in Mission and Ministry Unit, in cooperation with the ethnic**
- 11 **desks and the Task Force on Accessibility, maintain a list of consultants qualified to**
- 12 **offer assistance in this review process, from which to make referrals as needed.**

EXPLANATION

One of the most persistent elements of institutional racism, sexism and other forms of discrimination is the inability of those in the dominant group to recognize how their own unconscious attitudes and behavior perpetuate the marginalization of others. Ongoing efforts to enhance our consciousness of these issues are necessary to encourage the full participation of all in the life of the Church, and enable us to identify and dismantle the institutional structures that wrongly exclude others. This intentional process is not only educational but should also stimulate the development of innovative and creative approaches that will deepen the unity of the Church and strengthen its witness against discrimination in society. (See also discussion in the body of the Committee on the Status of Women's Blue Book Report, under Objective 2.

**Resolution #A086**

Language and Imagery in Church Publications

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the Presiding Bishop appoint**
- 2 **an inter-unit working group to develop and disseminate guidelines, and establish a**
- 3 **routine monitoring program, to ensure that language and visual imagery in all com-**
- 4 **munications, publications and non-print resources issued by the Executive Council and**
- 5 **the Church Center conform to the policy adopted by the 1988 General Convention**
- 6 **by not perpetuating stereotypes of race, age, sex or disabling conditions; and that the**
- 7 **group provide annual written reports of progress toward this goal to the Executive**
- 8 **Council through the Committee on the Status of Women.**

EXPLANATION

A beginning was made toward this goal in response to Resolution #A073s of the 1988 General Convention, but the resolution did not establish an effective mechanism for implementation. Guidelines are still needed, and much remains to be done to raise the awareness of those involved in every stage of the communication process in the Church, so that inclusive ways of writing about and picturing the Church and the whole

## THE BLUE BOOK

---

human community will become the norm. (See also discussion in the body of the Committee on the Status of Women's Blue Book Report, under Objective 6.)

### **Resolution #A087**

#### Development of Supplemental Materials

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the Supplemental Liturgical**
- 2 **Materials prepared by the Standing Liturgical Commission be approved for use as part**
- 3 **of the continuing study process recommended by that Commission.**

#### EXPLANATION

With many other Christian bodies in the past twenty years, the Episcopal Church has been engaged in debate, study and prayerful experimentation with the language of our common worship, seeking to overcome its linguistic bias so that liturgical language will accurately symbolize the diversity of human nature, created in the image of God. The controversies surrounding this process have been intimately related to the expansion of church leadership to incorporate people of color and all women, and about women's proper roles in Church and society. As the 1987 action-research study *Reaching Toward Wholeness* documented, attitudes about liturgical language are tied to attitudes about church leadership, authority and the ordination of women, and these attitudes are in flux as the Church embraces a broader vision of mutuality among women and men of all races, colors and abilities. Because of its profound importance and far-reaching consequences, this process should not be hurried. The continuation of responsible study, prayerful use, evaluation and ongoing development of texts within the authorized structures of the General Convention will contribute to an atmosphere of openness and dialogue as the Church gradually realizes this aspect of the full participation of women in its life. (See also the discussion in the body of the Committee on the Status of Women's Blue Book report, under Objective 6.)

### **Resolution #A088**

#### Study Lectionary Development

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the Standing Liturgical Com-**
- 2 **mission prepare an "occasional paper" on the evolution of the lectionary for study**
- 3 **by the Church, with particular attention to issues of language and how the choice of**
- 4 **passages from Scripture might insure a balanced presentation of the tradition that does**
- 5 **not inappropriately favor any class, race, gender, ethnic group or category of persons**
- 6 **over others.**

#### EXPLANATION

The passages of Scripture which the Church has emphasized through liturgical use have varied from age to age in response to developments in doctrine, shifting theological interpretations, political pressures, and the association of particular passages with saints from various periods in history. Lectionaries are one means by which the Church draws special attention to some portions of the canon of Holy Scripture while implicitly downplaying others. Broader awareness of the history of this process, and the factors that have influenced the choice of readings for various purposes, will improve Episcopalians' knowledge and understanding of the Bible itself and their informed participation in the liturgical use of the Word in the services of the Church. (See also discussion in the body of the Committee on the Status of Women's Blue Book Report, under Objective 6.)

**Resolution #A089**

**Lay Employees Pension and Medical Coverage**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That all units of the Episcopal**  
 2 **Church under ecclesiastical authority in the United States be required to provide pen-**  
 3 **sion benefits at least equal to those of the Episcopal Church Lay Employees Retire-**  
 4 **ment Program, and medical coverage comparable to that provided clergy, for all lay**  
 5 **persons employed more than 1000 hours per year by any diocese, parish, mission or**  
 6 **agency of this Church, such coverage to be phased in beginning January 1, 1992, and**  
 7 **provided for all such employees not later than January 1, 1993.**

**EXPLANATION**

Although clergy retirement benefits have been mandatory for decades, the majority of lay persons employed by the Church have little or no pension provisions outside of the federal Social Security program, and most also lack adequate health insurance. The 1988 General Convention "encouraged" the provision of retirement benefits for lay persons not later than January 1990, but few units of the Church have complied. A survey conducted by the Church Pension Fund at the request of the 1988 General Convention documents a widespread need for appropriate health and retirement benefits, to enable the Church to attract and keep well-qualified lay employees, and to provide simple economic justice for thousands of faithful staff members otherwise at risk of financial catastrophe due to medical expenses, and of an unnecessarily dependent, even impoverished old age. The National Network of Lay Professionals has identified this issue as one of major importance for all lay employees of the Episcopal Church, the majority of whom are women. Adoption of and compliance with this resolution will enable the Church to eliminate one manifestation of systemic sexism (and clericalism) in our common life. (See also discussion in the body of the Committee on the Status of Women's Blue Book Report, under Objective 7b.)

**Resolution #A090**

**Reduce Discrimination in Deployment**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the Council for the Develop-**  
 2 **ment of Ministry promote the development of educational materials and training pro-**  
 3 **grams for diocesan deployment officers, search committees and congregations, and**  
 4 **encourage their use in existing deployment systems, to help reduce unconscious**  
 5 **discrimination against clergywomen, clergymen of color, and clergy with disabilities,**  
 6 **in the deployment processes in this Church.**

**EXPLANATION**

The phrase, "They're not ready to consider a woman/black/hispanic," is frequently heard in discussions of whose names are forwarded for consideration by search committees, which applicants are selected for interviews and how seriously candidates are treated. Insidious, often true, such statements are among the hidden structures of institutional racism, sexism and other forms of unjust discrimination in the Church, despite a decade of attention to affirmative action by the Church Deployment Office. "Readiness" is seldom something that happens by itself, and the Church has an obligation to teach, preach, and support people in praying for the grace to perceive and welcome the leadership potential of all the men and women ordained for service in this Church. Diocesan deployment officers play a critical role in this process, and should be equipped with helpful materials and strategies for encouraging search committees

## THE BLUE BOOK

---

and congregations to grow in openness to the variety of gifts God showers upon the Church. (See also discussion in the body of the Committee on the Status of Women's Blue Book Report, under Objective 7b.)

### **Resolution #A091**

Endorse United Nations Convention on Women

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That this 70th General Convention**
- 2 **supports the Executive Council's endorsement of the United Nations "Convention on**
- 3 **the Elimination of All Forms of Discrimination Against Women" adopted in 1979;**
- 4 and be it further
- 5 *Resolved*, **That this Convention deplores the continued failure of the United States**
- 6 **Congress to ratify this simple statement of the humanity of women; and be it further**
- 7 *Resolved*, **That the Presiding Bishop is hereby requested to communicate this concern**
- 8 **directly to the President of the United States and the Chair of the Senate Foreign Rela-**
- 9 **tions Committee, and to instruct the Washington Office of this Church to include**
- 10 **ratification of the Convention among its priorities and to report annually on the status**
- 11 **of this matter to the Executive Council via the Committee on the Status of Women.**

### EXPLANATION

In November 1988 the Executive Council passed a resolution urging ratification of this United Nations Convention, a treaty which spells out internationally accepted principles and standards for achieving equality between women and men, taking children and families into account. Adopted by the United Nations General Assembly on December 19, 1979, it came into force as a treaty on December 3, 1981. As of June 1990, 103 countries had ratified or acceded to this Convention, and additional countries had signed it. Ratification or accession obligates governments to pursue a policy of eliminating discrimination against women and to report progress to the United Nations Committee on the Elimination of Discrimination Against Women. Signing the Convention obligates governments to do nothing that contravenes the principles set forth in its specific articles. For a summary of these articles, see Appendix B of this report.

### GOALS AND OBJECTIVES FOR THE NEXT TRIENNIUM

The Committee on the Status of Women continues its tasks of monitoring, investigating, advocating and recommending to the Presiding Bishop, the Executive Council, and the Church, measures that will promote the full participation of women in the life of this Church and their corollary well-being in society. Its overall goals and objectives remain the same as those presented above. Specific tasks for the next triennium include:

1. To sponsor a series of regional hearings on violence towards women, to enable the Church to listen to the voices of those whose lives have been affected, to encourage theological reflection about the connections between violence and sexism in our society, and to promote appropriate educational and direct service programs in response.
2. To continue to collaborate with the Office of Pastoral Development and the Task Force on Clergy Sexual Exploitation.
3. To expand cooperation with the Executive Council Commission on Racism, especially to promote the use of anti-racism training models throughout the Church.

4. To initiate a study to follow up the 1987 Action Research Survey on the participation of women in the Church.
5. To continue to monitor the participation of all women in the life of the Church, identify barriers, and stimulate appropriate efforts to eliminate them, with attention both to lay women's voluntary service and to lay and ordained women employed by the Church.
  - A. To support the lives and ministries of lay women by:
    - encouraging sensitivity to the time constraints facing single mothers and women working outside the home when scheduling church activities;
    - stimulating development of a training process to enhance awareness by church leaders of the way women's voices are often not heard and their work undervalued in comparison with that of their brothers in the Church.
  - B. To promote continued improvement in the deployment prospects for ordained women and lay professionals by:
    - promoting active participation in the Church Deployment Office system by ordained women and lay professionals;
    - continuing to monitor the deployment process;
    - supporting the development of information and training materials to reduce unconscious discrimination in that process;
    - advocating and promoting salary and benefit equity.

## **EPILOGUE**

The Committee on the Status of Women invites the General Convention and the whole Church to join it in celebrating the steps toward wholeness that have already been taken, and to support the continuation of efforts to achieve the full participation of women in the Church. Trusting in the One who created and redeemed us all, female and male, in the one Body of Christ, we are empowered by the Spirit to seek and serve God in all creation.

## **APPENDIX A: A Study of Deployment of Ordained Women in the 1980s**

Summary excerpts of data from Paula D. Nesbitt, *Feminization of American Clergy: Occupational life chances in ordained ministry* [Ph.D. dissertation, Harvard University, 1990].

Nesbitt studied the deployment of clergy ordained since 1970 in the Episcopal Church and Unitarian Universalist Association. For Episcopalians she compared the career paths of four cohorts of men and women, now priests, who were ordained to the diaconate in 1970, 1975, 1980 and 1985, comparing these with male ordinands in similar cohorts from 1920 through 1965. The number of women in the first two groups was very small, but the patterns were similar to those of larger samples in the later groups. This sociological study covered many aspects of deployment. A summary of key points is provided here:

## **DEACONS AND SEX-SEGREGATION**

By 1985 far more women than men were being ordained "permanent" or "vocational" deacons, so the permanent diaconate was tending to become a sex-segregated role. Parishes with paid deacon-level positions may hire either permanent deacons or transitional deacons. Of male transitional deacons, only 7.6% took deacon-level positions

in parishes, compared with 16.9% of female transitional deacons. Consequently, mostly female permanent deacons were found to be competing with female transitional deacons for the same few paid deacon-level positions, which tended to cluster women at the bottom of the ordained ladder in parish ministry. The expansion of the permanent diaconate appears to be having a greater negative effect on the initial employment opportunities of female transitional deacons than on their male counterparts.

### **FIRST JOBS FOR NEWLY ORDAINED (NOT PERMANENT DEACONS)**

Full-time vs. part-time:

Among men, 83% found full-time jobs, compared with only 57% of women. Women's marital status did not correlate with this—that is, proportionately more women than men were in part-time jobs regardless of their marital status—despite assumptions and some earlier research suggesting that married women may prefer part-time jobs. Interestingly, men's marital status was a factor in full vs. part-time employment: men in part-time positions were more likely to be single. This pattern suggests that preference for full-time church employment is given first to men perceived to be traditional “heads of households,” next to single men, and lastly to women regardless of their family responsibilities.

Of those hired for part-time church jobs, most men and women took additional part-time jobs in order to make a living. Of these, men were four times likelier to find a second part-time job within the Church, compared with women, who were more likely to take a second job outside the Church. In other words, women began with fewer opportunities for both full-time and part-time employment within the Church than men. The disadvantage was compounded for women who combined part-time church employment with part-time secular employment, since they gained fewer contacts and less experience in the Church compared with their male counterparts, who more typically combined two part-time church jobs into full-time church employment.

Type of full-time positions:

Among the men, 92.6% found their first and second jobs in “normative” positions in parish ministry (curate, assistant, vicar, etc.), compared with only 75.4% of the women. Of those in other church jobs, men were most likely to be in diocesan administrative positions, which provided experience and contacts that improved their parish employment opportunities for the future. Women who did not find parish jobs were most likely to be in school or hospital chaplaincies, which tended to keep them out of the networks that facilitate parish placements, where most of the jobs are.

### **LEVEL OF POSITIONS**

Nesbitt rated clergy positions, based on level of responsibility, degree of independent authority, size of parish, status/prestige, and other factors, into nine levels [1 = deacon, 2 = director of youth/relig. ed./etc., 3 = curate or assistant, 4 = interim, 5 = vicar, 6 = rector, 7 = senior rector (500+ members), 8 = dean or suffragan, 9 = diocesan bishop]. On average, men found first positions one full level above those found by women, a difference which tended to remain as men and women moved into second and third positions. This differential occurred in spite of the fact that women generally had more education than their male counterparts, and were somewhat older and more experienced. Particularly distressing was the fact that an apparent improvement in this situation in 1980, when women's entry levels came very close to those of men, was reversed in the 1985 cohort, in which even more women were clustered in the lowest entry-level positions compared with men than in 1975.

Most men became rectors of parishes, most women did not, and it took longer for the women who did to attain that level. For example, among those ordained to the diaconate in 1980, 5% of the men began as rectors, 15% were rectors by the second year, 25% the third year, and 40% by the sixth year. By contrast, no women ordained in 1980 became rectors until the third year, and by the sixth year only 15% had found such positions. Among those ordained to the diaconate in 1975, almost 60% of the men had become rectors within ten years, compared with barely 25% of the women. (See Figures 6-8 in the body of the Committee on the Status of Women's Blue Book Report.) Historically, job availability decreased as the number of clergy increased, so that entry level and rate of advancement was lower and slower for those ordained since 1970 than it was for those ordained in the 1950s and 1960s. This trend began well before women's ordination to the priesthood was authorized, but it has affected women disproportionately.

### **DURATION OF POSITION, AND INTERIMS**

Men and women tended to stay about the same length of time in their first positions. Women's second positions tended to be much shorter than men's, due to their taking more interim or other temporary jobs because fewer permanent jobs were open to them. Many dioceses deliberately placed women in interim positions as a way of exposing parishioners to ordained women (the 69th General Convention in 1988 recommended that this be done), and this does appear to improve general attitudes. But Nesbitt's research indicates that having a female interim did not make it any more likely that a parish would actually call a woman as rector. It also compounded women's disadvantages in terms of job security and the opportunity for sustained experience in one place.

Overall, Nesbitt's research documented a persistent pattern of discrimination in the deployment of ordained women in the Episcopal Church in the 1980s.

### **APPENDIX B: Summary of United Nations Convention on the Elimination of All Forms of Discrimination against Women**

(Summary by IWRAW: the International Women's Rights Action Watch, which grew out of the 1985 Nairobi World Conference on Women.)

Article 1: Definition of discrimination—any distinction, exclusion or restriction made on the basis of sex, which has the purpose or effect of denying the equal exercise of human rights and fundamental freedoms in all fields of human endeavor.

Article 2: Policy measures to eliminate discrimination—embody the principle of equality in national constitutions, codes or other laws, and ensure practical realization; establish institutions to protect against discrimination; ensure that public authorities and institutions refrain from discrimination; abolish existing laws, customs and regulations that discriminate against women.

Article 3: Guarantees basic human rights and fundamental freedoms on an equal basis with men.

Article 4: Temporary special measures to achieve equality—may be adopted and must be discontinued when equality is achieved; special measures to protect maternity are not considered discriminatory; practices based on the inferiority or superiority of either sex shall be eliminated.

Article 5: Sex roles and stereotyping — social and cultural patterns must be modified to eliminate sex-role stereotypes and notions of inferiority or superiority of either sex; family education to teach that men and women share responsibility in raising children.

Article 6: Prostitution — measures shall be taken to suppress all forms of traffic in women and exploitation of prostitution.

Article 7: Political and public life—the right to vote in all elections, be eligible for election to all elected bodies, participate in formulating government policy, hold office at all levels in government and participate in non-governmental organizations.

Article 8: Participation at the international level—opportunity to represent their country at the international level and to participate in international organizations.

Article 9: Nationality—equal rights to acquire, change or retain their nationality, and to the nationality of their children.

Article 10: Equal rights in education—equal access to education and vocational guidance; same curricula, examinations, standards for teaching and equipment; equal opportunity for scholarships and grants; equal access to continuing education and literacy programs; elimination of stereotyping in education and textbooks; measures to reduce female dropout rates; equal participation in sports and physical education; equal access to health and family planning information.

Article 11: Employment—same employment rights as men; choice of profession, employment and training; equal remuneration and benefits, including equal treatment as to work of equal value; social security; occupational health and safety protection; prohibition of dismissal on the basis of pregnancy or marital status; maternity leave; provision of social services encouraged, including child care; special protection against harmful work during pregnancy.

Article 12: Health care and family planning—equal access to health care; appropriate pregnancy services.

Article 13: Economic and social benefits—equal access to family benefits, loans and credits; equal right to participate in recreational activities, sports, cultural life.

Article 14: Rural women—recognition of the particular problems of rural women, the special roles they play in economic survival of families and of their unpaid work; ensure equal participation in development; right to participate in development planning and implementation; access to health care and family planning services; right to benefit directly from social security, to training and education, to organize self-help groups and cooperatives, to participate in all community activities, to access to credit, loans, marketing facilities, appropriate technology, and equal treatment in land and agrarian reform and resettlement; to adequate living conditions—housing, sanitation, electricity, water, transport and communications.

Article 15: Equality before the law—guarantee same legal capacity as men, to contract, administer property, appear in court or before tribunals; freedom of movement; right to choose residence and domicile; contractual and other private restrictions on legal capacity of women shall be declared null and void.

Article 16: Marriage and family law—equal rights and responsibilities with men in marriage and family relations; right to enter freely into marriage and to choose a spouse; equality during marriage and at its dissolution; right to choose freely the number and spacing of children; access to information, education and means to make that choice; equal rights to guardianship and adoption of children; same personal rights as husband; right to choose family name, profession or occupation; equal rights and responsibilities regarding ownership, management and disposition of property; a minimum age and registration of marriage.

Articles 17-22: Detail the establishment and function of the Committee on the Elimination of Discrimination against Women.

Articles 23-30: Detail the administration of the Convention.

## Forward Movement Publications

### A. MEMBERSHIP

Forward Movement Publications is an agency of the General Convention, under the direction of the Presiding Bishop. Its mandate has been renewed by each Convention since 1934. 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. Barron Krody, 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 Church. Sally B. Sedgwick joined the staff in 1990 as Associate Director, in charge of production and marketing. The Rev. Robert Horine of Lexington, Kentucky, continues as Associate Editor.

There have been two changes in the the membership of the Executive Committee. Glenn A. Biggs died in December 1988 after fifty-two years of service to the Forward Movement in various roles, since his appointment as Treasurer in 1936. Barron Krody, a partner in the Cincinnati advertising firm of Wolf Blumberg and Krody, is a new member of the committee but not new to Forward Movement. For more than twenty years he has designed the covers of *Forward Day by Day* and been art and typography consultant to the editor.

### B. THE PAST TRIENNIUM

Sales of *Forward Day by Day* have increased from 1,062,000 to 1,183,000 copies per year, including a new Spanish version called *Dia a Dia*. This daily devotional guide, based on the Prayer Book lectionary, is published four times a year, in English, Spanish, large print, braille and audio cassette editions.

Annual editions of the *Anglican Cycle of Prayer* have proved a valuable service to the entire Anglican Communion. This calendar of intercessions for every diocese and bishop throughout the world has continued to grow in circulation and is used in many languages through local translations. According to the Archbishop of Canterbury it has become an indispensable bond of affection linking scattered churches in prayer and, week by week, educating the membership concerning the scope and needs of the whole Church.

Forward Movement has become the publisher or principal distributor in this country of inter-Anglican studies and the documentation of ecumenical dialogues, including

## THE BLUE BOOK

---

in the past triennium reports of the Lambeth Conference, the Eames Commission and Lutheran-Episcopal proposals.

Services to parishes include a list of more than two hundred titles of tracts, booklets and small paperbacks on a wide range of devotional and pastoral subjects. Sales amount to nearly 900,000 items a year, many of them for distribution in church tract racks. During the last triennium we have introduced a new line of translations of our most popular booklets into Spanish, increased the number of titles in Large Print editions, added several well-received aids to Bible study and cooperated with Church Center staff in the production of materials for national church programs such as the Decade of Evangelism and responses to the HIV/AIDS crisis.

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*; no less than 97 new pamphlets, booklets and paperback books on a wide range of subjects; we have acted as distributors for 32 books published by others, for a total of 144 new titles added to our catalog. This does not include the revision and reprinting of many old favorites and the preparation of catalogs and mailing pieces four times a year to the clergy and others on our mailing list.

The Diocese of Southern Ohio has provided office space at a nominal rent for the work of the Forward Movement, at the diocesan headquarters, 412 Sycamore Street in Cincinnati, as they have since 1934! This is significant and generous support for a national church program, for which the diocese seldom gets the recognition it deserves. We also owe a deep debt of gratitude to the many authors who contribute their work with little compensation and often anonymously. From the beginning the Forward Movement has been a *fellowship* of Christian writers and a means by which those with a gift for communication might share that gift for the benefit of the whole Church. Among our contributors in the triennium have been the following:

Bishops: Edmond Browning, John M. Krumm, Henry Okullu, James Ottley, Donald Parsons, Jeffery Rowthorn, Robert Runcie, K.H. Ting

Other Clergy: Eric Abbott, Edward M. Berckman, Raymond E. Bierlein, Rollo M. Boas, John E. Booty, Paul Bresnahan, Frederick Buechner, Elizabeth Canham, Edward Chinn, Paul Clasper, Maurice A. Coombs, William Countryman, Michael W. Creighton, Philip Culbertson, Joe Morris Doss, O. C. Edwards, Tilden Edwards, Thomas Erich, Randolph Lloyd Frew, John Herbert Gill, John W. Groff, Jr., Christopher Hancock, John Hill, Robert Horine, Paulding James, David Enderton Johnson, Alan Jones, James Kennedy, Stewart Lane, James Elliott Lindsley, Charles H. Long, Dorsey W. M. McConnell, Pittman McGehee, Leonel L. Mitchell, Peter C. Moore, Henri J. M. Nouwen, David Paton, Monrow Peaston, Norman Pittenger, F. Lee Richards, Richard L. Rising, Peter Rodgers, Joseph P. Russell, Wayne A. Schwab, Carroll E. Simcox, Peter A. R. Stebinger, Beaumont Stevenson, Barbara Brown Taylor, James Trimble, Philip Turner, David L. Veal, Edward Waldron, Christopher Webber, Richard E. Wentz, Bruce E. Whitehead, Donald F. Winslow, H. F. Woodhouse

Laity: Jack Abell, Owanah Anderson, Taschia Ann, Philip Burton, Jenni Craycraft, Mary S. Donovan, Barbara Hall, Christine Fleming Heffner, Karen Howe, Arland J. Hultgren, Kristen Johnson Ingram, Janet Irwin, Ann Koepke, Jeanne Lowe, Richard Miller, Mary C. Morrison, Helen Oppenheimer, Parker J. Palmer, Kerreen Reiger, William Henry Scott, Cora L. Sherburn, Ilene Smith, Kathleen Stanfield, Douglas V. Steere, David Sumner, Frederica Harris Thompsett, Clariee Tynes, Evelyn Underhill, Mary Warren, Elaine Westerlund, Anita Wheatcroft, Mary Yeazell

Religious: Andrew Marr OSB, Herbert McCabe OP, John Charles SSF, Mary Margaret SSM, Thomas Ryan CSP

### C. 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. That support has enabled the Forward Movement to achieve new record during the triennium in both dollar volume and volume of sales. Gross sales have increased from \$860,000 in the 1988 fiscal year to \$947,000 in 1990.

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 of the Forward Movement and its chairman for forty years. The fund now amounts to approximately \$160,000 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, memorials and bequests.

### D. GOALS

1. To increase the literature available in Spanish and Large Print editions.
2. To increase distribution of *Dia a Dia* to self-supporting level.
3. In addition to regular mailings to the clergy, to seek better ways to bring Forward Movement resources to the attention of lay leaders; and to improve "target marketing" of new titles to the specific audiences for which they are intended.
4. To collaborate with national and international church agencies and with independent societies devoted to evangelism, mission and renewal, in order to produce at the lowest cost the printed resources needed for the current priorities of the Church.

### E. RESOLUTION

#### Resolution #A092

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

The Rev. Charles H. Long

Director and Editor

## The General Theological Seminary

The General Theological Seminary began this past triennium with a celebration of its past and a new focus on its future. On October 31, 1988, we celebrated the 100th Anniversary of the Dedication of the Chapel of the Good Shepherd—the geographical and spiritual center of seminary life—and soon after a Strategic Planning Committee was established to plan for the Seminary's future.

The central thrust of the planning process will be a renewed emphasis on the Anglican Studies Program as a shaping influence on every aspect of the Seminary's curriculum—an emphasis that will be viewed ecumenically through participation in the newly formed New York Theological Consortium, currently involving Union, Auburn, New York Theological and General seminaries. We have initiated a visiting scholars program which brings scholars and teachers from around the Anglican Communion to be in residence at the Seminary each term, and we have expanded our doctoral program both in the number of doctoral students in residence and through their participation in the broadened Anglican Studies seminar. The presence of visiting scholars has been enriched by the number of overseas visitors making use of seminary guest rooms in visits to New York. In the year 1989-90 we welcomed over one hundred overseas visitors to the GTS campus.

Our planning process is also concerned with ongoing curriculum review and the support and development of our resident faculty, particularly in the light of expected retirements over the next ten years. During this past triennium, Professors Robert Hood and Patricia Wilson-Kastner have left to take up other posts, and Professors Roland Foster and Thomas Talley have retired, causing us to explore possible faculty realignments and responsibilities as we look toward the future. As part of this process, Professor Neil Alexander has joined the seminary community to fill the Liturgics Chair vacated by Dr. Thomas Talley, and by the time General Convention meets we will have filled the Trinity Chair of Preaching. After six years service as the Sub-Dean for Academic Affairs, Dr. Boyce Bennett will retire at the end of this academic year to return to full-time teaching. Dr. John Koenig was elected to fill this position for the next triennium.

A major part of the General Seminary's response to the future has been the commitment to begin the restoration of our historic campus. The first phase of the Chelsea Challenge has provided us with the funds needed to modernize our heating system and complete the cleaning and repointing of all our buildings. A major grant from the Lilly Endowment has made it possible for us to undertake an updating of our Master Plan for campus restoration to include modernization of St. Mark's Library and a reorienting of priorities in light of changing needs and available funds. A million dollar pledge from our alumni/ae has made it possible for us to begin plans for the restoration of Dehon and Pintard Halls, which we anticipate beginning during this next triennium.

In addition to faculty changes, there have been a number of other personnel changes that have affected seminary life. Following last General Convention, the Rt. Reverend William Burrill succeeded the Reverend Charles Newbury as Chair of our Board of Trustees. The Reverend Dr. Willoughby Newton has retired as Director of External Affairs, and Mr. Patrick O'Hagan has joined our staff as Director of Development. Mr. Herbert Thomas, who has served the General Seminary in so many capacities and most recently as Director of Development, has been appointed Director of Operations, which includes oversight of the day-to-day operations of the Seminary and its ongoing strategic

planning. By the time of General Convention we will have appointed a new Director of Admissions to succeed Mr. Edward Farrell.

We are pleased with the high quality of students who are applying for admission to the Seminary, but we are concerned with what seems to be a gradual shrinking of the overall pool of applicants to all of our seminaries. We continue to be concerned also with the demand being placed on our limited scholarship endowment and the related problems of student indebtedness. One of the most hopeful signs, therefore, is the willingness of various parts of the Church to be in conversation with the seminaries over the common concerns we share. This increased willingness to work together bids well for the future.

Respectfully,

James C. Fenhagen  
Dean

# The Standing Commission on Health

## CONTENTS

### Membership

### Summary of the Commission's Work

### Financial Report

### The Commission's Report

- I. Introduction
- II. Theological Considerations
- III. Genetic Manipulation
- IV. Transplantation
- V. Holistic Health Care
- VI. Allocation and Access in Health Care
- VII. Alcohol and Drug Abuse
- VIII. Prolongation of Life
- IX. Infertility and Reproductive Technology
- X. Abortion

### Final Resolutions

## MEMBERSHIP

The Rt. Rev. William E. Swing, *Chair*, Diocese of California  
The Rt. Rev. Robert W. Estill, Diocese of North Carolina  
The Rev. Mwalimu Imara, Diocese of Atlanta  
The Very Rev. George L. W. Werner, Diocese of Pittsburgh  
Dr. A. Dale Brandt, Diocese of Eastern Oregon  
Dr. Carolyn Gerster, Diocese of Arizona  
Dr. Lillian Robinson, Diocese of Louisiana  
Ronald L. Stockham, Esq., Diocese of New Jersey  
Dr. Charity Waymouth, Diocese of Maine

In addition, the Rev. Dr. Sjoerd Bonting of the Diocese of El Camino Real attended most of our meetings; Mrs. Harold Nicrosi, Diocese of Alabama, was our Executive Council Liaison; and the Rev. Tally Jarrett, Diocese of San Diego, was in charge of all arrangements.

## SUMMARY OF THE COMMISSION'S WORK

The Commission met four times, once in Florida (Duncan Center), once in Pittsburgh (Trinity Cathedral), and twice in California (Mercy Center, Burlingame).

## FINANCIAL REPORT

Income	1989	1990	1991
Appropriated	\$10,667	\$10,667	\$10,667
Expenses	10,667	9,912	

### Please Note:

At the 70th General Convention, the Very Rev. George Werner will accept non-substantive changes from the House of Deputies. The Rt. Rev. William Swing will do the same in the House of Bishops.

**REPORT OF THE STANDING COMMISSION ON HEALTH (1989-1991)**

**I. Introduction**

At this time the Church's attitude toward health concerns is directed toward a few issues but avoids a comprehensive approach. While the Church may make statements on abortion and on substance abuse, it is quiet on many other health problems, such as a national health care policy, medical ethics, nutrition, exercise, stress control, healing services, and environmental pollution. The Standing Commission on Health feels that our nation is at a critical moment regarding issues related to health. Therefore, we want to encourage each diocese to establish a Health Concerns Committee to address these issues, establish goals or guidelines for healthy Christian living, raise up leaders, and assist the Church in voicing ethical insights in national debates on health matters. It is hoped that a dialogue will develop between the Diocesan Health Concerns Committees and the Standing Commission on Health during the next triennium.

**A. The problem**

Everyone is aware of the crisis in obtaining affordable health insurance, but that is just the tip of the iceberg. Why should having health insurance ever be a question? What about the high incidence of disease that should never happen in the first place? What about cardiovascular disease that springs from smoking, wrong diet, insufficient exercise, undetected hypertension? What about the excessive stress that contributes to 80% of our serious illness (T.H. Holmes and R.H. Rake, *Journal of Psychosomatic Research*, II: 213-219, 1967)? What about the relation between our diet and cancer? What about the rapid scientific advances in the fields of genetic manipulation and transplantation?

Our nation pours billions of dollars into a health care system that largely manages pathology of people who are approaching death or are victims of trauma. As Dr. Gruenberg, of the Johns Hopkins University School of Hygiene and Public Health, stated: "Now that we recognize that our lifestyle technology of the past four decades has outstripped our health-preserving technology, the net effect has been to worsen health. We must begin to search for prevention of chronic illnesses."

**B. The solution**

Obviously, the Church is not going to solve the health care problems that confront this nation. Nevertheless, our commission feels a moral resolve to call upon each diocese to address these problems in an aggressive way. We can and must be responsible for health promotion and disease prevention. It would be immoral to remain quiet and uninvolved in the present health crisis. Furthermore, we have resources of the Spirit that need to come into action. Our Lord came "preaching, teaching and healing." If we are to be faithful, we who so honor his preaching and teaching must also honor his healing.

**II. Theological Considerations**

**A. Humans as created beings in a created world**

Our belief about Creation is summed up in the opening lines of the Nicene Creed: *We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. . . .* The Creator does not come forth from the primeval matter, is not dependent on matter, is absolute and timeless. Through his autonomous and all-powerful Word, creation takes place. His creation evolves, but he does not. He continues his creative work and brings his creation to completion. Creation is a continuous activity

## THE BLUE BOOK

---

of God, including origin and evolution, laws of nature and chance, biological and technological evolution, time and eternity.

Humankind is created in the image of God, in the likeness of God, who blesses these humans and tells them to rule over all the earth and its creatures. “And God saw that it was very good” (Gen. 1:26-31). Humans receive the earth as a loan, to make it habitable, to populate it and to cultivate it with the help of God, whose possession it is. This Creation faith has a number of consequences:

1. Humans and nature have their deepest ground of existence not in themselves but in God, their Creator. This means that humans and nature are not divine but finite and limited. Yet our finiteness is neither sinful nor shameful but a normal condition of our creatureliness. We must be content to be mere humans in a mere world.
2. The creation is good because God has wanted it and has made it. Thus nothing in creation is wrong or imperfect of itself; it only become so through our wrong use of it.
3. Being in the image of God implies that humans must use their God-given talent of creativity to cultivate the earth, thus fulfilling God’s charge to them. So science and technology, whether primitive or advanced, are in principle necessary and good.

### B. Human ambivalence

The story of human origins in the first three chapters of Genesis tells us that human beings are ambivalent creatures. On the one hand: 1. Humans are created in the likeness of God (Gen. 1:26-31), i.e., only humans can communicate with God, think about themselves, their surroundings, and their Creator. 2. Humans are given to rule over all the earth and its creatures. 3. In naming all the animals (Gen. 2:19-20), humans interpret and order God’s creation, pursue science and technology. On the other hand: 1. Humans are earth-bound creatures, not divine, dependent on God’s life-giving spirit. 2. They are to live in community with God in a created world in obedient service to their Creator.

The symbol of this obedient service to the Creator is the tree of the knowledge of good and evil in the garden of Eden (Gen. 2:8-17), where God placed Adam and Eve, telling them to cultivate the garden and to feel free to eat from any of the trees, except from that one tree. The knowledge of good and evil is a Hebrew expression for the kind of full and comprehensive knowledge that brings to its possessor the power and independence that rightfully belong only to the Creator. Humans are continually tempted to acquire that power and independence. In pursuing scientific and technological advances they must constantly reach beyond themselves in mastering new knowledge and skills, so that even without any conscious evil intent they come close to grasping for “the knowledge of good and evil” for equality with God. Every application of new scientific knowledge brings with it its own problems and potential for evil. When Adam and Eve succumb to the temptation to eat from the fruit of the tree of knowledge (Gen. 3:1-24), they suddenly see their nakedness, they see themselves as they really are, in their spiritual and moral nakedness, their brokenness: as God’s creatures who are not satisfied with being in his likeness, but who also want to be equal to God. Thereby they cut themselves off from their nearness to him in the paradise he gave them, and they become wanderers in the desert of this earthly life, of the high-technology society in this present era.

Human ambivalence thus consists of the presence of two opposing traits in one creature: grandeur and brokenness. The grandeur of humans is being God’s image bearers, who may rule over the entire Creation in their God-given creativity, in the pursuit of science and technology for the well-being of humankind and for the glory of God their Creator. The brokenness of humans makes them restless aspirers, who again and again

are grasping for equality with God, misusing their God-given creativity, their science and technology, for their own glory, power, and wealth. Human ambivalence thus also taints our medical science and technology. To this we address ourselves in this report of the Standing Commission on Health. We may do this in the joyful knowledge that the Incarnation of God's Spirit in the man Jesus has in principle resolved our human ambivalence once and for all. In the words of St. Paul, "As sin and death enter the world through the disobedience of Adam, so through the obedience of the man Jesus Christ righteousness and life return to the world and mankind" (Rom. 5:12-19).

In considering the vital issues of health care and biomedical ethics we have been aware of four cardinal truths in our faith:

- The sacredness of all human life, affirmed by the 69th General Convention in 1988, which has been the basis for all our discussions, but particularly those on the prolongation of life, infertility and reproductive technology, and abortion;
- Our Lord's injunction to feed the hungry and thirsty (Mt. 25:31-46), which to us implies the solemn obligation to provide adequate medical care to all his children, regardless of ability to pay. This has been in our thoughts in speaking about genetic manipulation, transplantation, and allocation and access in health care;
- The responsibility for the care of our bodies, as implied in the words of Paul: "You are God's temple and God's spirit dwells in you" (1 Cor. 3:16). This is the basis for our speaking on alcohol and drug abuse and holistic health care.
- The fact of the limitation of our earthly life: "Man that is born of a woman is of few days" (Job 14:1). While we live in the promise of the life to come, this limitation has permeated our discussions about the prolongation of life.

### **III. Genetic Manipulation**

#### **A. Definition and description**

Important advances have been and are being made in the field of biotechnology, which is the production by means of genetically manipulated cells of (a) medicinal materials or (b) therapeutic effects (gene therapy).

Examples of (a) are human growth hormone, human insulin, erythropoietin (cures anemia associated with kidney disease), tissue plasmin activator (dissolves blood clots after heart attacks), which are on the market. Many other promising materials are in the process of development and testing. A multitude of useful diagnostic aids (monoclonal antibodies) are produced in this way.

Gene therapy of hereditary disease (b) is the subject of a clinical study, and may well be ready for use in one or two diseases in another five or ten years. The currently studied application is based on the insertion of a missing gene in lymphocytes from a patient, multiplication of the altered cells in vitro, followed by reinsertion of the cells in the patient. This approach is only possible when the genetic defect is in cells that continue to multiply in the patient, so that the altered cells can "overgrow" the patient's faulty cells. This is true for a small minority of hereditary diseases. For the others, where the defect is in cells that do not multiply in adults, the genetic manipulation would have to take place in a germ cell, e.g., in a fertilized ovum. This has been accomplished in animals but has not yet been attempted for humans. It could not cure persons who have the disease, but it could prevent the disease in their offspring.

### B. Risks

Risk of the laboratory work involved in genetic manipulation has been studied extensively, and guidelines have been formulated by the National Institutes of Health. After more than a decade of widespread application of genetic manipulation without a single accident, it is now clear that the risk is very low. The guidelines have therefore been relaxed, and in 1982 they were made voluntary. The medicinal materials, produced by biotechnology, have to be approved by the Food and Drug Administration before they can be administered to patients, as is required for any new drug.

There are two risks involved in gene therapy. First, the inserted gene could become located on a chromosome in a position where it might interfere with the function of other genes. Although this has not occurred in animal experiments, it calls for prudent planning and checking of the procedure. Second, gene insertion in germ cells implies that the inserted gene will be passed onto the offspring, which may not always be desirable. Gene therapy experiments require approval by an expert committee of the National Institutes of Health and other clinical investigation committees.

### C. Ethical aspects

Genetic manipulation in the laboratory does not differ in principle from conventional breeding practices for animals and plants, which also involve gene manipulation. Likewise, the use of medicinal materials, produced by genetic manipulation, for therapeutic, preventive or diagnostic purposes, does not differ in principle from the use of conventional drugs. There can, therefore, be no ethical objection to the production and use of these materials as long as they are aimed at the prevention or alleviation of human suffering. The treatment of persons with human growth hormone for frivolous purposes, like athletic excellence, would not seem to qualify.

Gene therapy, if proved to be effective without undue risk to the patient and if aimed at prevention or alleviation of serious suffering, should likewise be ethically acceptable.

The rapid advances in genetic screening of adults, the newborn and the unborn raises a number of ethical questions that need to be answered in the near future: Could genetic testing lead to discrimination in jobs and insurance? Could it lead to more abortions? Should someone destined to be stricken with a fatal or crippling hereditary disease be told about this if no cure is yet available?

An entirely different ethical aspect of genetic manipulation is that of availability on the basis of financial worth. With the current state of health care delivery in the United States, the benefits of this new technology are not equally available to all.

## IV. Transplantation

When certain body parts fail to perform their specialized functions, or are lost or damaged, the question is, How may these functions be restored? In some cases, this is relatively simple. Diabetics can take insulin rather than receive a new pancreas. In the case of blood, a failure of the blood-forming tissues to function properly, or a severe loss of blood, may be treated with transfusions. In the case of a failing cornea, kidney, heart, lung, or liver, transplantation of a donor organ can replace the failing organ.

There is, however, the problem of rejection of the donor organ by the reaction of the body's immune system against foreign tissue. Early in this century research disclosed that blood from one person may be donated to another, but that the transferred blood cells must "match," i.e., be compatible with those of the recipient. This led to the discovery that human blood falls into four major immunologically distinct groups, named

A, B, AB, and O. Usually the blood of donor and recipient must be of the same group, although group O, whose carriers lack these distinctive antigens, may be safely used for those of other blood groups.

Thus it became evident that tissue and organ transplantations also depend upon immunological matching of donor and recipient. Because full immune potential is not developed before birth, human fetal tissues may sometimes be sought to provide safe material for therapeutic purposes. Some countries, e.g., Great Britain and Germany, have outlawed such use of fetal tissues. Where there is no prohibition, important ethical issues may be raised: Would it be acceptable for a woman to conceive a child for the purpose of aborting the fetus and allowing its tissues—e.g., bone marrow or skin—to be used to treat another person? Would it be acceptable if such “donations” were commercial transactions?

Human fetal tissue transplants have been used experimentally for the alleviation of diabetes, Parkinson’s disease and thalassemia, but the United States government will not provide funds for the support of such research, arguing that government approbation of such a practice might provide an incentive for women to have abortions for profit. The American Medical Association has argued for restoration of funding to allow the benefits of these techniques to be assessed.

Donations of organs are sometimes made from healthy persons who have died in an accident. Such tragedies may thus enable other persons to live by securing them a healthy heart, lung, kidney, cornea or skin. In emergencies, such organs and tissues may be useful, but if the donor tissue does not match immunologically, the continuous use of anti-immune drugs to prevent rejection of the foreign tissue may be needed.

Living persons obviously cannot donate hearts but may be blood donors or may donate pieces of skin (which grows back) for repair of burns, or a kidney (as the donor can survive with only one kidney.)

In seeking donors it is important that financial advantage not be a primary motivation and that coercion not be applied to potential donors. Although pregnancies followed by abortions solely to harvest tissues would be unethical, it is arguable that, where an abortion is required to safeguard the health or life of the mother, the use of such tissues for therapeutic purposes might be acceptable.

One may then ask, should the Church take positions on some of the following ethical questions:

- Support the donation of healthy organs from persons who are the victims of fatal accidents?
- Support the use of fetal tissues from healthy fetuses aborted to save the life of the mother, but not the use of fetal tissues aborted to provide tissues for profit?
- Support widespread typing of tissues, as well as blood, so that organs of accident victims could be immediately used for the benefit of others?
- Reject the practice of pregnancy for the purpose of providing fetal tissues?

## **V. Holistic Health Care**

Modern medicine’s biomedical model is based on the idea that the body is a machine and that disease can be understood by analyzing the functioning of the different body parts down to the molecular level. This has brought great advances in diagnosis and treatment of disease. Yet overall health has not improved significantly. We experience an epidemic of chronic diseases (cardiovascular disease, cancer, diabetes, arthritis, chronic

lung disease, cirrhosis of the liver), our medical expenses rise rapidly, and life expectancies have changed little since 1900. New causes of morbidity and mortality have arisen through AIDS, substance abuse, and suicide.

Modern medicine has been most effective in treating acute infectious disease and nutritional deficiencies. It is much less effective in dealing with the chronic diseases, where alleviation and some extension of life is achieved only through costly interventions like coronary bypass surgery, organ transplantation and renal dialysis. We are now becoming aware that lifestyle and environmental factors, like smoking, substance abuse, wrong diet (excess fat, low fiber, additives), lack of exercise, stress and undetected hypertension play a large role in causing this morbidity.

A new approach to health, a holistic approach with emphasis on prevention, is needed to cope with the health crisis. The holistic approach holds that true health is achieved when the self is expressed through the balance of the mind, body and spirit through the exercise of responsibility rather than through the mere delivery of medical care. It recognizes that body and mind are constantly influencing each other. Thoughts, feelings, emotions are expressed biochemically in the body. Emotional stress affects the nervous, endocrine and immune systems.

Helping people to cope with stress is attempted through psychological counseling, relaxation, meditation, hypnosis and biofeedback. Nutritional imbalances are assessed through analysis of diet, blood and urine, and a nutrition prescription is then given to the patient. Environmental health risks can be assessed through analysis of blood, urine and hair, and recommendations aimed at improvement can be based on the results. For improvement of spiritual health, pastoral counseling, prayer, meditation, and laying on of hands for healing is recommended. The goal is spiritual attunement, our ability to be in touch with the meaning and purpose of our lives, a deep understanding of our relationship to ourselves, to nature and to God, which will make us more loving and caring persons dedicated to the art of living.

The holistic approach is seen as an extension of the biomedical approach. Several major studies have shown the need and the effectiveness of this approach for health promotion and disease prevention.

(Based on the paper "Optimum Health and Wellness: A Holistic Approach" by James H. Carter, Jr., M.D., Atlanta, GA, August 1990.)

## VI. Allocation and Access in Health Care

### A. Access

In Canada, Great Britain, Japan and the Netherlands, everyone has access to basic health care. In our rich and resource-filled United States, 35 million people are without health insurance, Medicare or Medicaid coverage. About 80% of these people are workers (and their family members), whose low-wage jobs do not provide health insurance.

In a land where gleaming hospital towers are the home of state of the art equipment and the latest in advanced research, our infant mortality rate is highest of all industrialized nations (1%), life expectancy is lowest (71.3 years for males at birth). However, our total health expenditure (12% of GNP) is the highest of all advanced nations, although government health expenditure is the lowest (4.5% of GNP).

In a nation that prides itself on its quality of life, emergency rooms are shutting down at a frightening pace, obstetricians and other specialists are leaving practice, claiming impossible malpractice premiums, and we now lead the world in Cesarean Sections (18 per 100 births against only 10 in Western Europe), due in part to an apparent overkill of litigation.

*The 1985 Report of the Secretary's Task Force on Black and Minority Health* of the United States Department of Health and Human Services clearly documents a wide health status disparity between Blacks, Latinos and Native Americans as contrasted with Whites in our country. Congressman Louis Stokes in "The Health of Black America" (*Health Aims*, 1988) describes a two-tier system with a drastic difference of health service to the poor, underinsured, uninsured and unemployed. There are some new statistics that seem to indicate that life expectancy of Blacks in the United States is shortening rather than lengthening.

A prime example of the impact of these costs came when Chrysler asked Joseph Califano, a former Secretary of Health, Education and Welfare, to become a member of the automaker's Board of Directors with the express purpose of addressing runaway health insurance premiums. Chrysler estimated that \$600 of the cost of each new car went to employees' health coverage, about five times more than for their competitors in Japan, West Germany and other countries.

During the 1980s, labor-management contract participants were saying that health insurance had become the second major issue in negotiations and work stoppages. Clearly, both the public and private third-party players have reached their capacity. Unfortunately, the two usual responses to the crisis are redefining the poor and lowering reimbursement.

In an Oregon Senate study, it is pointed out that those people being arbitrarily excluded from health care are working full or part time or are the dependents of workers, with 40% being children. The myth of the lazy welfare recipient needs to give way to the picture of the single parent or the underemployed or those who have insufficient funds to retire completely.

We believe in a Gospel that demands our concern for those in need, including the sick, a Gospel that reminds us that it is a problem of faith if we allow millions of our neighbors to be excluded from even the most basic health care.

#### **B. Cost**

Health care expenditure has doubled between 1960 and 1990, about twice as much as general inflation. Reasons cited are: the expanding arsenal of costly diagnostic and therapeutic procedures, escalating drug prices, rising income of physicians and other health care workers, rising administrative costs, aging of the population, need for costly interventions which could be avoided with adequate preventive care (see Section 5, Holistic Health Care).

#### **C. Inequality**

The United States is the only industrialized democracy without universal health coverage, hence the 35 million people without health insurance. About 80% of these people are workers (and their family members) whose low-wage jobs do not provide health insurance. The others are unemployed persons and their families. Employer-provided health benefits vary and are on a downward trend, because many employers feel they cannot fully pay the ever-increasing premium rates. Those who are not insured do get health care, but only when they are acutely and severely ill and then in hospital emergency rooms, many of which are shut down because of hospital insolvency. Not surprisingly, there is a wide health status disparity between minority groups and the white majority.

#### **D. Inefficiency**

The large number of uninsured persons leads to an underclass of people who get into a vicious cycle of poverty, poor health and unemployment, a disaster for them and

a financial burden to society. This is a moral as well as an economic deficiency. The fee-for-service system, in which physicians and hospitals are paid by the number of operations and tests, leads to many unnecessary tests and treatments. This is exacerbated by fear of malpractice suits, and to some extent by the increasing number of clinical laboratories owned by physicians. Remedies have been sought in the past, but these have been on a partial basis (V.A., Medicare, Medicaid, the repealed Catastrophic Coverage Act), which only increases the inefficiency.

### E. Proposed remedies

Several proposals for a National Health Plan, aimed at universal coverage and at controlling costs, have recently been made. Cost control is sought by simplifying the finance and reimbursement system, replacing the fee-for-service system by an HMO plan (which would also stimulate preventive care), restraining fees and drug costs, and by rationing health care based on cost-effectiveness analysis.

### F. Task of the Church

Our Lord's call to feed the hungry and give drink to the thirsty implies that we have a duty to help provide adequate health care to all in our nation. At the same time we should expound the Christian vision that physical health is not an end in itself, and that our primary goal in this life is not to postpone death but to prepare for the life to come. In this spirit the Church should support all those who are trying to devise a system of equitable health care delivery for all citizens, with emphasis on preventive care and if necessary a certain form of rationing of health care.

## VII. Alcohol and Drug Abuse

Should alcohol and drug abuse be seen as a misuse of freedom or as a disease? The Fall comes as a result of the misuse of our God-given freedom, illustrated by the disobedience of Adam and Eve in eating the forbidden fruit. Stephen Bayne wrote, "Our freedom is potentially both a curse and a blessing. Our daily task and burden is to learn how to accept and use our freedom as the primary, given fact of life on which our very selves are to be built. . . . What lies ahead is the hard road of choice, along which He has gone before, to show us how it may lead to a second and better paradise" (*Christian Living*, Seabury Press, New York, 1957).

For alcohol and drug abuse this means that "the use of the substance can create dependency, robbing the self of its freedom. Both [alcohol and drugs] can be destructive of physical and mental health, [and] . . . one's individual behavior can have tragic consequences for others in one's life: family, friends, co-workers" (Earl Brill, *Christian Moral Vision*, Seabury Press, New York, 1957). There is the deeper moral issue of our casual use of chemicals in order to provide ourselves a short cut to health, beauty, or a good night's sleep. Similarly, young people in poor urban neighborhoods turn to hard drugs as a way of escaping an unbearable environment, however briefly and at whatever cost. Then there are the wider socio-economic realities of today's world. "The drug chain begins in the Third World with impoverished peasants who cannot afford not to grow cocoa or poppies. Faced with undernourished children, disease, and perhaps oppressive taxation, it is difficult for them to make sacrifices so that the U.S. and other affluent nations can have safe streets" (Editorial, *The Living Church*, Oct. 8, 1989).

Others consider alcohol and drug abuse as a disease and not a moral problem. The National Episcopal Coalition on Alcohol and Drugs (NECAD) states that "alcoholism and other drug addiction are primarily physical diseases that affect the individual spiritually, physically and emotionally [and] . . . they affect the whole family, not just the

afflicted.” Thus the Church has a role to help people understand the spiritual bankruptcy that addiction causes and the importance of addressing this spiritual dimension in personal recovery and of providing spiritual support and direction to those in recovery. Successful recovery is a life-long process, involving wellness of the whole person and family, and not simply abstinence from chemicals.

There is thus a fine line between the medical characterization of substance abuse as a disease and the theological idea of misuse of freedom. A spiritual solution is the way to healing and wholeness, yet the “healer” who perceives substance abuse as a moral weakness is said to be inadequate.

Notwithstanding some recent statistics supposed to show a decline in drug use, there is a woeful lack of non-profit treatment programs, with existing facilities having waiting lists of four months. Sadly, an addict who cannot get treatment when ready and willing to accept it may not try again.

The commission recommends that General Convention give maximal support to NECAD, that the Church make the attack on substance abuse a priority in the Decade of Evangelism by providing spiritual direction and aid to the addicted, and that this be done by supporting our inner-city churches to become centers for counseling of addicts.

## VIII. Prolongation of Life

### Resolution #A093

1 *Resolved*, the House of \_\_\_\_\_ concurring, That this 70th General Convention  
2 set forth the following principles and guidelines with regard to the forgoing of life-  
3 sustaining treatment in the light of our understanding of the sacredness of human life:

4 1. Although human life is sacred, death is part of the earthly cycle of life. There  
5 is a “time to be born and a time to die”(Eccl. 3:2). Our Christian faith in the resurrec-  
6 tion transforms death into a transition to eternal life: “For as by a man came death,  
7 by a man has come also the resurrection of the dead” (I Cor. 15:21).

8 2. Despite this hope, it is morally wrong and unacceptable to intentionally take  
9 a human life in order to relieve the suffering caused by incurable illness. This would  
10 include the intentional shortening of another person’s life by the use of a lethal dose  
11 of medication or poison, the use of lethal weapons, homicidal acts, and other forms  
12 of active euthanasia.

13 3. However, there is no moral obligation to prolong the act of dying by extra-  
14 ordinary means and at all costs if such dying person is hopelessly ill and has no hope  
15 of recovery.

16 4. In those cases involving persons who are in a comatose state from which there  
17 is no reasonable expectation of recovery, subject to legal restraints, this Church’s  
18 members are urged to seek the advice and counsel of members of the church com-  
19 munity, and where appropriate, its sacramental life, in contemplating the withholding  
20 or removing of life-sustaining systems, including hydration and nutrition.

21 5. We acknowledge that the withholding or removing of life-sustaining systems  
22 has a tragic dimension but that the decision to withhold or withdraw life-sustaining  
23 treatment should ultimately rest with the patient, or with the patient’s surrogate decision-  
24 makers in the case of a mentally incapacitated patient. We therefore express our deep  
25 conviction that any proposed legislation on the part of national or state governments  
26 regarding the so called “right to die” issues, (a) must take special care to see that the

27 individual's rights are respected and that the responsibility of individuals to reach in-  
28 formed decisions in this matter is acknowledged and honored, and (b) must also pro-  
29 vide expressly for the withholding or withdrawing of life-sustaining systems, where  
30 the decision to withhold or withdraw life-sustaining systems has been arrived at with  
31 proper safeguards against abuse.

32 6. We acknowledge that there are circumstances in which health care providers,  
33 in good conscience, may decline to act on request to terminate life-sustaining systems  
34 if they object on moral or religious grounds. In such cases we endorse the idea of respect-  
35 ing the patient's right to self-determination by permitting such patient to be trans-  
36 ferred to another facility or physician willing to honor the patient's request, provided  
37 that the patient can readily, comfortably and safely be transferred. We encourage health  
38 care providers who make it a policy to decline involvement in the termination of life-  
39 sustaining systems to communicate their policy to patients or their surrogates at the  
40 earliest opportunity, preferably before the patients or their surrogates have engaged  
41 the services of such a health care provider.

42 7. Advance written directives (so-called "living wills," "declarations concerning  
43 medical treatment," and "durable powers of attorney setting forth medical declara-  
44 tions") that make a person's wishes concerning the withholding or removing of life-  
45 sustaining systems should be encouraged, and this Church's members are encouraged  
46 to execute such advance written directives during good health and competence and  
47 that the execution of such advance written directives constitute loving and moral acts.

48 8. We urge the Council of Seminary Deans, the Christian Education departments  
49 of each diocese, and those in charge of programs of continuing education for clergy  
50 and all others responsible for education programs in this Church, to consider serious-  
51 ly the inclusion of basic training in issues of prolongation of life and death with digni-  
52 ty in their curricula and programs.

### IX. Infertility and Reproductive Technology

Several techniques are now available for overcoming infertility, including ovulation induction, in vitro fertilization (IVF) and embryo transfer, gamete intrafallopian transfer (GIFT), artificial insemination with donor sperm (AID), and surrogacy.

Ethical arguments about these technologies are influenced by attitudes about infertility. Some persons place a high value on having their own biological child. Others insist that infertile couples should adopt a child or accept their childlessness, stressing that in the marriage service the primary emphasis is on the relationship of the husband and wife, with procreation of children only "when it is God's will." On the other hand, some couples believe that obtaining a child through use of some of the newer reproductive technologies can be God's will and point out that if all health problems were left to chance or God's intervention, there would be no need for modern medicine.

Techniques which utilize ova and sperm of a married couple have led to few objections from the Protestant and Anglican Christian communities, but when a third party is the biological or gestational parent there are complex moral and ethical problems.

Ethical issues involved in ovulation induction, IVF and GIFT include high cost and low success rate, often leading to severe disappointment for the would-be parents. The Roman Catholic Church opposes their use because only the conjugal act is considered acceptable for procreation. Our Standing Commission on Human Affairs and Health reported their conclusion in 1973 that external fertilization and embryo transfer is "morally

licit and proper” for married couples but recommended consideration of adoption as one of the options available to couples with fertility problems.

Another moral issue related to in vitro fertilization is embryo freezing and the fate of surplus embryos. These embryos constitute potential human life and thus should be treated with respect. Freezing them so they can be used if the first attempt at conception fails would seem to be permissible. Using excess frozen embryos for research aimed at improving fertilization technology might be permissible, because it could eventually help other infertile couples. Donation or sale to infertile couples raises ethical questions about surrogacy.

Christian ethicists have seriously questioned the use of sperm or ova from a third party. It is now possible for a child to have as many as five “parents”: the genetic father, the rearing father, the genetic mother, the gestational mother, and the rearing mother. Using surrogacy or the use of donated sperm or ova creates many ethical and perplexing legal problems concerning individual rights and responsibilities. There are issues of lineage, legitimacy, parenthood, family and identity. These methods have the potential for consequences which could damage the child and/or the parents, including custody battles, marital stress, incest, identity problems and psychological trauma. The Standing Commissions on Human Affairs and Health of the Episcopal Church have expressed grave doubts about these methods of having children, but General Convention has neither approved nor condemned these practices that have potential both for good and evil. Being wary of absolutes and open to change has been an unstated policy of this Church. We value this openness. If we attempt to overcontrol—to prohibit the unfamiliar—we stifle creativity and make it impossible for anyone to give us anything new. It seems inappropriate at this time either to affirm or denounce surrogacy or use of donated sperm, ova or embryos.

Recommendations: When members of this Church consider having children through surrogacy or use of donated sperm, ova or embryos, they should be urged to become thoroughly informed about the ethical issues involved and seek the counsel of a priest of this Church.

## X. Abortion

The commission has decided to restrict itself to reaffirming Resolution C047 on this subject, adopted by the General Convention of 1988.

## FINAL RESOLUTIONS

### Resolution #A094

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 70th General Convention
- 2 recommend that every diocese establish a Committee on Health Concerns for the pur-
- 3 pose of reviewing the reports of this Standing Commission and other resources na-
- 4 tionally and locally, with the intention of addressing the issues, establishing guidelines
- 5 for healthy Christian living, informing our members, assisting the Church in voicing
- 6 ethical insights in national debates on health matters, and sharing our concern and
- 7 support with those working in the field of health care.

### Resolution #A095

*Resolved*, the House of \_\_\_\_\_ concurring, That the 70th General Convention adopt the following guidelines in the area of genetic engineering:

- 1 1. There is no theological or ethical objection against the production and use of  
2 medicinal materials by means of genetic manipulation for therapeutic or diagnostic  
3 purposes aimed at the prevention or alleviation of human suffering.
- 4 2. There is no theological or ethical objection against gene therapy, if proved to be  
5 effective without undue risk to the patient and if aimed at prevention or alleviation  
6 of serious suffering.
- 7 3. The benefits of this new technology should be equally available to all who need  
8 these for the prevention or alleviation of serious suffering, regardless of financial  
9 status.
- 10 4. The use of results of genetic screening of adults, newborns and the unborn for the  
11 purpose of discrimination in employment and insurance is unacceptable.

### Resolution #A096

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 70th General Convention  
2 rejects conception for the purpose of providing fetal tissues for therapeutic or medical  
3 research usages; and be it further
- 4 *Resolved*, That this 70th General Convention rejects the use of fetal tissues aborted  
5 for profit for use in therapy and medical research, and be it further
- 6 *Resolved*, That the discussion concerning the use of tissues from healthy fetuses, aborted  
7 to save the life of the mother, for therapeutic or medical research purposes, be con-  
8 tinued during the next triennium.

### Resolution #A097

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 70th General Convention  
2 recommend and urge all members of this Church to consider seriously the opportuni-  
3 ty to donate organs after death that others may live, and that such decision be clearly  
4 stated to family, friends, church and attorney.

### Resolution #A098

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 70th General Convention  
2 remind all members of this Church that they have a responsibility for the care of their  
3 body as the temple of God, which includes a healthy mind and spirit, the utilization  
4 of preventive medical care, the maintenance of a healthy diet and regular exercise and  
5 the avoidance of all types of substance abuse.

### Resolution #A099

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 70th General Convention,  
2 decries the inequitable health care delivery system of the United States of America  
3 and calls upon the President, the Congress, Governors and other leaders to devise a  
4 system of universal access for the people of our country.

**Resolution #A100**

1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the 70th General Convention**  
2 **urge the Church to give spiritual direction and care to those addicted to substance**  
3 **abuse and that alcohol and drug abuse be given a prominent place in this Church's**  
4 **program for the Decade of Evangelism.**

**Resolution #A101**

1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the 70th General Convention**  
2 **reaffirm the recommendation that married couples who are members of this Church**  
3 **and who are considering the use of external fertilization and embryo transfer, seek**  
4 **the advice and assistance of a qualified professional counselor as well as the counsel**  
5 **of a member of the clergy of this Church, and consider adoption as one of the options**  
6 **open to them.**

**PROPOSED BUDGET FOR THE TRIENNium**

<b>Income</b>	<i>1992</i>	<i>1993</i>	<i>1994</i>
	\$10,667	\$10,667	\$10,667

**RESOLUTION FOR BUDGET APPROPRIATION**

**Resolution #A102**

*Resolved*, the House of \_\_\_\_\_ concurring, **That there be appropriated from**  
**the Assessment Budget of General Convention the sum of \$32,000 for the triennium**  
**for the expenses of the Standing Commission on Health.**

## The Historical Society of the Episcopal Church

### A. MEMBERSHIP

#### Officers:

The Rt. Rev. Bennett J. Sims, *President*, Hendersonville, NC  
The Rev. Guy F. Lytle, *First Vice-President*, Berkeley, CA  
Dr. Mary S. Donovan, *Second Vice-President*, Little Rock, AR  
The Rev. Frank E. Sugeno, *Secretary*, Austin, TX  
The Rt. Rev. Gerald N. McAllister, *Treasurer*, San Antonio, TX  
The Rev. John F. Woolverton, *Journal Editor*, Center Sandwich, NH

#### Board Members:

The Rev. John Boucher, Port Huron, MI (1991)  
Dr. Emory M. Thomas, Athens, GA (1991)  
Ms. Eleanor Smith, Tulsa, OK (1991)  
The Rev. Robert P. Patterson, Baltimore, MD (1992)  
The Rev. Harry H. Pritchett, Jr., Atlanta, GA (1992)  
The Rt. Rev. Hays H. Rockwell, St. Louis, MO (1992)  
The Rev. Charles H. Long, Jr., Cincinnati, OH (1993)  
The Rev. J. Robert Wright, New York, NY (1993)

#### General Convention Board Members:

The Most Rev. Edmond L. Browning, *Presiding Bishop*  
The Very Rev. David B. Collins, *President*, House of Deputies  
Mrs. Ellen F. Cooke, *Treasurer*, General Convention  
The Rt. Rev. Herbert A. Donovan, *Secretary*, House of Bishops  
The Rev. Donald A. Nickerson, *Executive Officer*, General Convention

#### Ex-Officio Board Members (special appointments and representatives):

Dr. V. Nelle Bellamy, Archivist of the Episcopal Church  
The Rev. John E. Booty, Historiographer  
The Rev. Canon John W. Davis, National Episcopal Historians Association

#### Representatives of the Commission at General Convention

The Rt. Rev. Hays Rockwell, House of Bishops, is authorized by the commission to receive non-substantive amendments to the report. The Very Rev. David Collins, House of Deputies, is authorized by the commission to receive non-substantive amendments to the report.

### B SUMMARY OF THE SOCIETY'S WORK

The Historical Society of the Episcopal Church, by General Convention resolutions, is designated publisher of the Church's historical journal and historiographer of the Church. It publishes the historical journal, *Anglican and Episcopal History* (formerly the *Historical Magazine of the Episcopal Church*) under the editorship of the Rev. John F. Woolverton. The Rev. John E. Booty bears primary responsibility for the historiographical responsibilities and has been designated Historiographer of the Episcopal Church by the Presiding Bishop.

During the past triennium the Historical Society Board of Trustees has continued its historical endowment fund drive, a subscription drive for the historical journal, arranged for the appointment of a Historiographer who would have primary responsibility for developing a historiographical program for the Church, co-sponsored a conference on church history, and worked to encourage research on history of the Episcopal Church. The Board of Trustees of the Society has held its annual meetings in Dallas, Los Angeles, and Baltimore during the triennium. The Executive Committee of the Board of Trustees and the Editorial Board of the historical journal have maintained oversight of the programs of the Society.

The historical journal, *Anglican and Episcopal History*, has continued its effort to expand the scope of its publication to make it more serviceable to the worldwide Anglican community. Efforts to encourage popular articles with wide appeal to the general church membership have also continued. The subscription drive that is currently underway is aimed at parish libraries, in the hope that the journal might be readily available to the church membership at large rather than limited to specialists in historical studies.

The aim of the Society is to make all church members appreciative of their church heritage through publications, educational programs, and research. The Society co-sponsored a conference on "Tradition and Traditions" with the National Episcopal Historians' Association and the Episcopal Women's History Project in 1990. Grants by the Society from its historical endowment fund were made for research, for a historical conference, and for a special issue of *Anglican and Episcopal History* on "Lambeth Conferences Past and Present," which was also published in book form by Forward Movement.

The Episcopal Church has been without a Historiographer for many years. The new Historiographer, the Rev. John Booty, will have to develop a historiographical program for the Church from anew. He must develop a network of support for his work, make an inventory of resources already on hand to assist in his efforts, and seek to develop an awareness among church members of the informing role that historical knowledge plays in carrying out the Church's mission. Dr. Booty will need a minimum budget for office expenses and travel to begin his work.

### **C. 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. Completion of the endowment fund drive, particularly if General Convention provides funds for the expenses of the Historiographer, should make possible expanded activities by the Society.

### **D. GOALS AND OBJECTIVES FOR THE COMING TRIENNium**

The Society will continue its effort to make the historical journal more widely available in the parishes of the Church. Another historical conference is planned for the next triennium. Publications and conferences on the historical dimension of evangelism are being considered as a part of the Society's contribution to the Decade of Evangelism.

A major activity of the Society will be to assist the Historiographer in the development of a historiographical program for the Church. To increase knowledge and understanding of the Church's heritage in a world that has forgotten its religious past is a major concern for the Society.

**E. PROPOSED BUDGET FOR THE TRIENNIUM**

Office and travel expenses of the Historiographer

	<i>1992</i>	<i>1993</i>	<i>1994</i>
Travel	\$4,500	\$4,500	\$4,500
Office	<u>500</u>	<u>500</u>	<u>500</u>
Total	\$5,000	\$5,000	\$5,000

**F. PROPOSED RESOLUTION FOR BUDGET APPROPRIATION**

**Resolution #A103**

*Whereas*, The Rev. John E. Booty has been appointed as Historiographer of the Episcopal Church; and

*Whereas*, Presently no provision is made for covering the basic expenses of the office; therefore, be it

*Resolved*, the House of \_\_\_\_\_ concurring, **That there be appropriated from the Assessment Budget of General Convention, the sum of \$15,000 for the triennium for the expenses of the Historiographer.**

The Rt. Rev. Bennett J. Sims  
President

The Rev. Dr. Frank E. Sugeno  
Secretary

# The Standing Commission on Human Affairs

## CONTENTS

- A. Membership
- B. Summary of the Commission's Work
- C. Financial Report
- D. Report of the Commission with Resolutions
  - Human Sexuality
  - Sexual Abuse, Exploitation and Harassment
  - Nullity Canon
  - Environment
  - Homelessness
- E. Goals and objectives for the coming triennium
- F. Proposed budget for the coming triennium
- G. Proposed resolution for budget appropriation
- H. Appendices
  - 1. From the Task Force on Accessibility
  - 2. From the Episcopal Society for Ministry on Aging
  - 3. From the Episcopal Family Network

## A. MEMBERSHIP

The Rt. Rev. George N. Hunt, *Chair*, Diocese of Rhode Island (1991)  
The Rt. Rev. Frederick H. Borsch, Diocese of Los Angeles (1994)  
The Rev. Dr. David A. Scott, *Vice-Chair*, Diocese of Virginia (1991)  
The Rev. Dr. Martin R. Tilson, Diocese of Alabama (1991)  
Dr. Howard R. Anderson, *Secretary*, Diocese of Minnesota (1994)  
Joyce Phillips Austin, Esq., Diocese of New York (1991)  
Mrs. Scott T. Evans, Diocese of North Carolina (1991)  
Ms. Lydia Lopez, Diocese of Los Angeles (1991)  
Mr. Mel Matteson, Diocese of Olympia (1994)

During the triennium the commission profited greatly from meeting for extended periods with a number of consultants. Those persons who assisted the commission in its work on human sexuality are listed in that section of this report.

In the environmental area, the commission is indebted to the Very Rev. James Parks Morton and the staff of the Cathedral of St. John the Divine, who worked closely with us in the development of that section of our report.

In addition, Howard R. Anderson served as our liaison with the Executive Council, and Ms. Diane Porter was our liaison with the staff of the Church Center. The Rev. Brian Grieves of the Church Center Staff also assisted the commission in its work with the matters of environmental concern.

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

The commission met seven times during the triennium: once in St. Louis, once in Malibu, California, four times in Alexandria, Virginia, and once in Delray Beach, Florida. In addition, the commission sponsored regional "open hearings" in San Francisco, California, Estes Park, Colorado, and Washington, D.C., to facilitate the conversations in the church regarding human sexuality.

During the triennium, the Commission on Human Affairs received the following resolutions from the 69th General Convention: B035, D027, D089s, D102a, D105, D120s, D123, and D174. All of these resolutions have been studied and/or implemented by the commission, and the results of those studies are reflected in this report.

The commission proposes ten (10) resolutions for Convention action based on this report.

### C. FINANCIAL REPORT

<i>Income</i>	<i>1989</i>	<i>1990</i>	<i>1991</i>
Appropriated by Convention	\$16,000	\$24,210	\$ 7,000
Special Grant from Trinity Church Foundation		1,500	
Totals	\$16,000	\$25,710	\$ 7,000
<i>Expenses</i>			
Commission meetings	\$13,335	\$13,834	\$ 5,247
Open hearings	2,331	1,338	
Consultant expenses	815	2,138	
Totals	\$16,481	\$17,310	\$ 5,247

### D. REPORT OF THE COMMISSION WITH RESOLUTIONS

#### 1. HUMAN SEXUALITY

##### Summary of Diocesan Studies

At the 69th General Convention, Resolution D120 strongly urged that each congregation and diocese in the Episcopal Church engage in open dialogue on human sexuality. The resolution further called for each diocese to report its findings to the Standing Commission on Human Affairs so that the commission could prepare a "composite report" for the 70th General Convention.

Twenty-eight of 99 dioceses submitted reports to the commission. Those submitting reports as of January 1, 1991, are the Dioceses of California, Central Pennsylvania, Central New York, East Tennessee, Eau Claire, El Camino Real, Indianapolis, Iowa, Los Angeles, Maine, Maryland, Minnesota, Missouri, Nevada, New Jersey, New Hampshire, New York, Newark, Northern Indiana, Northwest Texas, Pennsylvania, Rio Grande, South Carolina, Tennessee, Texas, Virginia, Western Louisiana, and Western Massachusetts. Nineteen additional dioceses reported studies currently underway or planned. These are the Dioceses of Arizona, Atlanta, Central Florida, Chicago, Connecticut, Florida, Kentucky, Maryland, Milwaukee, Mississippi, North Carolina, Ohio, Rhode Island, Southeast Florida, Southern Virginia, Southern Ohio, Southwestern Virginia, Spokane, Upper South Carolina, and Western North Carolina. The commission is grateful for this response from over a third of the dioceses of the Church. However, we are disappointed with the level

of response. The indication that over half the dioceses have not taken seriously the recommendations of General Convention in Resolution D120s cannot be overlooked. We have had to ask why. We call on those dioceses not yet having done so to initiate such studies in the triennium ahead so that all our people may have an opportunity to participate in this important process.

Each diocese received a questionnaire which asked three questions: (1) In the dialogues in your diocese, what are the areas of agreement? (2) What are the areas of substantial agreement? and (3) What are the areas of disagreement? Most respondents did not use the questionnaire or even address the questions posed in it. Nonetheless, it is possible to glean some information regarding areas of agreement and disagreement within the Church on human sexuality.

### **AREAS OF AGREEMENT**

One immediate finding was that much of the Church is reluctant to engage in open dialogue on human sexuality. Yet we should point out that a number of dioceses reported the dialogue process had been a very good and fruitful experience. Half of the responding dioceses articulated positive results from engaging in dialogue.

Regarding specific issues, no strong national consensus emerged from the diocesan reports. A significant number of dioceses, though, did agree on some points. Over one-third of the reporting dioceses agreed that the Episcopal Church needs to educate its members on sexual issues and generally exert more leadership in this area.

Many dioceses emphasized that sexuality is God's good gift and pointed to the importance of that gift and the responsibility which it brings. A number of respondents took pains to indicate their agreement that genital sexual expression is only appropriate in the context of heterosexual marriage and should be maintained as the standard for all Christians.

### **AREAS OF DISAGREEMENT**

Ten of the respondents indicated strong disagreement within their dioceses concerning the origin, nature, and health of homosexuality. There was also theological disagreement about whether or not homosexuality contradicts God's plan for humanity, whether it is appropriate to bless same-sex covenants, or even to have different opinions in the Church on this matter. There is also significant disagreement over the Church's authority in sexual matters, as well as the nature of biblical authority. When disagreement was expressed, though, it almost always had to do with understanding the nature of homosexuality. The commission wishes to affirm the fact of wide disagreement within the Church around very important issues such as these. We would respond that it is "normal" for a vital and vibrant community to express disagreement around issues which deeply touch each of our lives.

### **DISCOVERIES AND RECOMMENDATIONS**

When sexuality issues become "personalized," the tenor of the dialogue changes dramatically. As one diocese reported, the level of compassion rises considerably when people can put a human face on the issues.

The Church should provide assistance in the form of skilled facilitators to help parishes discuss sexuality constructively. Without such help, such discussion can be very difficult if not impossible.

### CONCLUSION

A tremendous diversity of opinion regarding human sexuality exists within both the Church as a whole and also within individual dioceses and parishes. Also, we must be aware of the significant ambivalence in the Church about even discussing sexuality. Thus, one of the questions which this commission faces along with the whole Episcopal Church is, "Can we move forward on issues of sexuality, even as we affirm the diversity which we experience?"

More work clearly needs to be done in understanding homosexuality. The Church must draw information not only from the traditional theological sources, but also from medical science, psychology, anthropology, and the other fields of knowledge which can shed light on this complex issue. Before the Church can appropriately address the theological issues, we must understand the phenomenon of homosexuality as fully as we can. Studies such as these which have and are taking place in the various dioceses must continue, lest the Church be guilty of not helping support its membership in a period of enormous societal transition.

Finally, though homosexuality dominated the discussion in most of the diocesan reports, there are other sexuality issues that are vital and that need to be addressed as well. The following questions appeared in various reports: What does the Church have to say about the family in a time when the traditional family is undergoing major change? How are we as a church going to address teenage sexuality? Is it morally acceptable for adults of advanced years to live together without being married? These questions, and many others, make it clear that the Church has much work to do yet in the area of human sexuality.

#### Summary of the Commission's Own Studies

##### I. Testimony Received by This Commission

During the triennium the commission met with Ms. Starla Allen, Vice-President of EXODUS International, an umbrella organization for ministries concerned with "assisting gays and lesbians in changing their orientation"; with David McWhirter, M.D., Medical Director of Mental Health Services for the County of San Diego, California and co-author of *The Male Couple*; with Dr. Elizabeth Moberly, Director of Psychosexual Education and Therapy, BCM International, a consulting therapist and author of several books and articles in her field; with Harold I. Lief, M.D., Professor Emeritus at the University of Pennsylvania and now in private psychiatric practice; and with Alan P. Medinger, Director of Regeneration, Baltimore, Maryland, a ministry "assisting men and women who wish to come out of homosexuality." In addition, the open hearings afforded us the opportunity to hear from approximately 75 persons, most of whom were gay or lesbian. Dr. Bonita Ann Palmer, TSSF, family physician and counselor and Co-Chair of The Parsonage, a diocesan pastoral and advocacy ministry, and the Rev. Paul Woodrum, sometime Executive Administrator of the National Gay and Lesbian Task Force Fund for Human Dignity and, since 1983, a national officer and director of Integrity, Inc., also served as ad-hoc consultants to the commission and attended its October, 1990, meeting.

We have made an effort to hear all voices in this Church and to take their concerns seriously. In the process, we have heard about a lot of pain in the Church, the pain that comes from being within the Church and treated as if one were in fact outside. We have heard from gay and lesbian clergy and lay persons who affirm their sexual orientation and experience and call upon the Church to acknowledge their presence, to repent of its exclusion of them from full participation, and who call upon the Church to affirm

their sexual orientation as God-given and their experience in relationships with one another as holy, life-giving, and grace-filled. We have also taken care to listen to representatives of the smaller number of persons within the Church who claim that God has cured them of a homosexual orientation and delivered them from a homosexual lifestyle.

We recognize that speaking in terms of causation may seem unnecessary to those who see the biblical witness as they understand it, or the experience of their sexual orientation as they perceive it, as a gift of God, as the only relevant factors to consider. Nonetheless, we believe that cause must be considered because responsible ethical decision-making requires that we consider evidence that bears on intentionality. Researchers in a number of fields have proposed theories, but there seems to be no consensus in the scientific community about the cause or causes of homosexuality. Apparently, sexual orientation is a complex phenomenon in which a variety of social, cultural, biological, and psychological factors play roles in causation. Thus John Money of Johns Hopkins University wrote that "the status of sexual orientation in adulthood cannot be attributed to any variable that is either exclusively nature or exclusively nurture" (*American Psychologist*, April 1987: 397). Expert opinion is largely agreed, however, that a sexual orientation is not, in the vast majority of cases, voluntary in the sense of a self-conscious choice.

There is also broad agreement among all who have testified to us that changing homosexual orientation is difficult. Many in the scientific community and in the gay and lesbian community, including some who have attempted to change, claim that homosexual orientation cannot be changed. The question here is not whether persons with a homosexual orientation can have sexual relations exclusively with persons of the opposite sex. Unquestionably, many can. The question is whether lesbian and gay people can ever alter their sexual identity at deep levels of sexual fantasy and response, so that heterosexual relations provide a truly satisfactory expression of their sexuality. We have heard from a very few persons who claim to have changed at such levels, but even they allow that such a change is difficult.

## II. Theological Considerations

As Anglicans we understand God's self-revelation to be witnessed to by Holy Scripture and especially mediated by Jesus Christ. Together with tradition and reason this provides guidance in matters of faith and morals. We say this recognizing that we do not sufficiently respect scripture by examining passages in isolation, but by examining every passage of scripture in the context of the whole scriptural witness. Whatever else we may say about that witness, the Bible, like modern psychology, testifies that how we live our sexuality is integral to who we are as human beings. Faithful Christian living is all of a piece; God does not deal with us as disembodied spirits for whom physical and social relationships are matters of moral indifference. This is implicit in Jesus' discussion of sexuality in Matthew 5:27-32 and Paul's in 1 Corinthians 6-7. Our Anglican heritage also leads us to claim that the Bible can only be usefully interpreted for moral guidance in questions of human sexuality in light of the Church's tradition and the understanding we reach with the aid of the natural and social sciences.

Biblical authors clearly knew of and condemned some forms of what we call homosexual behavior. The principal biblical texts dealing with what we call such behavior may be listed briefly. In the Old Testament Leviticus 18:22 and 20:13 forbid men to lie with other men "as with women" and in Genesis 19 the men of Sodom confirm God's sentence of judgment on them by attempting the homosexual rape of angels sent by God in the appearance of men. The one clear reference to genital homosexual behavior in the New

Testament is Romans 1:26-27, which reads, “For this reason God gave them up to dishonorable passions. Their women exchanged natural relations for unnatural, and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in their own persons the due penalty for their error” (RSV). Here Paul instances male homosexual behavior, and perhaps female as well, as evidence of the moral depravity that has befallen the Gentiles as an appropriate punishment for their idolatry. It also appears that at least some kinds of male homosexual behavior are condemned in 1 Corinthians 6:9 and 1 Timothy 1:10.

It is important to recognize, however, that each of these passages also raises interpretive questions and issues. The Leviticus passages, for instance, are part of a larger context of concern with avoiding certain practices, many of which are considered to emanate from cultural attitudes not significant for faithful living today. Others do not present genital homosexual practice as their major focus. Yet more important for interpretation and use of these passages today is the awareness that many aspects of homosexual orientation as understood today could not have been so understood in biblical times. The Bible passages, for example, may assume that people with attraction to members of the opposite sex are willfully choosing a different practice. It may be argued that, since biblical authors did not understand sexual relations between members of the same sex as expressions of a sexual orientation not intentionally chosen, these biblical references to homosexual behavior do not decide the issue today.

These questions concerning the best interpretation and usage of these passages makes it imperative to relate them to the biblical message as a whole. In this connection, we note that Jesus reached out particularly to persons whom many at the time regarded as outside the community of God’s invitation and favor: lepers, the lame, the blind, Mary Magdalene (Luke 8:2), Zacchaeus (Luke 19:1-10). Such behavior left him open to the charge of being “the friend of tax collectors and sinners” (e.g., Luke 7:34). Jesus also included in his “family” of those in God’s service “whoever does the will of God” (Mark 3:35). If we ask how Jesus understood that “will of God” for human behavior, it seems to be best summed up in the Beatitudes and in the love commandment of John 15:9-12, namely, that we follow his example of self-giving love. In addition, we note that Jesus’ most pointed words and stories were directed at those who would exclude others from the invitation to live in the community of those under the reign of God: the Pharisee in the story of the Pharisee and the tax collector (Luke 18:9-14), the ninety-nine sheep in the story of the lost sheep (Luke 15:3-7), the elder brother in the story of the father and his two sons (Luke 15:25-31), the all-day workers in the parable of the laborers in the vineyard (Matthew 20:1-16), and the religious leaders who shut the kingdom of heaven to others (Matthew 23:13, Luke 11:52).

We recognize that work remains to be done if we are to be guided by scripture, tradition, and reason concerning human sexuality in general and homosexuality in particular. We note that no passages in the Bible condone homosexual behavior and that the Bible in a number of places presents marriage as the divinely ordained context for the expression of full sexual intimacy. The creation narratives of Genesis 1 and 2 thus depict God as blessing the male-female couple and commanding them to be fruitful and multiply and as creating woman to live in companionship with man. Both Jesus and Paul quote these passages and make heterosexual marriage normative along with celibacy in their own discussions of sexuality. Such study should also consider homosexuality within the context of the Church’s moral and ethical tradition, which we as a commission have not yet dealt with fully. In particular, we need to discuss the relationships between the various

functions of human sexuality recognized in the Christian ethical tradition and already foreshadowed in Genesis 2, namely the strengthening of a committed love relationship and the procreation of children.

### III. Conclusions and Recommendations

This commission, like the Church at large at this time, is not of a single mind in its assumptions and prescriptions about what the Church should do and say concerning human sexuality. We feel it important to say that there are no self-declared gay men or lesbians on the commission; we heard their views expressed in open hearings and from Dr. Bonita Palmer and the Rev. Paul Woodrum, who attended our October, 1990, meeting. Although a strong majority of us believe that the Church's primary call at this time is to do justice to a group of people long excluded from open and honest participation in our common life, some of us believe that our call is rather to gain a better understanding of the moral issues concerned with homosexuality. We do not agree, in particular, concerning two issues fundamental to the Church's position on ethical questions before us: (1) whether homosexual orientation is an equally valid, God-given alternative to heterosexual orientation, and (2) whether committed, monogamous, heterosexual marriage is the only morally acceptable context for full sexual intimacy.

Being divided ourselves on such key issues, we recognize that some of our recommendations will strike many people in the Church as not going far enough and that they will strike many others as going too far. We ask all those who would take issue with our recommendations to consider them carefully as conclusions arrived at deliberately and prayerfully. We offer them as a starting point for continued discussion at every level of the Church.

There are large areas where this commission is in full agreement. We are agreed that, although sexual desire can often be misused and result in cruelty and serious wrongs to others, the teaching of the Church needs especially to emphasize the positive aspects of the fact that we are sexual beings. Our sexuality can be a means of growth in grace and the ways of caring and sacrificial love. A fully developed spirituality will include a fully integrated comprehension of sexuality.

We are agreed that sexuality is rightly used and blessed by God in the life-long marriage covenant of a woman and a man. We believe that Christian communities should strive to be much more supportive of these marriages and families.

We are agreed that all sexual exploitation and coercion of the powerless by the powerful is wrong (as for example, of women by men, of employees by employers, of those being counseled by counselors, of children by adults). The Church must accept its responsibility to provide firm guidelines regarding standards of sexual conduct.

We are agreed that homosexual orientation is not morally culpable or inconsistent with being a committed Christian. Such a position is consistent with a biblical witness, which, as mentioned earlier, does not speak in terms of orientation. It is also consistent with the evidence we have received from the social sciences that such an orientation is not, in the vast majority of cases, a matter of choice. We are opposed to the argument which holds that for persons with a homosexual orientation a genuine conversion to Christ will always be accompanied by transformation to a heterosexual orientation. This Church should admit that it has, in practice, in the recent past excluded and in some places still does exclude a whole class of people from its ministry and thus burdens them with unnecessary guilt on the basis of their sexual orientation. We need to repent of such activity and take steps to see that it no longer happens.

In addition, we all accept the biblical witness, first enunciated in Genesis 2:18, that human beings are not meant to be alone. The single and celibate life is part of the vocation of a number of disciples, but all persons can benefit from the comfort and support of close relationships. We agree that homosexual relationships often provide such comfort and support and exhibit commendable love and commitment. We agree that homophobia, defined not as a clinical phobia but as an irrational fear and hatred of homosexuals and homosexuality, is widespread in our culture and in our Church. Where present it must be exposed, denounced, and, when appropriate, repented of. Such fear, and the prejudice it engenders, is often fed by ignorance, sometimes naive and sometimes willful, about such matters as the difference between pedophilia (that is, sexual desire of an adult for children) and homosexuality. We reaffirm the call of the 1985 General Convention to the Church "to foster a better understanding of homosexual persons and to dispel myths and prejudices about homosexuality." We agree that the basic civil rights of gay men and lesbians in such matters as equal protection and due process of law need to be upheld. Increasing violence against gay men and lesbians dictates that we reaffirm this principle already enunciated by General Convention in 1976 and reaffirmed in 1982. We are also in agreement that it is wrong to use the term "homophobia" to denounce any one simply because that person does not affirm that homosexuality is God's will.

A strong majority of this commission believes that it is possible and desirable for Christian communities fully to support marriages of men and women and their families, to bless, safeguard and strengthen them, without withholding support and blessing from persons of the same sex who are in faithful, committed relationships, seeking in them the characteristics of sacrificial love and abiding care for the other. The firm intention of a life-long covenant with these characteristics is the context for the offering of God's blessing and the community's commitment of full support. To all disciples in these covenant relationships the challenge of the gospel calls them to live in purity of heart and to grow together in ways that will show forth to the world aspects of the faithful and sacrificial love of God and to find in their mutual care greater strength to serve the community. A strong majority of this commission recommends that the Standing Liturgical Commission study the theological and liturgical issues involved in affirming and blessing these covenants of gay and lesbian persons and begin the process of developing liturgical forms for them.

This commission also recommends that the Church acknowledge that it has for centuries ordained gay men and has in recent years ordained lesbians from whose ministries it has benefitted, and that some of these persons have been and are sexually active. A strong majority of this commission recommends that the Church be open to ordaining gay men and lesbians otherwise qualified who display the same integrity in their sexual relationships which we ask of our heterosexual ordinands. We recommend this because we consider the opening of the ordination process to gays and lesbians a matter of justice where justice should no longer be denied. If it is granted that a homosexual orientation is involuntary and for most persons unchangeable, it is unjust to present celibacy as a calling for only some persons with heterosexual orientation who believe themselves called to the ordained ministry but for all persons of homosexual orientation who believe they have that call. Explicitly opening the ordination process in this way is certainly desirable to clear the Church of the taint of hypocrisy, since the presence of gay men and lesbians among the clergy is no secret. It may also be necessary if the Church is to counteract the irrational fear and hatred of gay men and lesbians rampant in our society; we cannot effectively advocate civil rights for gay men and lesbians in society at large if we appear to deny such rights within our own fellowship.

While two members of this commission, Scott Evans and David Scott, agree with much of the sexuality section of this report, they disagree with the recommendation to develop liturgies blessing same-sex unions and the recommendation to ordain sexually active homosexuals. They believe that scripture clearly and consistently witnesses to heterosexual relations as God's will and that such relations have the fullest potential for human wholeness. They also believe that neither the Church nor this commission have sufficiently established the scriptural and theological bases needed to support these recommendations.

A strong majority of the commission believes, however, that the issues have been studied in considerable depth for a number of years by this commission and other bodies and that the time has come to move forward in the direction recommended by this report.

#### IV. Issues for Further Study

In addition to one task already mentioned above, namely, more fully appropriating scripture and the Christian moral tradition in order to address contemporary issues related to homosexuality, the commission notes several other tasks that remain to be done. We need to gain a greater appreciation of the distinctive character and unique perspectives of the gay and lesbian experiences. We need to address the unique circumstances of gay and lesbian youth and their parents and the ways the Church can help meet those needs. We need to learn how the Church can minister effectively and evangelize within the gay and lesbian community. We also need to consider whether the Church should and how it can advocate extending legal protection to gay and lesbian couples. Does the Church need to take a stand on allowing gay men and lesbians such privileges accorded to married couples as rights to visitation in intensive care and protection for community property? Such issues can provide fruitful avenues for further work by this commission in this area during the next triennium.

#### V. Proposed Resolution

This commission believes that our Church is engaged in a long and ongoing process on these issues, one in which there will continue to be different perspectives, often strongly held and argued. We know that there are disciples of profound morality on several sides of the issues.

Truth in complex issues is rarely comprehended fully from one perspective, and we believe we need each other's insights to grow together toward fuller understanding. In the Anglican-Episcopal Church tradition we also believe that it is not only possible but of God that we do not insist that there be only one agreed-upon position on these matters and that we can live and serve together with that tension. We believe that how we live with this tension and care for one another and others is more important to God than how we resolve it.

We also beg to say to ourselves and our Church that these issues ought to remain in context and perspective. As important as they are, further study, discussion or debate should not so concentrate the attention of Christians that they cannot vigorously carry forward the missionary work of evangelism and service to which God calls us or suggest to the secular media and the rest of society that homosexuality is some form of fixation. There is too much else to be done for God.

In this spirit, and also aware that different parts of the country and different dioceses presently experience the tension regarding these issues and the pastoral and evangelical aspects of them, we propose the following resolution.

### Resolution #A104

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That each Diocese of this Church,**  
2 **acting in accordance with the Constitution and Canons of the Episcopal Church in**  
3 **the United States of America, and in accordance with its own constitution and canons,**  
4 **is fully competent to determine whom best to ordain to the ordained ministry of the**  
5 **Church in the light of the qualifications presented for ordinations in the Book of Com-**  
6 **mon Prayer; and be it further**
- 7 *Resolved*, **That, in accordance with national and local canons and long-standing prac-**  
8 **tice, the Ecclesiastical Authority in each diocese determines which clergy may be received**  
9 **or licensed to officiate within the respective diocese(s).**

## 2. SEXUAL ABUSE, EXPLOITATION AND HARASSMENT

The epidemic of sexual exploitation, abuse and harassment which is coming to light as victims bravely step forward to confront their abusers is clearly one of the major crises facing our Church and society. Especially troubling is the molestation and sexual abuse of children. Evidence of sexual abuse, exploitation and harassment by clergy and lay leaders who are employed or volunteer in the Church is growing. When such events occur, significant numbers of people are inevitably affected: families of victims and perpetrator, church members, other clergy and lay employees, the diocese and the national Church. Each incident has an impact far beyond those immediately involved, extending for many years into the lives of many people. These behaviors strike at the very heart of the Body of Christ by destroying the trust people in need have in ordained persons and others in leadership positions. The Church is no longer a safe refuge when abuse, exploitation and harassment occur within it.

In every denomination, the Church's historic response to these behaviors by clergy and lay leaders has been primarily aimed at protecting the perpetrator and covering up the incident. We believe that a church-wide, comprehensive response is needed to address these issues, one that will move the Church beyond mere defensive action to avoid legal and civil suits. We recommend that actions be based upon several principles.

—We must recognize that sexual abuse, exploitation and harassment often stem from a societal attitude about women and children. Women and children (especially women and children of color) are the poorest, and therefore least powerful members of our society. This primary cause must be addressed at every opportunity by the whole Church in order to combat the underlying reasons for the frequency of abuse, exploitation and harassment.

—The victim's needs must be met first. All the resources at the disposal of the Church should be brought to bear quickly and directly to help those who are victims.

—We must embrace a "wellness" not a "sickness" model. Aiding the victims and helping the perpetrators are not enough. The Church must take a positive, preventative, educational approach for clergy and laity because it holds the best potential for effecting systemic change.

—Dioceses and denominations should share their work in this field and be open to assistance and education from the social sciences, the medical and mental health communities and the legal field.

Holding these general principles in mind this commission recommends that the following actions be taken:

1. The Church Deployment Office and Office of Pastoral Development as well as individual dioceses and congregations should make every effort to put in place pro-

cedures that would minimize abuse and exploitation, and intervene immediately to protect the innocent and give help to the exploiters. A "tracking system" should be developed which would prevent known abusers from being hired where they could sexually abuse or harass children or adults unless successful treatment was completed.

2. We urge the seminaries to increase the awareness of their students about sexual abuse, exploitation and harassment and about resources and methods to care for those who abuse and who are abused.

3. Educational materials should be developed to aid congregations in providing sex education as well as educational materials and training for specialists to help congregations that have suffered through the tragedy of a sexually abusive staff member or volunteer.

4. Working with the Office of Pastoral Development of the House of Bishops and dioceses that are developing guidelines about clergy boundaries in the pastoral relationship (the dioceses of New York, Minnesota, Massachusetts and Rhode Island, among others), each diocese is urged to develop and disseminate such guidelines in training sessions to all clergy and other church employees.

The Standing Commission on Human Affairs would like to commend the Office of Pastoral Development of the House of Bishops for its efforts to move beyond mere reaction to this crisis and into preventive measures. Its work with individuals and dioceses, and with the Episcopal Church Foundation, is a good first step to begin to address this issues.

#### For Future Action

##### Child Abuse and Violence Against Children

The commission recommends that for the 1991-1994 triennium the Standing Commission on Human Affairs address the issue of violence against children. This violence is taking countless lives and putting our nation's children at peril. The violence can be physical, emotional or even economic. *Time* magazine recently reported that "every 8 seconds a child drops out of school. Every 26 seconds a child runs away from home. Every 47 seconds a child is abused or neglected. Every 67 seconds a teenager has a baby. Every 7 minutes a child is arrested for a drug offense. Every 36 minutes a child is killed or injured by a gun."

Jesus said, "Suffer the little children to come unto me." The Church must become a sure and safe sanctuary for our nation's children. Increasingly, with the disintegration of the family and the decline of our schools, the Church may be for many children the only institution that can be their advocate and protector. The report and recommendations of the Standing Commission on Human Affairs in 1994 could be the catalyst to mobilize the resources of the Episcopal Church to fulfill our responsibilities to our nation's most precious resource, its children.

##### Violence Against Women

The commission recommends that for the 1991-1994 triennium the Standing Commission on Human Affairs vigorously address the issue of the epidemic of violence against women. This violence can be physical, emotional or economic. Women and children make up the vast majority of the poor in this nation. The Church can and should become a strong resource for advocacy on behalf of women.

#### 3. NULLITY CANON

Resolution D089s of the 1988 General Convention directed the commission to study Canons I.18 and I.19, "concerning the need for criteria for a judgment of nullity by the Church and how it might be effected," and to report back to the 70th General Convention.

The commission gave this matter sustained and serious study. A proposed revision for Canons I.18 and I.19 was prepared and circulated to all the bishops with jurisdiction for their comments and suggestions, and responses were received from approximately one-third of the bishops.

As a result of the responses from the bishops who have responsibility for the administration of these canons and our own discussions, the commission recommends that no change be made in these canons respecting additional criteria for a judgment of nullity. Along with many of the bishops responding, we believe that the addition of criteria for a judgment of nullity would have the effect of sharply changing the pastoral character of the present canon to one of a more juridical nature. As one respondent put it, "One of the beauties of both the English common law and also [the canons of] the Episcopal Church is its adaptability to the world in which it functions. This assures that it will not die for lack of responsiveness to the needs of men and women who participate in the Church."

Thus we recommend that these canons be left unchanged, and that the responsibility for determining criteria for a judgment of nullity be left to the individual Ordinary, who may best assess each individual circumstance when an application for nullity is presented to him or her.

#### 4. ENVIRONMENT

The Standing Commission on Human Affairs, in its consideration of environment as a major focus of its work this triennium, reaffirms Mission Imperative #6, "Act in faithful stewardship in response to the biblical teaching of the right use of God's creation," the environmental priority for our Church approved by the 1988 General Convention.

God's Planet Earth is in trouble; life on this only home we have is threatened by extinction, and yet the Church has remained silent. While all other segments of society have moved forward in addressing the gargantuan environmental problems facing the world, the religious community has not. Since the crisis is essentially a religious issue, we find this lack of response appalling. The commission believes the time has come for us, the Episcopal Church, to offer real leadership in addressing this issue.

The time for study of environmental issues and for raising awareness has passed. We know the problems. We daily experience the results of polluted air, water, land and food. It is time for us to move forward and at great speed to respond to the challenge facing us if we are to save planet earth.

We are grateful for the Consultation on the Environment and Sustainable Development called by the Presiding Bishop in September, 1990, to develop a policy and plan of action for the Episcopal Church. We view their work as the beginning of what must become an intensive, intentional, ongoing effort by the Church to join with others throughout the world seeking to protect, heal and restore creation. We call the Church to work with people of all faiths and disciplines on the issues which address survival of life on the planet as we know it. We believe that this crisis offers great potential for renewal in our Church and that we must seize the opportunity to act boldly and creatively with our hearts and treasures. We are at a turning point unlike any in our history. We are called to a new communion with creation and a new era in sacred, universal community.

We affirm and support the Consultation's report presented in their document, "The Episcopal Church in Communion with Creation: Policy and Action Plan for the Environment and Sustainable Development," and urge its adoption by the 70th General Convention. We adopt as our own their call to action, including the following:

1. That a response to the crisis of creation in all its dimensions has the highest priority for the Church.
2. That a theology responsive to the revelation of Christ in creation today must be formulated and proclaimed.
3. That collective inquiry and action from the local parish to the General Convention guarantees that the protection and healing of creation infuses all areas of work, ministry, and mission.
4. That the importance and appropriateness of dialogue with people of all faiths, all disciplines, especially those with scientific expertise, and those experiencing environmental and economic oppression be recognized and heard.
5. That the Church's true wealth—its treasures and its teaching, its talents and its traditions—be committed to these issues here and in support of others throughout the world.

The Standing Commission on Human Affairs was represented in the Consultation and made available to them for inclusion in their document our theological statement on creation, which is included in this report to the General Convention. We believe the Consultation's document to be of such importance that it should be shared with the other churches in the Anglican Communion and should be sent to every diocese and parish in the Episcopal Church for implementation under the leadership of the diocesan bishops and parish clergy.

In order for the Church to insure implementation of actions called for by the Consultation and by this Standing Commission, the efforts must be centered, forceful and visible if we are to attain any degree of success and make any difference in the enormous and complex problems we face. Therefore, we call for a new staff position at the Episcopal Church Center to coordinate the work at all levels in the Church and to provide the leadership and networking that is needed. If the members of this Church take these issues as seriously as they merit, funding must be found for this position.

We also call for the creation of a new Standing Commission on Environment and Sustainable Development. Our work on the issues this year has clearly shown us not only the urgency of the crisis but also that the problems are too overwhelming to assign to any existing Standing Commission, nor should they be spread out among several existing Standing Commissions. The membership of this new Standing Commission should include knowledgeable persons from the religious, scientific and educational communities, and also those impacted by environmental and economic oppression. The commission should especially address the complex links between the environmental crisis and patterns of economic injustice. For example, the United States cannot demand that Brazilian farmers not cut rain forests without examining how United States lifestyle and economic policy contribute to the economic plight of Brazilian farmers. We as a nation ought not to promote solutions to problems of toxic waste or polluted air at the expense of the economically and politically marginalized in the United States.

The world is at a crossroads; decisions made in the forthcoming decade will affect those generations who follow us, even to the seventh generation. Will those generations be able to bless us because we cared enough to do all in our power to reverse the trend toward the destruction of planet earth, or will they curse us, and rightfully so, because we heard the message, had the opportunity and did not heed it. The Choice Is Ours.

### Toward a Theological Vision

As we consider the plight of the earth and our relationship to it, we reaffirm the venerable tradition of Anglicanism of discerning the hand of God's revelation in the history of the planet—in nature's long story, in the chronicle of human events, and in the interaction of the two.

Over the Great Flood the rainbow arches. Through plagues and parting seas the Jewish people were delivered. Christ enters, suffers and redeems history itself. From inside countless wars, genocides, revolutions for freedom and natural disasters, we peer for fresh evidence and new understanding of God's will and the transforming action of the Holy Spirit among us.

Some such episodes are marked by signs. The angel of death passes over Egypt. The star of Bethlehem heralds the birth of the Redeemer. And in our own lifetime a transforming vision comes once again from the heavens. The moon-shot photographic icon of the whole earth—first seen from space as one integrated body—defines both the predicament and possibilities of this moment.

With the help of science as an instrument of revelation, we now behold incontestable evidence of the underlying unity and inextricable bonds within all God's creation. Awestruck by the precious beauty of this portrait, only seconds later we are shocked by evidence of earth's peril.

The report of the first Joint Commission on Peace (1982) documented such threats: "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 . . . the depletion of ozone layers. . . ."

Since that report, conditions have worsened and new threats have been discovered. Population growth remains unchecked, particularly in those parts of the world most vulnerable to famine and disease. Our profligate use of fossil fuels is jeopardizing our intricate planetary climate through global warming. Topsoil, rain forests, whole species known and yet to be discovered, fall victim to reckless and unmanaged development. Toxic wastes, particularly those generated by the legacy of nuclear weaponry, lie dangerously disposed of or buried at risk to the health of communities.

The quality of life in our great cities—centers of culture, civility and commerce—deteriorates under the burden of congestion, garbage, poisoned water and air, and the loss of parks and open space. These conditions have disproportionate effect on minority communities. As in every arena of public life, racism taints the disposition and care of our natural treasures.

Underlying all these circumstances, planetary and local, are fundamental challenges to our habits of consumption and growth. We must establish criteria for sustainable development (also referred to as sustainability) that will meet the needs of the present, curb the wastefulness of the world's most affluent, and not compromise the ability of future generations to meet their own needs. Development must not destroy or undermine its ecological or resource base and must be able to be maintained over a long period of time. In this respect, environmentalism must be guided by a steady vision of economic and social justice. As Gro Bruntland has stated, "Inequality is the planet's biggest environmental problem."

A moment of great urgency is upon us. Responsible environmentalists are telling us that we have forty years to reverse many of these ominous global conditions. In these dangers lies the opportunity not only for direct response but also for renewed reverence. The ongoing revelation of God in creation—both in its beauty and in its jeopardy—

becomes for us a moment of grace in history. It offers an unprecedented new sense of scale for understanding "the purpose which God set forth in Christ . . . to bring to unity all things to God, things in heaven and things on earth" (Ephesians 1:9-10).

It is this vision of unity in which all things are interrelated that lies at the heart of the Christian doctrine of creation. This vision is implicit in our Trinitarian understanding of God as interacting persons in community, and in the redemptive work of Christ himself, as we claim in the words of Colossians: "[Jesus Christ] is before all things, and in him all things are held together" (Colossians 1:17). It is this principle of interconnectedness, holding in tension and balance the entire created order, that calls for us to care for the earth with the knowledge that what we do in any one sphere affects the whole.

In the death and resurrection of Jesus Christ the world was redeemed from sin and death. This redemption affects not only the human family but the human family in relation to the entire created order. Caring for the earth we both celebrate the goodness of creation and the redemptive activity of God in history. "The creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God," writes St. Paul. "We know that the whole creation has been groaning in travail together until now, and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption, the redemption of our bodies. For in this hope we are saved" (Romans 8:20-24). The promise of redemption and the care of the earth are indissolubly connected in the Christian understanding of what it means to live in Christ.

In response to this call to celebrate the beauty of the created order and to share both in the redemption of the earth and in the vision of interconnectedness that undergirds it we must speak in broader and more inclusive metaphors of an organic nature; we do not stride atop inert matter. There are many scientists who would postulate earth as a living organism with a dimension of sacredness that we attribute to all living things. As humans we are part of a single organic creation, and our true role is to use our human qualities of caring and nurturing that such relationality demands. To live in Christ is to live in the world as prophetic witnesses to the fundamental unity of all creation.

Just as this dynamic of unity/community underlies our understanding of "Trinity," so too "baptism" expresses the affirmation of our immersion into, and inseparability from, the totality of God's creation. Finally, the word "communion" now describes with unprecedented accuracy the structural interdependence of all life revealed by the ecological sciences. One body. One body in Christ. Our deepest sacrament grows in appropriateness, authority and universality for this moment in history.

And because we live in constant communion with creation we know more than ever, in the words of the Holy Eucharist, that "this fragile earth" is truly "our island home." We are literally grounded again, come to our senses, a prodigal species returning.

Rediscovering so dramatically that earth is our home, we can understand our human story more fully as part of the earth's story, and both as chapters of God's story. The "dust" from which we humans come and into which we return is, scientifically, star dust. The intergalactic maps of our universe are tracings of our ancestry and, together with them, all living things are embraced as kith and kin. So we hear the voices and we walk together with those indigenous and native peoples and other world faiths which affirm with us this all-embracing intimacy with God's creation.

Its beauty, as always, constantly awakens and replenishes our yearning to know and experience its Creator. And we are drawn to Christ's sacraments to be redeemed into and not out of God's natural order.

The present crisis of the planet is intrinsically religious. It offers a unique opportunity for our Christian faith not only because it bears on the relation of humans to

the rest of God's creation, but also because "religion," understood etymologically, is that which secures in communion what St. Paul refers to as "the all in all."

As we face the broken and wounded condition of the planet and our mission to help restore it, we first recall the Genesis vision of the earth as habitation, not possession, and dominion understood as the exercise of stewardship. We affirm creation as good. But Christian hope, as it relates to the protection and healing of the earth, offers much more hope. We believe that in the fullness of Christ God's entire Creation is renewed. This "newness" is sacramentally present, visible and available. And in turn, through the consecrated action of the faithful, this healing is also available to our planet home. Right now.

Broader, more inclusive and appropriate teaching and metaphors for this new moment are available to us throughout scripture. We are also suddenly able to appropriate anew the patristic vision of the fullness of restored unity and the transparency of creation. St. Francis, Hildegard of Bingen, Julian of Norwich, Meister Eckhardt, Chief Seattle, all speak to us in this time. We must draw upon the insights of feminism, particularly in the way that it has reflected the insights of ecology.

Anglican faith in human reason, moreover, requires us to integrate the perspective of science. Indeed, a new moment in intellectual history stands before us. The environmental crisis cries out for a great new dialogue calling upon the insights of science, religion, humanities and the arts, exploring the great interdependencies, and proclaiming an all-inclusive vision of creation.

It is with considerable depth and steadiness, then, that the Church can embrace the environmental agenda as her own. We are a church in communion. Increasingly, environmentalists are calling upon religious institutions to offer much needed dimensions of spirituality, motivation, and analysis. Prominent lay Anglicans—Gregory Bateson, Rene Dubos, Buckminster Fuller, James Lovelock, Margaret Mead, W. I. Thompson, L. Van der Post—have established the foundations and framework for ecology as a critical new discipline and perspective. Anglican representation has been prominent at major international environmental conferences in Assisi, Oxford and Moscow. Thirty-four prominent international scientists, including Nobel Laureates, have turned to us to help establish and implement "A Joint Commitment in Science and Religion."

An urgent healing mission awaits us, offering great opportunities for our leadership, renewal and growth. It requires specific, concrete measures now. But the dimensions of the crisis, its theological implications, and the diversity of relevant disciplines also require that we reach out. We must act firmly on our own while listening more than ever to others.

*Plan of Action.* The Standing Commission on Human Affairs endorses the Consultation's Plan of Action as stated in their document, summarized as follows:

1. Establishment of an Episcopal Office of Environment and Sustainable Development at the Episcopal Church Center.
2. Establishment of a Standing Commission on Environment and Sustainable Development.
3. Provincial determination of eco-regions in line with ecological knowledge.
4. Provincial meetings called by the national Church to identify eco-regional environmental problems and to develop an action plan.
5. Identification of qualified persons in dioceses and provinces to serve as Consultants on Environment to congregations and dioceses.

6. Development and production of multi-sensory materials in English and Spanish for congregational use.
7. Upon the approval of the Consultation's document by the Executive Council of the Episcopal Church, distribution of the Consultation's document to member churches of the Anglican Communion in response to the 1988 Lambeth Resolution #040.
8. Recognition of pollution of the environment as a global concern and strengthening the involvement within the Anglican Communion through specific actions recommended by the Consultation.

**Resolution #A105**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That an Office of Environment and**
- 2 **Sustainable Development be established which shall report directly to the Presiding**
- 3 **Bishop; and be it further**
- 4 *Resolved*, **That the Office develop a program which will provide theological educa-**
- 5 **tion, worship, and action for our churches at all levels of our structure, stimulate and**
- 6 **support environmental programs at diocesan and provincial levels, establish communica-**
- 7 **tion programs with database projects in the Episcopal Church and other religious bodies;**
- 8 **and be it further**
- 9 *Resolved*, **That the Office of Environment and Sustainable Development work with**
- 10 **all faith communities, locally and globally, and maintain liaison with government, scien-**
- 11 **tists, environmental organizations, community activists, and others.**

**Resolution #A106**

*Resolved*, the House of \_\_\_\_\_ concurring, **That Canon I.1.2(n) be amended by adding the following new paragraph:**

- 1 **"A Standing Commission on the Environment and Sustainable Development, consisting**
- 2 **of 9 members (2 Bishops, 2 Presbyters or Deacons, and 5 Lay Persons). It shall be**
- 3 **the duty of the Commission to study and concern itself with the theological, ethical,**
- 4 **economic, justice, and pastoral questions inherent in issues concerning the endangered**
- 5 **planet and to develop recommendations and strategies that will assist the Church to**
- 6 **respond actively to the ecological crisis facing Creation."**

**Resolution #A107**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the 70th General Convention**
- 2 **call on all members of this Church and its institutional structures to respond to the**
- 3 **cry of help from God's Planet Earth by practicing wise and responsible stewardship**
- 4 **in all facets of daily activities at home, work or play, and by making those initiatives,**
- 5 **governmental and individual, on global warming, ozone depletion, smog and acid rain,**
- 6 **rain forests, solid waste, hazardous substances, saltwater pollution, freshwater pollu-**
- 7 **tion, energy consumption, and overpopulation a top priority.**

**Resolution #A108**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the 70th General Convention**
- 2 **affirm and support the principle of sustainability (the ongoing capacity of nature and**
- 3 **social systems to thrive together equitably); and be it further**
- 4 *Resolved*, **That we affirm and support the principle of justice which demands that**
- 5 **all members of the human family have enough of the world's goods to live and to**
- 6 **pass on to future generations; and be it further**

## THE BLUE BOOK

---

- 7 *Resolved*, That we recognize that this requires equitable sharing and organized efforts  
8 to restructure the economy towards this goal.

### Resolution #A109

1 *Resolved*, the House of \_\_\_\_\_ concurring, That the Episcopal Church, through  
2 its Social Responsibility in Investments Committee, promote the Valdez Principles, which  
3 address: Protection of the Biosphere, Sustainable Use of Natural Resources, Reduc-  
4 tion and Disposal of Wastes, Wise Use of Energy, Risk Reduction, Marketing of Safe  
5 Products and Services, Damage Compensation, Disclosure, Environmental Directors  
6 and Managers, Assessment and Annual Audit; and be it further

1 *Resolved*, That diocesan Social Responsibility in Investments Committees or other ap-  
2 propriate agencies be urged to follow the National Church's SRI Committee's leader-  
3 ship in its shareholder activism with regard to corporate compliance with the Valdez  
4 Principles.

### Resolution #A110

1 *Resolved*, the House of \_\_\_\_\_ concurring, That all properties owned by any  
2 part of the Episcopal Church be managed in accordance with responsible stewardship  
3 principles.

### Resolution #A111

1 *Resolved*, the House of \_\_\_\_\_ concurring, That all future General Conven-  
2 tions of the Episcopal Church be models of the stewardship of God's Creation and  
3 that the General Convention Office and the Planning and Arrangements Committee  
4 be directed to implement the following actions:

5 1. Provide recycling centers for newspapers, office paper, computer paper,  
6 aluminum cans, glass and plastics;

7 2. Use recycled paper for printing of resolutions, for computers and for publica-  
8 tions (*The Convention Daily*);

9 3. Use pottery or glassware instead of styrofoam or paper cups;

10 4. Photocopy both sides of papers distributed to deputies, when possible;

11 5. Use only white paper for printing; and be it further

12 *Resolved*, That registration fees be increased if necessary to cover any additional cost  
13 incurred to implement these changes; and be it further

14 *Resolved*, That the Executive Council implement these and other environmentally  
15 responsible actions at the Episcopal Church Center and any conferences it sponsors  
16 to reflect a commitment and desire to restore God's Creation to wholeness; and be  
17 it further

18 *Resolved*, That all provinces and dioceses be strongly urged to take corresponding  
19 actions.

## 5. HOMELESSNESS

It is difficult to know what new to say to our sisters and brothers in Christ about the issue of homelessness as we review what has already been said so many times, in so many ways.

Justice is a mandate of which we are all aware. Christ calls us, each of us and as a church, to serve the world around us in his name. In these days, economic justice is in danger of becoming simply a catchphrase to cover all the things we ought to be doing and too often are not.

Each General Convention of the Episcopal Church in recent years has dealt with economic justice by way of resolutions. These calls to respond as Christ would respond are most often passed with little discussion and amendment, to rest in the records of Convention for another three years.

There was excitement and enthusiasm surrounding the so-called "Michigan Plan" at Detroit. It was, while underfunded, a blueprint for the Church to tackle at least one aspect of homelessness, that is, the lack of resources with which to acquire a home, or to pay rent on a house or apartment. Beyond that, homelessness extends to those for whom the street, cars, doorways and abandoned buildings are present abodes.

For these people, men, women, and children, rent or a down payment are not even a part of the question. These monies are beyond reach or imagining for the victims of rank poverty, drugs, alcohol, mental illness or the simple combat fatigue of street life.

It does not seem constructive to attempt to deal with homelessness unless we move immediately to the root causes of this widespread phenomenon in American life. The wrenching poverty seen today goes beyond the poverty many endured in the Great Depression. Too often today, "going without" means having nothing: no housing, no money or sufficient clothing to bear the weather, and not much possibility, without substantial help, of getting out of the deep trench of abject poverty.

The Episcopal Church, in the voice of its General Convention, has acknowledged the conditions cited. We have passed resolutions that deplore the plight of the poor and the disadvantaged. If we are to be the servant church, we must now do what we have called ourselves to do. In every diocese, in every congregation, we have the wherewithal to engage in actions that will enlarge the opportunity of the poor to rejoin the society from which they are cut off.

Accurate measurement of the homeless population is almost impossible. Estimates of the total number of homeless persons in the United States range from 600,000 (by a research group) up to three million (by an advocacy organization). Based on the results of a survey conducted in 1988-89 by The Partnership for the Homeless Inc. (a New York interfaith organization that oversees a shelter network), 46 localities around the country estimate that from 0.7 to 1.1 percent of their respective populations is homeless. This would translate to a total of as many as two million homeless nationwide.

To the totals above must be added the number of families inadequately housed in seriously overcrowded apartments or sub-standard units. The numbers are scandalously large, and the suffering of these millions of persons intense. The survey by the Partnership for the Homeless indicates that the number of homeless Americans increased by 18 percent between 1988 and 1989. A Massachusetts Institute of Technology study projects 19 million total homeless persons in the U.S. by the year 2000, if federal housing programs are not restored to 1979 production levels.

Denominationally or ecumenically, the people of God, using their considerable resources, can make a difference in very practical ways with housing rehabilitation and with construction of housing that is financially structured to be available to the low-income, the elderly and the disabled.

### GOVERNMENTAL ACTION

There are none of us, except by reason of foreign citizenship, who cannot vote. The polls, where we call our elected representatives to the tasks for which we elect them, are the places in which we express with some emphasis our determination that, as in the Episcopal Church, so also in the nation there are to be no outcasts. It is a responsibility that extends from our faith to our citizenship.

On November 28, 1990, Congress passed the National Affordable Housing Act (Public Law-101-625), which was signed into law by President Bush a month later. This is a major new initiative authorizing a host of programs totaling \$27.5 billion in this fiscal year (1991). A significant proportion of these funds will be targeted to low and moderate income families, to reduce the number of persons put at risk of becoming homeless. Important to note is the subtitle "Community Housing Partnerships," under which assistance will be forthcoming for community-based nonprofit organizations engaged in housing developing. Churches that form nonprofit corporations for the purpose of building or renovating housing will benefit from the subtitle.

The 1990 Housing Act would never have been passed without the grassroots outpouring in the last three years of support for government-assisted housing programs. A key factor was the Housing Now! demonstration held in Washington in October 1989. Out of an estimated 200,000 participants (according to the organizers), church members made up a significant percentage.

Grassroots lobbying efforts in support of adequate funding levels for programs targeted specifically to the homeless will continue to be essential over the next triennium. In its 1990 session, Congress authorized only a modest annual increase in the McKinney Homeless Act: in 1991, to \$482 million; in 1992, to \$659 million. According to the Partnership for the Homeless, this act needs to be funded at a minimum of \$2 billion to provide levels of emergency food, shelter and other services commensurate with need. Congress should be urged to fund the McKinney Act at significantly higher levels.

We see elements of a resurgence of racism in many parts of the country. Much of the lack of opportunity for the poor stems from unequal advantage. It is too easy to write off tens of thousands of people as unqualified, underqualified, or perhaps as inappropriate for employment or, for that matter, lacking residency in the "right places." As Christ's people by baptism and therefore servants in his image, we have work to do in turning around attitudes—our own and those around us.

The people of the Ninth Province of our Church face equally daunting problems. An accurate determination of housing needs for the homeless in Mexico and Central America is difficult to ascertain, but we do know that in Mexico, for example, over 400,000 housing units are needed for families earning minimal wages. In Costa Rica, Habitat for Humanity places the need at over 40,000 housing units.

Internece fighting caused by clashes between rival political groups, and between government and revolutionary forces in a number of Central and South American countries, has forced thousands of people to abandon their homes in order to escape the violence. The U.S. military action in Panama left many civilians homeless. With nowhere to turn, the homeless look to the Church for aid, and refugee resettlement is an important component of the Church's work in these areas. In Northern Mexico, U.S. corporations have established manufacturing plants on foreign soil to take advantage of cheap labor and have created new housing problems. Workers enticed to these otherwise underdeveloped areas by the promise of work, find when they arrive that the only

housing available is small, bare, barracks-like units. The workers are forced to pay a high percentage of their earnings to provide what is terribly inadequate housing for their families.

The Church at large, and the Episcopal Church in particular, plays an important part in assisting persons who are homeless and in preventing others from becoming homeless. Our parishes and diocesan agencies are directly involved in developing housing units for the elderly using federal Section 202 funds. Interdenominational coalitions of churches, such as the model Nehemiah Projects in Brooklyn, are developing housing for low and moderate income families.

We also commend to parishes and missions across the country the Habitat for Humanity programs. Many Episcopalians have joined in this remarkable effort. A hands-on, home-grown project, carried out by Christians committed to a personal participation in the providing of houses for the poor, Habitat is a presence in many cities and easily accessed. It is only one response but an effective one.

We call our brothers and sisters in Christ to carry home the message of this Convention to our dioceses and parishes, neighborhoods and work places. Use the tools of our own Church and community to promote and support the variety of works that address hunger, poverty, unemployment, underemployment and homelessness.

For your reference, we have asked for distribution of the texts of resolutions regarding homelessness already enacted by preceding Conventions. We bring to your attention the "Michigan Plan," enacted by the 69th General Convention, as a fine example of the paths we have laid for ourselves by action of General Convention. There have been many more actions over recent years by which we have called ourselves to an active role in bringing justice to the poor. Suffice it to say, however, that these resolutions only point us in the right direction. It remains for each of us to return to our home dioceses and congregations with a determination to live out the command to love one another, in the most comprehensive meaning of that call.

## **6. AREAS THE COMMISSION HAS NOT ADDRESSED**

This commission has tried to address most of the issues that were either a part of its stated objectives in the 1988 Blue Book Report or were referred to it by the 1988 General Convention. However, because of a lack of time and staff we have not been able to address the issues of pornography, alcoholism and "being single in a 'coupled society.'" We still believe these are important issues that the Church should address, and we trust that a future commission may be able to make recommendations on them to General Convention.

## **E. GOALS AND OBJECTIVES FOR THE COMING TRIENNium**

Several suggested issues for study by the commission for the coming triennium are:

1. A continuing study of areas of human sexuality, particularly to include marriage and families and how church communities may better support them; and
2. The issues and concerns of gay and lesbian persons as set forth in this report, particularly the issue of teenage gay and lesbian persons and the problems they face.
3. Child abuse and violence against children, with particular emphasis on these occurrences within the church community and the ministering to parties involved both as abused and abuser.
4. Violence against women, including psychological as well as physical violence.

5. Pornography
6. Homelessness

as well as such other matters as shall be referred to us by the General Convention.

#### F. PROPOSED BUDGET FOR THE COMING TRIENNIUM

Income	1992	1993	1994
From Assessment Budget	\$17,000	\$19,500	\$14,000
Expenses			
Commission Meetings	\$17,000	\$19,500	\$14,000

#### G. PROPOSED RESOLUTION FOR BUDGET APPROPRIATION

##### Resolution #A112

*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 the sum of \$50,500 for the triennium 1992-94.**

#### H. APPENDICES

##### 1. Task Force on Accessibility

The following resolution is submitted by the Commission on Human Affairs on behalf of and as a courtesy to the Executive Council's Task Force on Accessibility.

##### Resolution #A113

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That this 70th General Con-**
- 2 **vention commend the Congress and the President of the United States on the passage**
- 3 **of the Americans with Disabilities Act; and be it further**
- 4 *Resolved*, **That the Episcopal Church voluntarily comply with the provisions of this Act.**

##### 2. Episcopal Society for Ministry on Aging

The following report is submitted by the Commission on Human Affairs on behalf of and as a courtesy to the Episcopal Society 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, psychological and physical needs of older persons while fostering the use of their unique gifts and talents as valuable assets for contributions to the Church and to society.

ESMA understands its charge in the context of historical demographic changes and a commitment to church members of all ages who seek a productive life in their later years. ESMA also works to strengthen the sense of common mission and purpose among Episcopalians of all ages. In spite of continuing financial constraints, ESMA is working towards increasing collaboration with the national Church and constituents at provincial, diocesan and parish levels.

##### *ESMA's Task Today*

In November, 1989, the ESMA Board elected as president Dr. Bernard E. Nash, former Executive Director of the American Association of Retired Persons. Dr. Nash has a challenging message, not only for older Episcopalians, but for the Church as a

whole. He links ESMA's purpose with the broader mission of the Church as a religious and social institution.

Why does ESMA ask that the Church concern itself with healthy, able-bodied, middle-aged and recently retired members? asks Dr. Nash in the February 1990 edition of ESMA's *Network News*. Truly believing that the Church should be involved in every part of our lives, we are, in the short term, obligated to work to address the needs of elders and be advocates for expanded support services.

In the long term, states Nash, we must also help people change their perspective on aging, a process in which everybody is engaged, no matter what their chronological age. In this enterprise, ESMA's role is that of "educator, and advocate, a conscience." The organization, says Nash, has a prophetic as well as an immediate message.

"If we concur that aging is a process, not a state of being, then ESMA's mission is to intercede in that process at appropriate points to effectively assure that future generations are better prepared to live in dignity, with purpose, and with opportunities to experience spiritual growth and fulfillment to their life's end."

As ESMA enters the '90s, it is called to reflect upon its role in a world where the emphasis is increasingly upon the kind of world we wish to leave to our children and grandchildren. ESMA cannot accomplish its goals in a vacuum. As conscientious Christians, we are all charged to participate in this task.

### *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 encourages use of the experience and creativity of older persons and works to provide more effective responses to their spiritual, emotional, social and physical needs. Its goal is to assure each individual's sense of well-being and fulfillment.

A national network of provincial coordinators and bishop-appointed diocesan designees has been working to implement ESMA's goals locally. The network's primary objective is to touch the lives of the aging and their families in the parishes, and to involve all church members in experiencing what it means to age in a "grace-filled" way. The network is a collaborative effort between parishes, dioceses, provinces and the national Church.

The nineteen-member Board of Directors (including two bishops and five other clergy) represents diverse ages, backgrounds and regions of the country. Meetings of the Board are held twice each year. Volunteer network provincial coordinators, diocesan designees, and others participate in the annual meeting. The diocesan designees within a province are normally in direct communication with their provincial coordinator and, nationally, with each other at the annual meeting. The ESMA staff operates out of offices in the Diocese of Bethlehem's diocesan/cathedral complex: 323 Wyandotte Street, Bethlehem, PA 18015 (215-868-5400). At present the staff consists of one full-time executive secretary and one part-time bookkeeper. Office volunteers augment the limited staff. ESMA's liaison to the national Church is Marcia Newcombe, Staff Officer for Social Welfare.

ESMA's program activities include designing and conducting training programs, gathering information on the dioceses' and parishes' needs, and finding creative and practical ways to apply that data. Program development and dissemination occurs largely through the network of provincial coordinators and diocesan designees and in cooperation with other church bodies and national and international groups on aging. ESMA applies its resources for education and training at multiple levels for church leadership

## THE BLUE BOOK

---

development, seminary and continuing education, workshops and training. ESMA continues to produce publications linking religion and aging, and to offer parishes resources for celebration and reflection.

### *New and Continuing Program Development, 1988-1990*

*Network News*, first published in April, 1989, is an in house quarterly publication which goes to the provincial coordinators and diocesan designees who make up ESMA's nationwide "Network." The newsletter includes resources, dates of approaching events, and other related topics of interest. *Network News* complements ESMA's other publication, *Aging Accent*. Published three times yearly, this publication, devoted to information pertinent to aging, reaches an audience of 3,500.

### *Collaborative Committee on Aging and the Church.*

In the 27 years since ESMA was created by General Convention, it has defined a role for itself within the Church as an advocate and resource for older members of Christ's Body. As ESMA enters the 1990s it is taking concrete steps to share more intimately in the mission and ministry of the national Church. To that end, ESMA's Committee of the Future undertook a series of studies to find out where ESMA could be most useful and where it could collaborate with other Episcopal Church-related organizations.

In 1988, the Committee of the Future sent out 150 questionnaires to members of the ESMA Network. In collating findings from the 57 responses, certain "absolutes" emerged. A majority of respondents emphasized the need for network training and orientation. Most also felt ESMA should continue to explore and initiate programs, such as the project to train seminarians in gerontological issues. A majority also felt that the national Church needs ESMA's attention. Fifty-eight percent felt that the national Church leadership was not sufficiently sensitive to the changing age profile of the Church's membership and its implication for the Church and its members.

At its November, 1988, meeting the Board set up four task forces to study ESMA's bylaws/mission, finances, Network and training/education needs. Working with a consultant, the Board established time-framed objectives based on ESMA's 1987 Executive Council-approved mission statement and the Committee of the Future's recommendations. Gradual changes in bylaw structure ensued, including introducing rotating Board membership and increasing Board size from fifteen to nineteen members. To insure financial stability, more emphasis was placed on the Development Committee. Training and Education was expanded in many ways including providing training opportunities at the ESMA annual meeting for both Board and Network. Broader communication efforts with the ESMA network ensued, such as the establishment of *Network News* in April 1989. The issues of ESMA's relationship with the Episcopal Church Center was addressed. Contact was established with Presiding Bishop Edmond Browning.

One June 22, 1989, four members of the Board, along with Social Welfare Staff Officer Marcia Newcombe, met with the Presiding Bishop to talk about ESMA's future. The Presiding Bishop agreed to appoint a bishop and a member of Executive Council to the ESMA Board. Bishop Browning also assigned the Office of Social Welfare to work with ESMA in development of a Collaborative Committee on Aging and the Church. This committee is made up of Church Center staff representatives and ESMA Board members. Two subsequent planning meetings for the collaborative effort with ESMA and national Church staff were held. ESMA employed a consultant to assist in facilitating the process. In 1990, ESMA received a \$30,000 grant to develop and implement the Collaborative Committee's program over the next two years. The purpose of this project

is to explore ways to develop collaborative ministries with the staff of the Episcopal Church Center focusing on aging as an issue. The first meeting of the Collaborative Committee with national Church executives was scheduled in the winter of 1991.

*Other Continued Programs and Publications*

**Age in Action.** In 1989 Age in Action materials highlighted the theme "Memories Shape the Future," with over 6,000 copies of the material distributed to parishes in 67 dioceses. The theme for 1990 was "Responding to God's call," distributed to all diocesan designees for use in their dioceses. The theme for 1991 is "Older Persons: Full Participants in God's Family." Age in Action is celebrated each May and has been endorsed by General Convention.

**Ministry with the Homebound.** In 1989 ESMA completed its pilot programs focused on ministry with the homebound in the Dioceses of Tennessee and Indianapolis and eight dioceses in Provinces I and II. Originally developed by the Diocese of Maryland, the program emphasizes involving the homebound elderly and persons with handicaps in action programs for themselves, their families, congregations and communities, as well as exploring their spiritual needs. An article in 1989 in *The Episcopalian* brought this program to the attention of the wider Church.

**Affirmative Aging: A Resource for Ministry.** This book, published by ESMA in 1986, is a resource on spirituality and aging as seen through 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 includes a study guide which increases its usefulness in parishes. It has been proclaimed "the best book on religion and aging yet published" by specialists in the field.

**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. ESMA provided several authors from its volunteers and staff. The publication (\$5.95 plus \$2.00 shipping and handling) is available through the ESMA office.

**Facility Directory.** ESMA, in cooperation with the Episcopal Awareness Center on Handicaps (EACH) and the Episcopal Church Housing Office (ECHO), conducted a national survey of Episcopal-sponsored housing facilities. Two hundred eleven facilities were identified, and are listed in alphabetical order. The directory, published in 1989, is available from the Episcopal Awareness Center on Handicaps. For details call 704-433-2811.

**ESMA's Funding.** The Executive Council of the Episcopal Church has provided funding to ESMA for carrying out its mandated national program on aging in the amount of \$30,000 in 1988 and 1989, \$27,500 in 1990 and 1991. Additional funds are obtained through membership fees, donor gifts, grants, sales and interest. Funds received from these sources since the last General Convention were approximately \$62,000 in 1988 and \$37,000 in 1989. Individuals, parishes, dioceses, ECWs, and Episcopal institutions provide a critical donor base for ESMA. In order to carry out its mission, ESMA Network and Board members make cash and in-kind contributions annually (equivalent to over \$35,000 in 1989).

ESMA has been awarded a \$30,000 foundation grant for the work of the Collaborative Committee on Aging and the Church in 1990 and 1991.

In conclusion, ESMA seeks to be responsive to the reality of the increasing number of gifts and needs of older adults within our Church and our commitment to enable older members to live out their Baptismal Covenant. At the same time, ESMA recognizes that "today's children are tomorrow's older people," to quote Dr. Robert N. Butler, former

## THE BLUE BOOK

---

Director of the National Institute on Aging and an Episcopalian. ESMA envisions a new wave of collaboration and cooperation with all programs of the Church so that we may become One in the Spirit of God.

The Board of Directors  
Episcopal Society for Ministry on Aging  
Bernard E. Nash, Ph.D., President

### Resolution #A114

- 1 *Resolved*, That the 70th General Convention of the Episcopal Church reaffirm and
- 2 **support the mission and ministry of the Episcopal Society for Ministry on Aging**
- 3 **(ESMA) and commend the embracing of the ministry of ESMA to all levels of the**
- 4 **Church (provinces, dioceses, congregations, institutions and nursing facilities).**

### EXPLANATION

ESMA recognizes the revolutionary changes in the demographics of “This Church” with reference to the aging of its membership, which indicates an ongoing and urgent need for the constant updating, studying, interpreting and disseminating of current data in order that the Church may make an effective, appropriate and collaborative response in addressing the intergenerational needs of persons in “This Church” and society.

#### 3. *The report of the Episcopal Family Network*

The following report is submitted by the Commission on Human Affairs on behalf of and as a courtesy to the Episcopal Family Network.

Toward Health for Clergy and Clergy Families.

Healthy parochial clergy:

- feel joy and satisfaction from work in the Church
- feel healthy and energetic
- do not feel lonely and isolated
- feel spiritually whole and growing in spiritual depth
- do not think seriously about leaving the parish ministry
- feel people in the congregation understand their needs for private time
- feel they have been successful in overcoming difficulties and obstacles in their ministry

Healthy spouses of parochial priests:

- feel healthy and energetic
- feel spiritually whole and growing in spiritual depth
- feel they have enough time to do what is expected by their families
- do not feel lonely and isolated
- feel joy and satisfaction from their work in the Church
- do not feel they impose unrealistic expectations on themselves
- have enough time to be alone for reflection, hobbies, reading or recreation
- feel people in the congregation understand their needs for private time

These statements make up the index of health found in a study done by the Episcopal Family Network through its Clergy Family Project. They are documented in *Clergy Families in the Eighties*, published by the Episcopal Family Network in 1988. They emerge from data gathered from clergy and spouses of clergy in six dioceses in the eastern half of the United States. EFN was prompted to consider to what extent they were reflective of

other parts of the country and, if so, what might be done that would help highlight and sustain them.

“Resolved, That the Clergy Enrichment Project be continued in additional dioceses, as funds are available, during the next three years, and insofar as such funds make it possible, a report be made to the 70th General Convention in 1991.” Thus it was that the 69th General Convention meeting in Detroit supported the Clergy Family Project and the pilot study done in six dioceses. The Episcopal Family Network went to Detroit in the hope of receiving money to subsidize Phase II of the Clergy Family Project. It left with no money, some support, and its developers pondering how to sustain an idea within financial limitations. What follows is the story of our progress, beginning with a brief history.

The Clergy Family Project is sponsored by the Episcopal Family Network. As part of EFN’s mission to families and in response to the particular needs of clergy and their families, EFN undertook in 1986 a program to enrich the lives of clergy and their households. Six dioceses—Alabama, Central Florida, Connecticut, Maryland, Massachusetts, and Tennessee—agreed to participate in this. What evolved was a research project with an action follow-up, designed to include married clergy and their spouses as well as single clergy, bishops, and spouses of bishops. It enlisted the participation of a diocese in the development of resources to sustain the physical, emotional and spiritual health of clergy and of their families. The results were published in 1988 in the above-mentioned *Clergy Families in the Eighties* and distributed to bishops and deputies to General Convention of that year.

At the same time, in response to requests from other dioceses, the Episcopal Family Network was moved to explore ways to make the project more widely available. A value of this project, thought EFN, was the participation of clergy, bishops, and spouses in exploring their common concerns and, together, developing resources responsive to those concerns. EFN wanted to avoid a style that would appear to diagnose or analyze the “problems of clergy and their families” and list solutions, in favor of one that focused on wellness and made *all* active participants in a process. For it was clear, in the pilot dioceses, that it was the *engagement* in a process that was valuable and energizing for a diocesan committee.

The pilot project was generously funded by Trinity Church in New York City, the Church Pension Fund, and the Episcopal Church Foundation. It also drew heavily on the funds that the Episcopal Family Network received from the national budget as an agency related to the Division of Social Welfare. These funds underwrote the development of the assessment tool, staffing for the project, and yearly matching grants to the six pilot dioceses over the three years of the project.

EFN’s challenges, if it were to extend the project, were how to package the product so that others could use it, how to implement that process, and how to fund both. The Episcopal Family Network decided that at least two components were needed: a manual that outlined the process and a person to coordinate the entire procedure.

The Episcopal Family Network came to the 1988 General Convention with a prototype of the manual and a request for funding Phase II of the Clergy Family Project. EFN left that Convention knowing that people thought the project a good idea but without financial backing.

For the pilot project, EFN had contracted with two consultants and a research analyst to implement that phase. Dr. Adair Lummis of Hartford Seminary was the research analyst for the project. Christine Folwell and Roberta Walmsley worked directly with the participating dioceses. During the year following General Convention 1988, all three con-

tinued their involvement in bringing the pilot project to a conclusion, wrote and edited *Clergy and Clergy Families—a Manual*, and developed a strategy to disseminate the project.

Several conclusions were reached. Participating dioceses would be expected to fund their own participation in the project and whatever resources they developed. EFN in turn would provide a person to coordinate and supervise the beginning of Phase II.

The manual was completed by June of 1989. The Rev. William Winterrowd, the president of EFN, sent a letter to each diocesan bishop announcing the availability of the manual. There were responses from 35 bishops, who then received a copy of the manual. A presentation was made at the interim meeting of the House of Bishops in Philadelphia in September, 1989.

In January of 1990, Roberta Walmsley became the coordinator of Phase II of the project. A decision was then made to expand the consultant pool. In that way each participating diocese could be assigned a consultant whose main tasks would be to orient the diocese on the use of the manual and purpose of the project, to assist in the research portion of the project, and to provide an ongoing tie between the participating diocese and the national project.

The six consultants for the Clergy Family Project are Julie Coffey (Arkansas), Beth Coleman (Central Florida), the Rev. Randall Chase (Massachusetts), Christine Folwell, Jan McDonald (Maryland), and Nancy Hopkins (Minnesota).

As of this writing, twelve dioceses are actively involved in the project. They are Hawaii, Oregon, Iowa, Kansas, Missouri, Northern Indiana, Kentucky, Lexington, Southern Ohio, Central New York, Atlanta, and Western North Carolina. There are others which still express interest.

The process which each diocesan committee working on the project uses is outlined, step by step, in the manual. They begin in the diocese. Through a questionnaire they assess the needs of clergy and spouses of clergy in their diocese and propose resources to address those needs. They then evaluate what they have done. They do this in the context of building community and promoting wellness.

For this phase of the Clergy Family Project, the Episcopal Family Network received funds from Trinity Church, New York City, the Church Pension Fund, the Episcopal Church Foundation, and the Diocese of Utah. Such support has been greatly appreciated.

The Episcopal Family Network, the project's sponsoring agency, owes its existence to a resolution of the 1979 Denver General Convention that recognized the need for the Church to "understand and nurture the families of God" and established a National Committee on Family Life, which evolved into the Episcopal Family Network. EFN's goal is to encourage ministry within the family and to provide resources to support this ministry, cognizant of the need to incorporate in its thinking the diversity found in family configurations in these times.

The Episcopal Family Network sees its ongoing charge as one of supporting and assisting diocesan and parish Family Life Committees by developing resources that promote the enrichment of family life at the local level. To this end, it has developed a notebook, *Being God's Family*; produced and distributed a film, *Families Matter*; and published a quarterly newsletter, *Family Matters*. Its focus since 1986 has been on the Clergy Family Project as one way of promoting the health and well-being of all families.

Episcopal Family Network Board

Christine Folwell, *President*

Anne Touhy, *Vice-President*

Nancy Deppen, *Secretary*

The Rev. Edward Landers, Jr., *Treasurer*

The Rt. Rev. William J. Winterrowd,  
*Past President*

Mrs. Myrtle Gordon

Dr. William Dahlberg

Clergy Family Project Consultants

Julie Coffey

Beth Coleman

The Rev. Randall Chase

Christine Folwell

Jan McDonald

Nancy Hopkins

Dr. Adair Lummis, *Research Analyst*

Roberta C. Walmsley,

*ACSW Project Coordinator*

# The Standing Liturgical Commission

## CONTENTS

Membership and Meetings .....	224
Committees .....	225
Financial Report .....	225
Committee on the Lectionary .....	226
Consultation on Common Texts .....	226
Committee on the Calendar .....	233
Committee on Initiation .....	238
Committee on Supplemental Liturgical Texts .....	239
Status of Concurred Resolutions .....	284
Goals and Objectives, Triennium 1992-1994 .....	285
Budget, Triennium 1992-1994 .....	287

## 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 (1991)  
The Rt. Rev. Thomas K. Ray (1991)  
The Rt. Rev. Frank Griswold (1994)

### Presbyters

The Rev. Canon Lloyd S. Casson (1991)  
The Rev. Louis Weil (1991)  
The Rev. Canon Michael Merriman (1994)  
The Rev. Sr. Jean Campbell, OSH (1994)

### Lay Persons

Mrs. Sally Bucklee (1994)  
Dr. J. Waring McCrady (1994)

## REPRESENTATIVES OF THE COMMISSION AT GENERAL CONVENTION

The Rt. Rev. Vincent K. Pettit, House of Bishops, and Mrs. Sally Bucklee, House of Deputies, are authorized by the commission to receive non-substantive amendments to the report.

## MEETINGS

The commission reorganized in November, 1988, and elected the Rt. Rev. Vincent K. Pettit as Chair, the Rev. Sr. Jean Campbell as Vice-Chair, and Dr. J. Waring McCrady as Secretary. The commission has met during the triennium as follows:

November 29-30, 1988, in New York City to reorganize  
 March 29-31, 1989, in Berkeley, California  
 October 29 - November 1, 1989, in New York City  
 April 17-19, 1990, in Sewanee, Tennessee  
 November 26-29, 1990, in Berkeley, California

## 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 doing the research on persons nominated for inclusion in the calendar and to propose persons to be included in or dropped from the calendar. Canon Guilbert has chaired this committee.
2. The Committee on Initiation has met during the triennium with persons appointed by the Education for Ministry and Mission Unit at the Episcopal Church Center as the Joint Committee on Christian Initiation. This joint committee was particularly concerned with the process of the implementation of a practical catechumenate. The Committee on Initiation was chaired by the Rev. Canon Michael Merriman. Other members were the Rev. Robert Brooks, the Rev. Juan Cabrero and the Rev. Walter Guettsche.
3. The Committee on the Lectionary was charged with overseeing the work of the Lectionary Task Force of the Consultation on Common Texts. The commission decided to deal with lectionary issues through this ecumenical forum. The Rev. Robert J. Brooks chaired the committee for the triennium.
4. The Committee on Supplemental Liturgical Texts has continued to work on the inclusive language texts for the regular services of the Church under the original mandate of General Convention 1985. The 69th General Convention in 1988 requested that this work continue. The committee has held consultations with the House of Bishops' Committee on Theology, conducted trial use in over 400 parishes and received evaluations from the results of trial use. Texts have been revised and rewritten, and a new text has been produced that will be presented in this report to General Convention. The Rev. Lloyd Casson is the chair of this committee and was assisted by the Rev. Sarah H. Motley, coordinator.

## FINANCIAL REPORT

	<i>1989</i>	
Appropriation		\$46,729.00
Expenses		
For meetings of the commission and committees, plus subsistence and administrative expenses		\$22,049.00
	<i>1990</i>	
Appropriation		\$47,000.00
Expenses		
For meetings of the commission and committees, plus subsistence and administrative expenses, including evaluation of Supplemental Liturgical Texts		\$32,871.76

1991

Appropriation	\$48,827.00
Expenses (estimated)	
For meetings of the commission and committees, plus travel, subsistence and administrative expenses, including evaluation of Supplemental Liturgical Texts	\$38,000.00

## REPORTS

### COMMITTEE ON THE LECTIONARY

The committee availed itself of the work of the Lectionary Task Force of the Consultation on Common Texts as the basis for possible lectionary revision in the Episcopal Church. The task force worked through the triennium on revising the proposed *Common Lectionary* (1983) in light of critiques received from the various churches. That process will continue into the next triennium. A final revision is expected to be published no later than 1992.

In the next triennium the committee will continue to monitor the work of the CCT and will be prepared to make a recommendation concerning a trial use of the revised CCT lectionary to the 1994 General Convention.

### CONSULTATION ON COMMON TEXTS

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 commission reaffirmed the Rev. Robert J. Brooks as its delegate, along with the Rev. Canon Charles M. Guilbert in his capacity as Custodian of the Standard Book of Common Prayer.

The consultation contracted with Abingdon Press to publish *A Common Baptismal Liturgy* and *An Ecumenical Celebration of Marriage*. It is discussing possible texts for a common eucharistic prayer and an ecumenical celebration of morning and evening prayer.

The consultation continued to receive reports from its Lectionary Task Force on revisions to the *Common Lectionary* (1983) based upon critiques from the churches. In order to obtain additional perspective on the concerns of feminist theology, the task force convened a Consultation on the Lectionary in April, 1988. Several participants were from the Episcopal Church. A Consultation on the Psalter was held in November, 1989, to deal with issues concerning its revision. The task force is expected to complete its proposal early in 1992, with publication of the final revision of the CCT *Common Lectionary* some time that same year. Due to the fact that neither the task force nor the CCT have finished any of the revisions, there is no recommendation concerning trial use at this time. The Standing Liturgical Commission, with the advice of its delegates to CCT, should review the final proposal in the next triennium with a possible recommendation on trial use going to the 1994 General Convention.

Based on the work of the CCT and the previous authorization of the 1988 General Convention, the Standing Liturgical Commission submits the following two resolutions:

#### Resolution #A115

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That *The Common Baptismal***
- 2 ***Liturgy of the Consultation on Common Texts* be commended for study and evalua-**
- 3 **tion, and be authorized for experimental use with development of pilot projects in**
- 4 **parishes in each province.**

**Resolution #A116**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the Common Texts of the  
2 English Language Liturgical Consultation (ELLC), entitled *The English Language*  
3 *Liturgical Consultation Common Texts 1987*, be studied by this Church and author-  
4 ized for experimental use, under the direction of the Ordinary, during the next trien-  
5 nium, 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.*

**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 have 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.

Text copyright 1987, English Language Liturgical Consultation (ELLC). All rights reserved. Used by permission.

## 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 #A117

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the Book of Lesser Feasts**
- 2 **and Fasts be revised by striking the Collects for Clement of Alexandria (LFF, page**
- 3 **87), and substituting the following:**
- 4 **I.** O God of unsearchable mystery, thou didst lead Clement of Alexandria to find
- 5 in ancient philosophy a path to knowledge of thy Word: Grant that thy Church
- 6 may recognize true wisdom, wherever it is found, knowing that wisdom comes from
- 7 thee and leads to thee; through our Teacher Jesus Christ, who liveth and reigneth
- 8 with thee and the Holy Spirit, One God, for ever and ever. *Amen.*
- 9 **II.** God of unsearchable mystery, you led Clement of Alexandria to find in ancient
- 10 philosophy a path to knowledge of your Word: Grant that your Church may
- 11 recognize true wisdom, wherever it is found, knowing that wisdom comes from you
- 12 and leads to you; through our Teacher Jesus Christ, who lives and reigns with you
- 13 and the Holy Spirit, one God for ever and ever. *Amen.*

### Resolution #A118

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That certain commemorations pro-**
- 2 **posed by the General Convention of 1988 (Journal pages 590-592) and approved for**
- 3 **trial use until the General Convention of 1991, be now finally approved and entered**
- 4 **in the Calendar of the Church Year (Book of Common Prayer pages 15-30), being**
- 5 **the following:**
- 6 *January 9—Julia Chester Emery*
- 7 *February 1—Brigid (Bride) of Kildare*
- 8 *May 18—Florence Nightingale*
- 9 *June 15—Evelyn Underhill*
- 10 *August 27—Thomas Gallaudet and Henry Winter Syle*

### Resolution #A119

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the General Convention pro-**
- 2 **pose additional commemorations for inclusion in the Calendar of the Church Year**
- 3 **and authorize trial use thereof for the triennium 1991-1994, as follows:**
- 4 *January 30—Charles Stuart, King of England and Scotland*
- 5 *February 18—Martin Luther, Reformer*
- 6 *July 19—Susan B. Anthony and Elizabeth Cady Stanton, Reformers*

- 9     **July 31**—Ignatius of Loyola, Monastic and Founder of the Society of Jesus (transfer-  
10             ring the commemoration of Joseph of Arimathea to August 1)  
11     **September 4**—Paul Jones, Bishop of Utah and Peace Advocate  
12     **September 10**—Alexander Crummell, Priest  
13     **September 17**—Hildegard, Abbess of Bingen, Mystic  
14     **November 6**—William Lawrence, Bishop of Massachusetts  
15     **December 29**—Thomas Becket, Archbishop of Canterbury

**Resolution #A120**

- 1     *Resolved*, the House of \_\_\_\_\_ concurring, **That this 70th General Conven-**  
2     **tion approve the following propers for the foregoing commemorations:**

3     **January 30**

4   **CHARLES STUART**  
5   *King of England and Scotland, 1649*

6     **I.** O sovereign God, who didst grace thy servant Charles Stuart with nobility and  
7     fortitude, so that he was content to forfeit his throne, and life itself, for the cause  
8     of apostolic order in the Church: bestow on us, we beseech thee, the like grace,  
9     that we, being steadfast in all adversity, may persevere unto the end, and attain  
10    with him the crown of everlasting life; through Jesus Christ the faithful witness,  
11    who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever.  
12    *Amen.*

13    **II.** O sovereign God, who graced your servant Charles Stuart with nobility and for-  
14    titude, so that he was content to forfeit his throne, and life itself, for the cause  
15    of apostolic order in the Church: Bestow on us, we pray, the like grace, that we,  
16    being steadfast in all adversity, may persevere to the end, and attain to the crown  
17    of everlasting life; through Jesus Christ the faithful witness, who lives and reigns  
18    with you and the Holy Spirit, one God, for ever and ever. *Amen.*

19    *Psalm - 1:1-9 or 124*

20    *Lesson - 1 Timothy 6:12-16*

21    *Gospel - Matthew 10:34-39*

22    *Preface of Baptism*

1     **February 18**

2   **MARTIN LUTHER**  
3   *Reformer, 1546*

4     **I.** O Lord God, heavenly Father, pour out thy Holy Spirit on thy faithful people;  
5     Keep them, as thou didst keep thy servant Martin Luther, steadfast in thy grace  
6     and truth; protect and strengthen them in all temptation; defend them against all  
7     enemies of thy Word; and bestow upon thy Church thy saving grace; through Jesus  
8     Christ, thy Son our Lord, who liveth and reigneth with thee and the Holy Spirit,  
9     one God, now and for ever. *Amen.*

10    **II.** O Lord God, our heavenly Father, pour out your Holy Spirit on your faithful  
11    people; Keep them, as you kept your servant Martin Luther, steadfast in your grace  
12    and truth; protect and strengthen them in all temptation; defend them from all  
13    enemies of your Word; and bestow upon your Church your saving grace; through

14 Jesus Christ, your Son our Lord, who lives and reigns with you and the Holy Spirit,  
15 one God, now and for ever. *Amen.*

16 *Psalm - 46*

17 *Lesson - Isaiah 55:6-11*

18 *Gospel - John 15:1-11*

19 *Preface of Trintinty Sunday*

1 **July 19**

2 **SUSAN B. ANTHONY and ELIZABETH CADY STANTON**

3 *Social Reformers, 1848*

4 **I.** Almighty God, who hast created us, male and female, in thine own image: Grant  
5 us grace, following the example of Susan B. Anthony and Elizabeth Cady Stanton,  
6 fearlessly to contend against evil and to make no peace with oppression; and, that  
7 we may reverently use our freedom, help us to employ it in the maintenance of justice  
8 in our communities and among the nations, to the Glory of thy name; through Jesus  
9 Christ our Redeemer, who liveth and reigneth with thee and the Holy Spirit, one  
10 God, now and for ever. *Amen.*

11 **II.** Almighty God, who created us, male and female, in your own image: Give us  
12 grace, following the example of Susan B. Anthony and Elizabeth Cady Stanton,  
13 fearlessly to contend against evil and to make no peace with oppression; and, that  
14 we may reverently use our freedom, help us to employ it in the maintenance of justice  
15 in our communities and among the nations, to the Glory of your Name; through  
16 Jesus Christ our Redeemer, who lives and reigns with you and the Holy Spirit, one  
17 God, now and for ever. *Amen.*

18 *Psalm - 146*

19 *Lesson - Acts 2:17-18*

20 *Gospel - Matthew 5:3-16*

21 *Preface of the Lord's Day (1)*

1 **July 31**

2 **IGNATIUS OF LOYOLA**

3 *Priest, Monastic and Founder of the Society of Jesus, 1556*

4 **I.** Almighty God, from whom all good things come: We thank thee for calling Ig-  
5 natius of Loyola to the service of thy Divine Majesty and to find thee in all things.  
6 Inspired by his example and strengthened by his companionship, may we labor  
7 without counting the cost and seek no reward other than knowing that we do thy  
8 will; through Jesus Christ our Savior, who liveth and reigneth with thee and the  
9 Holy Spirit, one God, now and for ever. *Amen.*

10 **II.** Almighty God, from whom all good things come: We thank you for calling  
11 Ignatius of Loyola to the service of your Divine Majesty and to find you in all things.  
12 Inspired by his example and strengthened by his companionship, may we labor  
13 without counting the cost and seek no reward other than knowing that we do your  
14 will; through Jesus Christ our Savior, who lives and reigns with you and the Holy  
15 Spirit, one God, now and for ever. *Amen.*

- 16 *Psalm* - 34:1-8  
17 *Lesson* - I Corinthians 10:31-11:1  
18 *Gospel* - Luke 9:57-62  
19 *Preface of a Saint* (3)

### 1 **September 4**

2 **PAUL JONES**  
3 *Bishop of Utah and Pacifist*

4 **I.** Almighty God, Creator and Sustainer of the human race, who didst send thy  
5 beloved Son to preach peace to those who are far off and to those who are near,  
6 sons and daughters alike of one heavenly Father: Raise up in this and every land  
7 and time courageous men and women who, like thy servant Paul Jones, will stand  
8 firm in proclaiming the gospel of peace when the multitude is clamoring for war.  
9 This we ask in the Name of him who is King of love and Prince of peace, thy Son  
10 our Savior Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one  
11 God, for ever and ever. *Amen.*

12 **II.** Almighty God, Creator and Sustainer of the human race, who sent your be-  
13 loved Son to preach peace to those who are far off and to those who are near, sons  
14 and daughters alike of one heavenly Father: Raise up in this and every land and  
15 time courageous men and women who, like your servant Paul Jones, will stand firm  
16 in proclaiming the gospel of peace when the multitude is clamoring for war. This  
17 we ask in the Name of him who is the King of love and Prince of peace, your Son  
18 our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one  
19 God, for ever and ever. *Amen.*

- 20 *Psalm* - 133  
21 *Lesson* - Malachi 2:17-3:5  
22 *Gospel* - John 14:1, 18-27  
23 *Preface of a Saint*

### 1 **September 10**

2 **ALEXANDER CRUMMELL**  
3 *Priest, Missionary, and Educator, 1898*

4 **I.** Almighty God, who willest to be glorified in thy saints, and didst raise up thy  
5 servant Alexander Crummell to be a light in the world: Shine, we pray, in our hearts,  
6 that we also in our generation may show forth thy praise, who hast called us out  
7 of darkness into thy marvelous light; through Jesus Christ our Savior, who liveth  
8 and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

9 **II.** Almighty God, whose will it is to be glorified in your saints, and who raised  
10 up your servant Alexander Crummell to be a light in the world: Shine in our hearts,  
11 we pray, that we also in our generation may show forth your praise, who called  
12 us out of darkness into your marvelous light; through Jesus Christ our Savior, who  
13 lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

- 14 *Psalm* - 19:7-11  
15 *Lesson* - Sirach 39:6-11  
16 *Gospel* - Mark 4:1-10, 13-20  
17 *Preface of a Saint* (2)

1 **September 17**

2 **HILDEGARD**

3 *Abbess of Bingen and Mystic, 1170*

4 **I.** Creator God, thy whole creation, in all its varied and related parts, shows forth  
5 thy verdant and life-giving power: Grant that we thy people, illumined by the visions  
6 recorded by thy servant Hildegard, may know, and make known, the joy and jubila-  
7 tion of being part of this cycle of creation, and may manifest thy glory in all vir-  
8 tuous and godly living; through Jesus Christ whom thou has sent, and who liveth  
9 and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

10 **II.** Creator God, your whole creation, in all its varied and related parts, shows forth  
11 your verdant and life-giving power: Grant that we your people, illumined by the  
12 visions recorded by your servant Hildegard, may know, and make known, the joy  
13 and jubilation of being part of this cycle of creation, and may manifest your glory  
14 in all virtuous and godly living; through Jesus Christ whom you sent, and who lives  
15 and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

16 *Psalm - 104:25-34*

17 *Lesson - Sirach 43:1-2,6-7,9-12,27-28*

18 *Gospel - John 3:16-21*

19 *Preface of the Epiphany*

1 **November 6**

2 **WILLIAM LAWRENCE**

3 *Bishop of Massachusetts, 1893-1927, died 1941*

4 **I.** O God, the light of the faithful and shepherd of souls, thou didst raise up thy  
5 servant William Lawrence to be a bishop in thy Church and didst endow him abun-  
6 dantly with the gifts of thy Holy Spirit, that he might feed thy flock with thy Word  
7 and lead them by his example: Grant, we beseech thee, that we may keep the faith  
8 he taught and follow in his footsteps; through Jesus Christ our Lord, who liveth  
9 and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

10 **II.** O God, the light of the faithful and shepherd of souls, you raised up your ser-  
11 vant William Lawrence to be a bishop in your Church, and endowed him abun-  
12 dantly with the gifts of your Holy Spirit, that he might feed your flock with your  
13 Word and lead them by his example: Grant, we pray, that we may keep the faith  
14 he taught, and follow in his footsteps; through Jesus Christ our Lord, who lives  
15 and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

16 *Psalm - 127*

17 *Lesson - Ezekiel 34:11-16*

18 *Gospel - Matthew 16:13-19*

19 *Preface of a Saint*

1 **December 29**

2 **THOMAS BECKET**

3 *Archbishop of Canterbury, 1170*

4 **I.** O Almighty God, who didst give to thy servant Thomas Becket boldness to con-  
5 fess the Name of our Savior Jesus Christ before the rulers of this world, and courage

## THE BLUE BOOK

---

6 to die for this faith: Grant that we may always be ready to give a reason for the  
7 hope that is in us, and to suffer gladly for the sake of the same our Lord Jesus  
8 Christ; who liveth and reigneth with thee and the Holy Spirit, one God, for ever  
9 and ever. *Amen.*

10 **II.** Almighty God, who gave to your servant Thomas Becket boldness to confess  
11 the Name of our Savior Jesus Christ before the rulers of this world, and courage  
12 to die for this faith: Grant that we may always be ready to give a reason for the  
13 hope that is in us, and to suffer gladly for the sake of our Lord Jesus Christ; who  
14 lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

15 *Psalm - 126*

16 *Lesson - 2 Esdras 2:42-48*

17 *Gospel - Matthew 10:16-22*

18 *Preface of a Saint*

## COMMITTEE ON CHRISTIAN INITIATION

The committee met jointly during this triennium with persons appointed by the Education for Ministry and Mission Unit of the Church Center as the Joint Committee on Christian Initiation. This was in accordance with the directives of the 1985 and 1988 General Conventions to the Standing Liturgical Commission to develop "a practical catechumenate in consultation with the Department of Education for Ministry and Mission."

Those on the Joint Committee representing the Standing Liturgical Commission were the Rev. Canon Michael W. Merriman and the Rev. Messrs. Robert Brooks, Juan Cabrero, and Walter Guettsche.

The committee's task was to publish material for the implementation of the catechumenate and the parallel processes of formation for baptized persons and the parents and godparents of infants, and to develop national training events for diocesan and parish teams in the catechumenal process.

Midway through the triennium the committee was joined by representatives from the Liturgy and Evangelism offices of the Evangelical Lutheran Church in America.

The Joint Committee oversaw the compilation and publication (December, 1990, Church Hymnal Corporation) of *The Catechumenal Process*, edited by the Rev. Ann McElligott. Along with the Lutheran participants, the committee designed a training process for diocesan and parish catechumenate teams.

In October, 1990, a "Training of Trainers" event was conducted by the Joint Committee and the Lutheran Church for thirty clergy and lay people from the two denominations. This event produced two training teams which conducted two training events in April, 1991.

**COMMITTEE ON SUPPLEMENTAL LITURGICAL TEXTS**

**Table of Contents**

**A. Overview**

- I. Resolutions—1988 and 1991
- II. Summary
- III. Participants
- IV. Prayer Book Studies 30 in the Life of the Church
- V. The Second Triennium
- VI. Major Findings and Concerns
- VII. Recommendation: Supplemental Liturgical Materials
- VIII. Conclusion
- IX. Ecumenical and Other Consultations

**B. Supplemental Liturgical Material**

- I. Introduction
- II. Morning and Evening Prayer
- III. Order of Worship for the Evening
- IV. The Holy Eucharist
- V. ELLC Texts

**C. Summary Results from Evaluations of *Prayer Book Studies 30***

**D. Proposed Budget**

**A. Overview**

**I. Enabling Resolution A103sa (1988)**

*Resolved*, the House of Bishops concurring, That this 69th General Convention direct the Supplemental Liturgical Commission to continue to study, develop, and evaluate supplemental inclusive language liturgical texts, as previously directed by the 68th General Convention, in consultation with the House of Bishops Theology Committee, among other consultants; and be it further

*Resolved*, That for the sake of perfecting draft rites, this Convention authorize for use, under the direction of the ecclesiastical authority, for a period of two years, beginning not later than Advent 1989, the *Supplemental Liturgical Texts*, as said texts are revised by the Standing Liturgical Commission in consultation with the Theology Committee of the House of Bishops; such use always to be limited by the direction of the ecclesiastical authority . . .

**Resolution #A121**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That this 70th General Con-  
2 vention direct the Standing Liturgical Commission to continue to study, develop and  
3 evaluate supplemental inclusive language texts as previously directed by the 68th and  
4 69th General Conventions, in consultation with the Theology Committee of the House  
5 of Bishops, among other consultants, and in consultation with the bishops, clergy  
6 and laity of this Church through a process which solicits their reactions and sugges-  
7 tion; and be it further

## THE BLUE BOOK

---

8 *Resolved, That for the sake of perfecting such draft texts as the Standing Liturgical*  
9 *Commission shall develop, using this consultative process, this Convention authorize*  
10 *Supplemental Liturgical Materials for use during the next triennium: such use shall*  
11 *always be under the direction of the diocesan bishop or ecclesiastical authority.*

### II. Summary 1988-1991

(Note: Resolution A095a of the 68th General Convention (1985) initiated the work described in this report. For information about the work and developments of that initial triennium (1985-1988), please refer to the Blue Book of the 69th General Convention, pp. 187ff.)

#### 1988

July	General Convention passes Resolution A103sa.
Sept. - Nov.	Correspondence with House of Bishops' subcommittee on SLT and other consultants.
December	Bishops' subcommittee meets.

#### 1989

January	Consultation between SLC, Bishops' theology subcommittee, and other consultants.
February-March	Committee designs process for use and evaluation of SLT; contracts with researcher and begins draft of evaluation forms; writers rework texts.
April	SLC approves process and final revisions of texts, educational materials, commentary.
May-July	All texts prepared for publication; all bishops sent preliminary information on process and request for name of contact person in each diocese to work with task force.
September	<i>Prayer Book Studies 30—Supplemental Liturgical Texts</i> presented to House of Bishops with instructions on process for use and evaluation by the Church.
December	Deadline for enrolment of parishes participating in evaluation beginning Advent I.

#### 1990

January	Profiles mailed to nearly 600 participating congregations (200 late participants brought total to 800 by June).
February	Evaluation forms sent to parishes, Ash Wednesday (February 28).
April	SLC meets: canonical and constitutional concerns addressed; evaluation process monitored.
May	Evaluations due from parishes and bishops.
June-August	Late evaluation forms received; initial results released; seven diocesan task forces review and report on "5th page" written comments, which were forwarded to writers.

September	Writers meet, with preliminary revisions of and additions to <i>PBS 30</i> ; House of Bishops receives written report on statistical evaluation.
October	Writers reconvene for further work, including commentary from additional readers; outline Supplemental Liturgical Materials.
November	SLC meets, reviews, edits and approves <i>Supplemental Liturgical Materials with Notes</i> .
December	Blue Book writing and editing.

### *1991*

January	Final Blue Book writing and editing.
February	Filing of Blue Book report.
March-May	Short evaluation form circulated to parishes continuing to use <i>PBS 30</i> .
July	General Convention.

### III. Participants

#### *Prayer Book Studies 30 Committee*

The Rev. Canon Lloyd S. Casson, Convener; SLC; Vicar, Trinity Church, Wall Street, New York City.

The Rev. Sister Jean Campbell, OSH; SLC; Convener; Writer; Convent of St. Helena, Vails Gate, New York.

The Rev. Joseph Russell, Education Officer, Diocese of Ohio, Cleveland, Ohio.

The Rev. Byron Stuhlman, Chapel Hill, North Carolina (1989).

#### *Writers*

The Rev. Martha Blacklock, Stewartsville, New Jersey.

The Rev. Carl Daw, Jr.; SCCM; Chaplain, University of Connecticut; Rector, St. Mark's Chapel, Storrs, Connecticut.

Mr. Howard E. Galley, Jr., Liturgical Consultant; Jersey City, New Jersey.

The Rev. Ruth Meyers, Charlotte, Michigan.

The Rev. Linda Strohmeir, St. Thomas Church, New Windsor, New York.

#### *Bishops' theology subcommittee on Prayer Book Studies 30*

### *1989*

The Rt. Rev. Fredrick H. Borsch, Los Angeles

The Rt. Rev. William G. Burrill, Rochester

The Rt. Rev. Richard F. Grein, New York

The Rt. Rev. Arthur Vogel, West Missouri

### *1990-1991*

The Rt. Rev. Craig Anderson, South Dakota

The Rt. Rev. Rogers Harris, Southwest Florida

The Rt. Rev. Andrew Wissemann, Western Massachusetts

## THE BLUE BOOK

---

### *Evaluation form task force readers (diocese and convener)*

California, the Rev. Katherine Lehman

Delaware, the Rev. Ron Jaynes

New Jersey, the Rev. Susan Norris

New York, the Rev. Jean Campbell

Olympia, the Rev. Dent Davidson

Western Michigan, the Rev. Ruth Meyers.

### *Consultants*

Dr. Adair Lummis, Hartford Seminary, Hartford, Connecticut

The Rev. Dr. Leonel Mitchell, Seabury-Western Theological Seminary, Evanston, Illinois

The Rev. Dr. Richard Norris, Union Theological Seminary, New York, New York

### *Coordinator*

The Rev. Sarah H. Motley, Episcopal Church Center, New York, New York

## IV. *Prayer Book Studies 30* in the Life of the Church

Introduction. Background. Acknowledgements.

“It’s not often enough that five bishops from the Church sit down together for a day to discuss the theology of God,” Bishop William Burrill remarked after emerging from the House of Bishops’ theology subcommittee meeting on *Prayer Book Studies 30* in December, following the 1988 Detroit General Convention. The comment came to be possibly the most frequent quote in the introduction and education efforts for *Prayer Book Studies 30*, expressing not only appreciation for a day devoted to theological discourse for the bishops, but also a remark anticipating a triennium devoted to extending that conversation throughout the Church.

In this triennium the “study, development, and evaluation” of *Prayer Book Studies 30—Supplemental Liturgical Texts* has provided an opportunity not only for the bishops but for the whole Church to discuss, debate, explore and experience the theology and the reality of God through new and renewed liturgical language.

Both language and liturgy must be living if they are to be true, and if living, they will, over time, reflect changes brought about through both church and culture. It has been the task of the Standing Liturgical Commission, since its establishment, to listen for and respond to such changes when appropriate for the spiritual growth and good of the Church. Such a moment was reached at the 1985 General Convention, when the commission was directed to undertake a review of current liturgies and to begin the creation of new prayers with attention to the renewal of language and imagery reflecting more fully the whole people and their increasing understanding of God.

After the initial triennium’s work (described in the Blue Book of the 69th General Convention), the commission brought to Detroit *Supplemental Liturgical Texts*, subsequently revised and published as *Prayer Book Studies 30—Supplemental Liturgical Texts*. It consisted of services for the Daily Office (Morning and Evening Prayer and An Order of Worship for the Evening) and The Holy Eucharist (two complete liturgies and two Prayers of the People). A companion volume (*Commentary on Prayer Book Studies 30*) contained introductory explanatory and educational materials, a bibliography and guidelines for use.

The adoption of Resolution A103sa at the 69th General Convention made it possible for as many people and parishes as were able, (ten percent of the parishes and missions of the Church officially volunteered) to participate in the study and development of the Church’s liturgy, and to extend and expand the discussion the bishops had found

of such value. The steps taken to carry out the provisions of Resolution A103sa are described in this report, which also contains an outline for the steps that the commission recommends for the next triennium of study, discussion and exploration.

In 1988, at the end of the first triennium's work, the commission found that any report on the process of liturgical exploration is necessarily incomplete. How can the efforts on so many levels and by so many people, known and unknown, be described? The hours of conversation in hundreds of parishes, seminaries, and religious orders, the papers and letters to the editors written, are all impossible to count, although they all had an effect on the work. Those whose names are acknowledged in this report are only the identifiable few, who at this moment in the process have been able to contribute time, thought and prayer within the limits of this particular study. The commission's earnest hope is that the thousands who prayed and studied and completed forms in every corner of the Church know who they are and understand how deeply appreciated their contributions have been.

Also at the end of the first triennium's work, the commission recognized that fulfilling the directives of the Convention would require a commitment by the Church of more than one triennium. The Church was only at the beginning of an endeavor that, to be fully accomplished, would require further consideration and much more extensive exploration.

Now, at the end of three additional years of study, prayer and dialogue, it seems even clearer to the commission that an evolution in the understanding of the language of prayer is gradually taking place, both in the words of supplemental liturgies and the form in which they may be most effectively made available to the Church. (A description of what is proposed by the commission for the next triennium is in Section A. VII of this report, and the *Supplemental Liturgical Materials* themselves are contained in Section B.) This is not an evolution that takes place easily on a schedule, but only slowly, with prayer, over time. The commission is committed to continue what two General Conventions have begun.

## V. The Second Triennium (1988-1991)

### *Consultation*

The first step in the second triennium was the review of the *Supplemental Liturgical Texts* by the Theology Committee of the House of Bishops following the July Convention and the November reorganization meeting of the SLC. Their day-long meeting resulted in support for the overall intention and purpose of the texts and in a number of suggested revisions. These were forwarded to the SLC and presented the following January (1989) at a joint meeting attended by the bishops' subcommittee, the SLC's Committee on Prayer Book Studies 30, a member of the writers' group and two consultants. This process not only fulfilled the requirement of the Convention resolution but also established a precedent for ongoing consultation to which the SLC is committed in the future development of these and other texts and materials.

### *Revisions and Preparation for Publication*

In February and March the texts were revised according to the consultation and presented to the SLC at the end of March. In April the revised texts, commentary and educational materials were prepared for submission to the Church Hymnal Corporation for printing. All drafts were presented on the deadline, April 30.

### *Process for Participation and Evaluation*

As the texts were being reviewed, the process for their evaluation by the Church was being developed. With the professional expertise of Dr. Adair Lummis, a researcher at Hartford Seminary with extensive experience conducting studies for the Episcopal Church, forms and time frames were developed. At the March, 1989, SLC meeting, a time frame was approved which was followed for the remainder of the triennium with minor modifications (see Section A.II).

After much discussion, the task force agreed to a procedure for collecting the data from participating parishes. A description of this aspect of the work is found in summary in Section A.VI of this report; a detailed report on all the findings of this study, with appendices, may be obtained by inquiry to the General Convention office at the Episcopal Church Center. Its length precludes inclusion in this report.

By late spring of 1989, drafts of evaluation forms were ready for study and a preliminary letter to all bishops ready for distribution.

Bishops received information about the evaluation process and a request for their support in making *PBS 30* a part of their diocesan life beginning the following Advent. All were asked to name one person in the diocese to serve as a diocesan contact person; a complete list was in place by mid-summer. The Rev. Joseph Russell, task force member, was responsible for communication with these contact persons, as well as numerous other tasks, including writing regular updates throughout the triennium about the progress of the texts, answering a wide range of questions about variations in the process, and above all, encouraging all dioceses to take seriously the necessity of a strong educational component for use with *PBS 30*.

### *The "5th page"*

In addition to the percentage data collected and analyzed by computer, the evaluation process provided a means by which individual worshipers could contribute suggestions "for the perfecting of draft rites." Over 5000 participants took the opportunity to respond on the "5th page" of the evaluation form. Most offered thoughtful, constructive comments. Some were brief, only a sentence or two, while others took the opportunity to submit major papers on a range of theological and liturgical topics. Each contribution was read and its contents recorded for use by those involved in the current stage of study and for the ongoing, long-term development of supplemental and other Prayer Book liturgies.

The accomplishment of this aspect of the study was made possible by the efforts of seven diocesan task forces working in the late summer of 1990 (see Section A.III). These reports were the basis for further revisions. Finally, all the comments having been read and recorded and the final tabulation of the percentages compiled, a task force of writers met twice in the fall of 1990 to complete revisions and to outline the shape of the commission's report to the General Convention.

## VI. Major Findings and Concerns

Section A.VII contains a summary of the results from the evaluation of *PBS 30*. Due to the nature of the data collected, this summary focuses on responses to the overall process of those involved in studying *PBS 30* rather than on specific parts of the texts, which are discussed below. (The complete report of all computer-tabulated evaluations is available through the General Convention office at the Church Center.)

All manner of comments were received on the texts themselves: theological, literary, practical; positive and negative. The most frequently written comment about *PBS 30*

was not actually about the new images or material but about the contemporary version of the Lord's Prayer. This wording had been contained in the Prayer Book for over ten years and was not the central purpose of this study. For that reason the statistical section of the evaluation did not contain a question pertaining to it. Therefore, there are no percentages to back up or mitigate the written comments.

The rewording of the Gloria Patri was also experienced by many as awkward, and the percentages bear this out. It was seen as: very good 9%, quite good 23%, adequate/fair 27%, somewhat poor 15%, very poor 25%.

Both sets of the Prayers of the People were seen to need improvement. This was noted more on the written than on the statistical returns. The First Supplemental Form percentage results were: very good 22%, quite good 29%, adequate/fair 27%, somewhat poor 11% and very poor 11%. The Second Supplemental Form statistical results were nearly identical: very good 20%, quite good 31%, adequate/fair 29%, somewhat poor 9%, very poor 10%.

Written comments indicated confusion about the role of "Wisdom" and the image of God giving birth to creation in the Second Supplemental Eucharistic Prayer, although the percentages indicate an even distribution of responses: very good 16%, quite good 27%, adequate/fair 29%, somewhat poor 12%, very poor 16%, no idea or opinion 7%.

Perhaps because it introduced less new imagery, the First Supplemental Eucharistic Prayer was evaluated slightly more favorably than the Second: very good 10%, quite good 37%, adequate/fair 29%, somewhat poor 14%, very poor 10%, no idea or opinion 7%.

The statistical/percentage figures were generally similar to the other section of the evaluation, which provided numerous and varied comments not found in the numerical section. For instance, some comments lamented that the texts had not gone far enough. These respondents still found words from the tradition, such as "Lord," and the use of male pronouns for the person of God that remain in the texts, difficult and stumbling blocks to prayer. Again, no percentages are available for this concern since the commission did not provide questions about common texts that remain part of the tradition. Most of these are already part of the Episcopal liturgy through the English Language Liturgical Consultation (ELLC), an international ecumenical body (see Section B.IV of this report).

A careful review of all the materials suggested in Section B of this report (*Supplemental Liturgical Materials*) will indicate how the commission and its committee and writers took into consideration the wide range of responses and reactions in the revisions of the existing texts, for example, the deletion of the imagery of Jesus likening himself to a brooding hen (Second Supplemental Eucharistic Prayer), the reworking of the alternative Gloria Patri and postcommunion prayer, and the removal of a portion of Canticle B.

Many of the comments strongly indicated that the educational, background and explanatory materials provided as an essential part of the evaluation of *Prayer Book Studies 30* (found in the *Commentary on PBS 30*) were greatly underused. For instance, many respondents had not read that the imagery in the eucharistic prayers was biblical (especially Jesus' lament over Jerusalem, likening himself to a motherly hen); that the revised Nicene Creed is an ELLC text, not of the Episcopal Church's making; that many of the changes were simply new translations of the original text, such as the *Benedicite*. Careful attention in the revisions was also given to the translations in the *New Revised Standard Version* of the Bible, published in 1990.

Overall, as both the statistical and written returns indicated, participants were glad to have had the opportunity to participate in the evaluation. In some cases concern was expressed that there was too little time to experience the prayers adequately; other responses

## THE BLUE BOOK

---

indicated that the evaluation process was interpreted as a means of “voting” on the texts, rather than, as the enabling resolution directed, to assist in the “perfecting of draft rites.”

### VII. Recommendation: Supplemental Liturgical Materials

Taking into consideration the comments, conversations and correspondence concerning *Prayer Book Studies 30*, the commission’s recommendation for further study and development in the next triennium is found in the *Supplemental Liturgical Materials* (section B). Just as the *Book of Occasional Services* has provided additional, flexible service material for a variety of liturgical settings and seasons, this material offers a method for flexibility in services while ensuring that the standard forms of the Daily Office and Holy Eucharist are followed. Notes to the texts and guidelines for use will be included in the *Materials*.

It is the Standing Liturgical Commission’s hope that the *Supplemental Liturgical Materials*, in combination with the *Book of Common Prayer*, will provide prayer texts that continue to offer a fuller range of biblical imagery for God and humanity; that the provision of Forms A and B for “An Order for Celebration of the Eucharist” (Section B.III) will encourage the creation and composition of other prayers of the Church; and that those praying with these texts will, in turn, provide the Standing Liturgical Commission with examples of prayers developed and experiences with the materials over the triennium.

The commission intends to suggest further ways in which the bishops of the Church, as chief liturgical officers in their dioceses, may outline guidelines for the use of the materials. The commission will notify them and the Church as plans are put in place for receiving responses to the prayers and other matter created for use with the materials.

To oversee and coordinate the use of the *Supplemental Liturgical Materials*, the commission recommends the appointment of a continuing committee consisting of at least six members: a church musician, writer/poet, liturgist, biblical theologian, education/communication member or consultant, and a member thoroughly acquainted with the processes and structure of the Episcopal Church. In consultation with the specific offices of the Church Center, the committee is to reflect the ethnic composition of the Episcopal Church to the greatest degree possible.

### VIII. Conclusion

*Prayer Book Studies 30—Supplemental Liturgical Texts* has provided the Church with an invaluable corporate spiritual exercise. As in all matters of the Spirit, this has meant venturing boldly in faith, though tentatively in the first steps of that exploration. It has meant struggle, misunderstanding and heated controversy, none of which are new to the history of the Christian Church, much less to the Episcopal Church’s brief history.

Participation in this process has provided moments of revelation, understanding and reconciliation for many individuals, some of whom have experienced a deepening of their relationship with God and others in their lives in new and more complete ways. *PBS 30* has shown again that liturgical prayer is an important, though often very difficult, context for the spiritual growth and health of the Church. In addition to the responses gathered by this study about liturgical matters, the continuing study of the results of this evaluation process will be an important resource for those seeking to understand the dynamics and growth of the community of faith. The development of liturgical prayer is grounded in the lives and experiences of the people of God, leading the whole Church to a fuller participation in the mystery of Christ.

The Church has faced new and challenging ideas in every age. Matters of theology and, therefore, prayer are no exception. Prayers that commend themselves to the people

of God arise from the people of God, and for their validity and truthfulness to be discerned must be spoken and heard. The 1988 Lambeth Conference, directly following the 1988 General Convention which affirmed and continued the Standing Liturgical Commission's assignment, explored the concept of "reception," rooted in the Book of Acts (chapter 5). The resolutions and report (of the Eames Commission) that were, in part, a result of these discussions, discuss only one area of church life that potentially can benefit from the application of this concept. It may be possible to see this work—on language and image in prayer—as an example of what the biblical and historical tradition of "reception" could mean when applied with careful consideration to a complicated issue. The Church receives the Spirit's unceasing invitation to "search the depths of God" and, in the search, discovers more the truth that could not otherwise be revealed, or received.

#### **IX. Ecumenical and Other Consultations**

*Prayer Book Studies 30* was developed with continuing contact with members of the international liturgical community. Former commission member Robert Brooks, now a consultant for the SLC, continued his responsibilities in this area. Copies of the texts were sent to:

The Evangelical Lutheran Church in America  
The Bishops' Committee on the Liturgy, United States Catholic Conference  
The Consultation on Common Texts  
The English Language Liturgical Consultation  
Societas Liturgica (international academy of liturgists), York, England, summer 1989  
International Consultation of Anglican Liturgists, Anglican Consultative Council  
Joint Liturgical Group, England  
Anglican Professors of Liturgy, January, 1989  
All Provincial Liturgical Commissions of the Anglican Communion

#### **B. Supplemental Liturgical Materials**

##### **Introduction**

This section is a collection of supplemental liturgical materials intended for use, under proper authority, in the context of the Rite Two forms for the Daily Office and the Holy Eucharist in the Book of Common Prayer. It is intended as a contribution to an ongoing search for language which is more inclusive in our forms of public worship.

##### *Language with Respect to People*

One of the results of the increased participation of women in public life has been an increasing dissatisfaction with the historic "masculine-biased" language of public discourse. In recent years it has become common practice to avoid the generic use of the word "men" and, when both sexes are intended, to replace it with "men and women." Similarly, "he or she" and "his or her" now appear in places where our forebears would unhesitatingly have written "he" or "his."

It was during the time that the 1979 Book of Common Prayer was being prepared that the Episcopal Church was confronted with the necessity of taking such changes in the use of language seriously. The result is a Prayer Book which (apart from Rite One services) introduced the practice of using inclusive language when speaking of people.

The translation of the Psalms may serve as an example. Except in passages traditionally understood as messianic (where "man" or "he" is understood by Christians to refer to Jesus), generic uses of nouns and pronouns are avoided. In many instances—

where it is clear that both men and women are being referred to—the translation uses the plural: “Blessed are they” rather than “blessed is he,” despite the fact that the Hebrew original is in the singular. In other places, “one” or “the one” is used instead of “man” or “he.”

Such ways of translating, pioneered in the Prayer Book, can now be seen, applied to the whole Bible, in the *New Revised Standard Version*, published in 1990.

### *Language with Respect to God*

In the Scriptures, God is figured predominantly as male. Such terms as “Father,” “Lord,” and “King” are obvious examples. Considerable use is also made of “non-gender-specific” names and titles, such as “Rock” (Deuteronomy 32:4), “Redeemer” (Job 19:25), “Savior” (Psalm 88:1), and “Holy One” (Habakkuk 3:3). In a few places, feminine imagery is employed, such as when God is described as a woman in labor (Isaiah 42:14), and as a comforting mother (Isaiah 66:13).

Jesus of Nazareth, as God incarnate, was born and lived as a male human being. He is “Son of God” (Luke 1:35) and “Son of David” (Matthew 9:27). He is also called God’s “Word” (John 1:14), God’s “wisdom” (1 Corinthians 1:24) and God’s “child” or “servant” (Acts 4:27). He is the “Holy One” (Acts 3:14); he is “Lord” (Ephesians 2:11), “Savior” (Titus 1:4), and “Messiah” or “Christ” (John 1:41). Some of these terms are overtly (and appropriately) masculine; others are not. And in one passage, Jesus compares himself to a mother hen anxious to gather her brood under her wings (Matthew 23:37; Luke 13:34-35).

The point to be noted is that ancient Christian prayers made far greater use of this wide range of expression than those composed in later centuries. The eucharistic prayer in the third-century *Apostolic Tradition* of Hippolytus, for example, refers to Jesus as Savior, Redeemer, Messenger, Child, Christ, Word, and Son. Nowhere in the prayer do the words “Lord” or “Father” occur, although Hippolytus uses them in other prayers. What seems to have happened is that with the passage of time a “standard” terminology emerged, in which “Father,” “Son,” “Christ,” and “Lord” were the principal terms employed. Part of the reason for this, no doubt, lies in the commendable efforts of the Church in the fifth century to reinforce Nicene orthodoxy by means of liturgical prayer. That these efforts also resulted in the loss of much rich biblical imagery can, however, reasonably be regretted. The new prayers in this book deliberately seek to recover the use of some long-neglected terms.

A word also needs to be said about pronouns. The increasing disuse of “he,” “his,” and “him” in a generic sense—that is, to describe both males and females—has had one unexpected result. When used to refer to God, they can seem even more masculine than they did before. In the new prayers in this book, therefore, the use of such pronouns is avoided, except when referring to Jesus.

### *The Texts in This Book*

Specific comment with regard to each text in this book will be found in the *Notes* that follow each one. Only a few general observations will be made here.

Since the Daily Office consists primarily of biblical texts, the task of providing supplementary materials for those services consisted largely of searching the Scriptures for new texts and of producing new translations of existing material.

In the case of the Eucharist, the task was mainly producing new material, especially eucharistic prayers. In so doing, careful attention was paid to the classic form and content of such prayers.

The core of any Christian eucharistic prayer is the proclamation before God of the Paschal Mystery of Christ—the passion, death, resurrection, and ascension of our Savior. In classical prayers, this core is set in the context of the entire history of salvation, from creation to the consummation of all things. In the course of history, many such prayers have been produced. The reason for the multiplication is not, however, simply a desire for variety, but the fact that no one prayer can possibly say all that deserves to be said.

The four eucharistic prayers provided in the Prayer Book for use in Rite Two illustrate the tradition very well. Each has a characteristic emphasis. Prayer A focuses on the crucifixion, Prayer B on the Incarnation. Prayer C places special emphasis on creation and the fall; while Prayer D, in addition to these themes, dwells on Jesus' life and ministry. The three supplementary prayers in this book follow the same tradition: each has its own special emphasis.

In addition to the three complete eucharistic prayers, this book includes two forms for eucharistic prayer modeled on those on pages 402-405 of the Prayer Book. The primary purpose of such forms is, of course, to make possible the composition of prayers suitable for use by special groups on particular occasions. They may also be used by talented persons to produce prayers of wider interest. It is hoped that composers of such prayers, especially ones which have "worn well" in continued use, will submit them to the commission for possible inclusion in a future book of this kind.

Finally, it should again be noted that this book is a collection of resources. It can, therefore, be used selectively. Some may choose to use much of its contents; others may prefer to be more selective in their choices. It is hoped, however, that all of the material will receive enough use that its value may be thoroughly tested.

In offering this collection to the Church, the commission affirms its belief that the truest test of any liturgical formula is its ability to commend itself to worshipers as a vehicle by which their faith in God can be nourished and strengthened. For that reason, it does not regard this collection as either definitive or final. It is, as stated above, intended as a contribution to an ongoing search—a search that properly belongs to the Church as a whole.

## Morning and Evening Prayer

### 1. OPENING SENTENCES

#### *Advent*

Arise, O Jerusalem, stand upon the height and look toward the east, and see your children gathered from west and east at the word of the Holy One. *Baruch 5:5*

#### *Christmas*

The Word became flesh and dwelt among us, full of grace and truth. *John 1:14*

#### *Lent*

Jesus said: "If any of you would come after me, deny yourself and take up your cross and follow me." *Mark 8:34*

#### *Holy Week*

Christ Jesus, being found in human form, humbled himself and became obedient unto death, even death on a cross. *Philippians 2:8*

#### *Occasions of Thanksgiving*

We give you thanks, O God, we give you thanks, calling upon your Name and declaring all your wonderful deeds. *Psalms 75:1*

## THE BLUE BOOK

---

### *All Saints and Major Saints' Days*

You are no longer strangers and sojourners, but citizens together with the saints and members of the household of God. *Ephesians 2:19*

### *At Any Time*

God is Spirit, and those who worship must worship in spirit and in truth. *John 4:24*

### NOTES

*Advent (Baruch 5:5).* A new sentence with an emphasis on the theme of expectation and the eschatological nature of the season, without masculine imagery.

*Christmas (John 1:14).* A new sentence which incorporates the metaphor of the Word.

*Lent (Mark 8:34).* A new translation of a Prayer Book text.

*Holy Week (Philippians 2:8).* A new sentence centered on the sacrifice of the Cross.

*Occasions of Thanksgiving (Psalm 75:1).* An acclamation of praise without gender-related language.

*Saints' Days (Ephesians 2:19).* A new translation of a Prayer Book text.

*At Any Time (John 4:24).* A new sentence which identifies God as Spirit.

## 2. ABSOLUTION

Almighty God have mercy on you, forgive you all your sins through the grace of Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. *Amen.*

### NOTES

The phrase “power of the Holy Spirit” is here balanced with a specific reference to “the grace of Jesus Christ.”

## 3. OPENING VERSICLE

### Morning Prayer

*Officiant* O God, let our mouth proclaim your praise.

*People* And your glory all the day long.

### Evening Prayer

*Officiant* O God, be not far from us.

*People* Come quickly to help us, O God.

### NOTES

The morning versicle is drawn from Psalm 71:8. In medieval offices it was part of the suffrages at Prime. The evening versicle is from Psalm 71:12.

## 4. DOXOLOGY 1

Honor and glory to God, and to the Eternal Word, and to the Holy Spirit: as it was in the beginning, is now, and will be for ever. *Amen.*

**NOTES**

The Church's trinitarian faith is expressed in the words of its worship and, in more precisely defined form, in its creeds. Especially is this true of the expanded form of the baptismal creed set forth by the councils of Nicea and Constantinople and known to us as the Nicene Creed. The additions made at these councils had as their purpose the denial and exclusion of heretical teachings that undermined the basic teaching and witness of Holy Scripture.

This same concern for orthodox expression can be seen in the changes made in the brief trinitarian doxology which it had become customary to append to psalms and canticles. In its oldest known form, the opening line was as follows:

Glory *to* the Father *through* the Son *in* the Holy Spirit.

Though defended by the Church Fathers as traditional, it was, nonetheless, patent of heretical interpretation and was clearly being so interpreted by some. The solution to the problem—largely suggested by Basil the Great—was to use the same preposition in respect of all three Persons:

Glory *to* the Father and *to* the Son and *to* the Holy Spirit.

The doxology provided here for supplementary use carefully retains the threefold use of “to,” thus unequivocally asserting the full divinity of each of the three Persons. Substitutions have been made, however, for “Father” and “Son.” In the latter case, the term used is “Eternal Word,” derived from John 1:1-14 and frequently used in prayers in the early Church. In the case of the First Person, the normal usage of the New Testament is followed, “God” being understood (when not otherwise specified) as referring to God the Father. The same is true of references to “God” in most of the collects and other prayers in the Book of Common Prayer.

The opening words of the doxology were suggested by the Mozarabic form, which begins “Gloria et honor Patri.” The beginning, “Honor and glory to . . .,” serves to distinguish this form from the familiar Prayer Book text.

**5. DOXOLOGY 2**

Praise to the holy and undivided Trinity, one God: as it was in the beginning, is now, and will be for ever. Amen.

**NOTES**

This doxology focuses on the unity of the Triune God. It is similar to the opening doxology of Byzantine Vespers, which reads, “Glory to the holy, consubstantial, life-giving and undivided Trinity: always, now and ever, and to ages of ages.” The opening words “Praise to” distinguish it from other forms.

**6. ANTIPHONS ON VENITE OR JUBILATE***In Advent*

Our God and Savior now draws near: O come let us worship.

*From the Epiphany through the Baptism of Christ, and on the Feasts of the Transfiguration and Holy Cross*

Christ has shown forth his glory: O come let us worship.

---

## THE BLUE BOOK

---

### *In Lent*

Our God is full of compassion and mercy: O come let us worship.  
*or this*

Today, if you would hear God's voice: harden not your hearts.

### *From Easter Day until the Ascension*

Alleluia. Christ is risen: O come let us worship. Alleluia.

### *On Trinity Sunday*

The holy and undivided Trinity, one God: O come let us worship.

### *On other Sundays*

Christ has triumphed over death: O come let us worship.

### *On other Sundays and Weekdays*

God is the Rock of our salvation: O come let us worship.

*or this*

The Holy One is in our midst: O come let us worship.

### *On All Saints and other Major Saints' Days*

*The bracketed Alleluia in this Antiphon are used only in Easter Season.*

[Alleluia.] Our God is glorious in all the saints: O come let us worship. [Alleluia.]

## NOTES

The Latin original of the second half of these antiphons, "Venite adoremus," contains no masculine pronoun. The translation provided is taken from the Canadian *Book of Alternative Services* and retains the number of syllables required for Anglican chant. The *Lutheran Book of Worship* also retains the "O."

*Advent.* "God" is substituted for "King."

*Epiphany.* "The Lord" is changed to "Christ" following the precedent of the Latin original.

*Lent.* "The Lord" is changed to "Our God" as consistent with the psalm passage. An alternative antiphon "Today . . ." derives from the text of Psalm 95. It is an ancient antiphon for Lent.

*Trinity Sunday.* A new antiphon which is not gender-related. It is similar to the medieval Latin antiphon appointed for this day, which reads, "The true God, One in Trinity and Trinity in Unity, O come let us worship."

*Other Sundays.* A new antiphon which clearly identifies Sunday as the day of resurrection.

*Other Sundays and Weekdays.* Two new antiphons which identify God as the Rock of our salvation and as the Holy One.

*Saints' Days.* "Our God" is substituted for "the Lord," and "the" is substituted for "his."

## 7. MORNING PSALMS

*In place of an Invitatory Psalm, one of the following Morning Psalms may be sung or said.*

*Suggested Antiphons for use with these Psalms will be found at no. 9 below.*

Psalm 63:1-8 *Deus, Deus meus*

O God, you are my God; eagerly I seek you;\*  
 my soul thirsts for you, my flesh faints for you,  
 as in a barren and dry land where there is no water.  
 Therefore I have gazed upon you in your holy place,\*  
 that I might behold your power and your glory.  
 For your loving-kindness is better than life itself,\*  
 my lips shall give you praise.  
 So will I bless you as long as I live\*  
 and lift up my hands in your Name.  
 My soul is content, as with marrow and fatness,\*  
 and my mouth praises you with joyful lips,  
 When I remember you upon my bed,\*  
 and meditate on you in the night watches.  
 For you have been my helper,\*  
 and under the shadow of your wings I will rejoice.  
 My soul clings to you;\*  
 your right hand holds me fast.

Psalm 67:1-5 *Deus misereatur*

O God, be merciful to us and bless us,\*  
 show us the light of your countenance and come to us.  
 Let your ways be known upon earth,\*  
 your saving health among all nations.  
 Let the peoples praise you, O God;\*  
 let all the peoples praise you.  
 Let the nations be glad and sing for joy,\*  
 for you judge the peoples with equity  
 and guide all the nations upon earth.  
 Let the peoples praise you, O God;\*  
 let all the peoples praise you.

## NOTES

Psalm 63 is a traditional morning psalm and is used in many ancient forms of the morning office. It also appears as an alternative to Venite or Jubilate in the Canadian *Book of Alternative Services*. It does not refer to God in masculine terms.

Psalm 67 is provided as an alternative to Venite or Jubilate in the new Roman Catholic *Liturgy of the Hours* and in some other modern service books. It does not refer to God in masculine terms and, unlike Psalm 63, is couched in the plural. Following the precedent of *The Psalms: A New Translation* (England, The Grail, 1963), the opening verse is addressed directly to God.

## 8. EVENING PSALMS

*In place of or in addition to, Phos hilaron or some other hymn, one of the following Evening Psalms may be sung or said.*

*Suggested Antiphons for use with these Psalms will be found at no. 9 below.*

Psalm 134 *Ecce nunc*

Behold now, bless the LORD, all you servants of the LORD, \*  
you that stand by night in the house of the LORD.  
Lift up your hands in the holy place and bless the LORD; \*  
the LORD who made heaven and earth bless you out of Zion.

Psalm 141:1-3,8ab *Domine, clamavi*

O LORD, I call to you; come to me quickly; \*  
hear my voice when I cry to you.  
Let my prayer be set forth in your sight as incense, \*  
the lifting up of my hands as the evening sacrifice.  
Set a watch before my mouth, O LORD,  
and guard the door of my lips; \*  
let not my heart incline to any evil thing.  
My eyes are turned to you, Lord GOD; \*  
in you I take refuge.

### NOTES

Psalm 134 is a traditional evening psalm used as an invitatory in the *Alternative Service Book* of the Church of England and in the Canadian *Book of Alternative Services*. While it uses the word “Lord” it contains no masculine overtones.

Psalm 141 is the opening psalm in the oldest known forms of the evening office. It occupies this same position in the *Lutheran Book of Worship* and in a number of other modern service books.

## 9. ANTIPHONS FOR MORNING AND EVENING PSALMS

*On Psalm 63*

O God, you are my God; from break of day I seek you.

*On Psalm 67*

Let the peoples praise you, O God; let all the peoples praise you.

*On Psalm 134*

Yours is the day, O God, yours also the night; you established the moon and the sun.

*On Psalm 141*

Let my prayer be set forth in your sight as incense, the lifting up of my hands as the evening sacrifice.

*In the seasons of Advent, Christmas, Lent, and Easter, and on Holy Days, antiphons drawn from the opening sentences given in the Offices, or from other passages of Scripture, may be used instead.*

### NOTES

*Psalm 63.* This text is the traditional antiphon, and derives from the Greek version of the first verse of the psalm, which specifically mentions daybreak.

*Psalm 67.* The antiphon is taken from the psalm itself.

*Psalm 134.* The text is from Psalm 74:15, which is also appointed as an opening sentence at Evening Prayer (BCP p. 115).

*Psalm 141.* This text is a traditional antiphon and is drawn from the psalm itself. It is also appointed as an opening sentence at Evening Prayer (BCP p. 115).

The suggestion that the texts of the seasonal opening sentences might be used as antiphons is also derived from the Prayer Book (p. 141).

## 10. CANTICLE 12

A SONG OF CREATION *Benedicite, omnia opera Domini*  
*Song of the Three Young Men, 35-65*

*One or more sections of this Canticle may be used. Whatever the selection, it begins with the Invocation and concludes with the Doxology.*

### *Invocation*

Glorify the Lord, all you works of the Lord, \*  
sing praise and give honor for ever.  
In the high vault of heaven, glorify the Lord, \*  
sing praise and give honor for ever.

### *I. The Cosmic Order*

Glorify the Lord, you angels and all powers of the Lord, \*  
O heavens and all waters above the heavens.  
Sun and moon and stars of the sky, glorify the Lord, \*  
sing praise and give honor for ever.  
Glorify the Lord, every shower of rain and fall of dew, \*  
all winds and fire and heat.  
Winter and summer, glorify the Lord, \*  
sing praise and give honor for ever.  
Glorify the Lord, O chill and cold, \*  
drops of dew and flakes of snow.  
Frost and cold, ice and sleet, glorify the Lord, \*  
sing praise and give honor for ever.  
Glorify the Lord, O nights and days, \*  
O shining light and enfolding dark.  
Storm clouds and thunderbolts, glorify the Lord, \*  
sing praise and give honor for ever.

### *II. The Earth and Its Creatures*

Let the earth glorify the Lord, \*  
sing praise and give honor for ever.  
Glorify the Lord, O mountains and hills,  
and all that grows upon the earth, \*  
sing praise and give honor for ever.  
Glorify the Lord, O springs of water, seas, and streams, \*  
O whales and all that move in the waters.  
All birds of the air, glorify the Lord, \*  
sing praise and give honor for ever.

Glorify the Lord, O beasts of the wild, \*  
and all you flocks and herds.  
O men and women everywhere, glorify the Lord, \*  
sing praise and give honor for ever.

*III. The People of God*

Let the people of God glorify the Lord, \*  
sing praise and give honor for ever.  
Glorify the Lord, O priests and servants of the Lord, \*  
sing praise and give honor for ever.  
Glorify the Lord, O spirits and souls of the righteous, \*  
sing praise and give honor for ever.  
You that are holy and humble of heart, glorify the Lord, \*  
sing praise and give honor for ever.

*Doxology*

Let us glorify the Lord: Father, Son, and Holy Spirit; \*  
sing praise and give honor for ever.  
In the high vault of heaven, glorify the Lord, \*  
sing praise and give honor for ever.

**NOTES**

In this version the refrain has been translated with verbs that do not require an object. "In the high vault of heaven, glorify the Lord" restores the text of the original Latin doxology.

**11. CANTICLE 15**

THE SONG OF MARY *Magnificat*

A translation recommended by the English Language Liturgical Consultation (ELLC) will be found at no. 47.

**12. CANTICLE 16**

THE SONG OF ZECHARIAH *Benedictus Dominus Deus*

A translation recommended by the English Language Liturgical Consultation (ELLC) will be found at no. 46.

**13. CANTICLE 18**

A SONG TO THE LAMB *Dignus es*  
*Revelation 4:11; 5:9-10, 13*

Splendor and honor and royal power \*  
are yours by right, O God Most High,  
For you created everything that is, \*  
and by your will they were created and have their being;

And yours by right, O Lamb that was slain, \*  
for with your blood you have redeemed for God,  
From every family, language, people, and nation, \*  
a royal priesthood to serve our God.  
And so, to the One who sits upon the throne, \*  
and to Christ the Lamb,  
Be worship and praise, dominion and splendor, \*  
for ever and for evermore.

**NOTES**

The Prayer Book translation of this canticle paraphrases the original text; this translation is also paraphrastic and has the advantage of being more inclusive: "Royal power," "O God Most High," "royal priesthood," and "the One."

**14. CANTICLE 21**

WE PRAISE YOU, O GOD *Te Deum laudamus*

The translation recommended by ELLC will be found at no. 45.

**15. ADDITIONAL CANTICLE A**

A SONG OF WISDOM *Sapientia liberavit*  
*Wisdom 10:15-19, 20b-21*

Wisdom freed from a nation of oppressors \*  
a holy people and a blameless race.  
She entered the soul of a servant of the Lord, \*  
withstood dread rulers with wonders and signs.  
To the saints she give the reward of their labors, \*  
and led them by a marvelous way;  
She was their shelter by day \*  
and a blaze of stars by night.  
She brought them across the Red Sea, \*  
she led them through mighty waters;  
But their enemies she swallowed in the waves \*  
and spewed them out from the depths of the abyss.  
And then, Lord, the righteous sang hymns to your Name, \*  
and praised with one voice your protecting hand;  
For Wisdom opened the mouths of the mute, \*  
and gave speech to the tongues of a new-born people.

**NOTES**

This is a translation from the original Greek of a text which is also found in the Canadian *Book of Alternative Services*. God's salvation is found through Wisdom, who leads her people through the Red Sea and makes for herself a holy people.

## 16. ADDITIONAL CANTICLE B

A SONG OF PILGRIMAGE *Priusquam errarem*  
*Ecclesiasticus 51:13-16, 20b-22*

Before I ventured forth,  
even while I was very young, \*  
    I sought wisdom openly in my prayer.  
In the forecourts of the temple I asked for her, \*  
    and I will seek her to the end.  
From first blossom to early fruit, \*  
    she has been the delight of my heart.  
My foot has kept firmly to the true path, \*  
    diligently from my youth have I pursued her.  
I inclined my ear a little and received her; \*  
    I found for myself much wisdom and became adept in her.  
To the one who gives me wisdom will I give glory, \*  
    for I have resolved to live according to her way.  
From the beginning I gained courage from her, \*  
    therefore I will not be forsaken.  
In my inmost being I have been stirred to seek her, \*  
    therefore have I gained a good possession.  
As my reward the Almighty has given me the gift of language, \*  
    and with it will I offer praise to God.

### NOTES

This is a canticle from the Mozarabic (medieval Spanish) Psalter, and is a new translation from the Latin. It sees as Wisdom's gift not only the ability to "live according to her way" but also to offer praise and glory to God.

## 17. THE APOSTLES' CREED

The translation recommended by ELLC will be found at no. 41.

## 18. ALTERNATIVE TO THE SALUTATION

*Officiant* Hear our cry, O God.

*People* And listen to our prayer.

*Officiant* Let us pray.

### NOTES

The use of a supplicatory verse in place of "The Lord be with you" and its reply was common in medieval forms of the office. See BCP Noonday and Compline for example of this usage. This text is drawn from Psalm 61:1.

## 19. SUFFRAGES FOR USE IN MORNING PRAYER

V. Help us, O God our Savior;

R. Deliver us and forgive us our sins.

V. Look upon your congregation;

R. Give to your people the blessing of peace

V. Declare your glory among the nations;

R. And your wonders among all peoples.

- V. Let not the oppressed be shamed and turned away;  
R. Never forget the lives of your poor.  
V. Continue your loving-kindness to those who know you;  
R. And your favor to those who are true of heart.  
V. Satisfy us by your loving-kindness in the morning;  
R. So shall we rejoice and be glad all the days of our life.

**NOTES**

This is a new set of suffrages which avoids gender-specific language for God. Sources are Psalms 79:9, 74:2, 29:11b, 96:3, 74:20a, 74:18b, 36:10, 90:14.

**20. CONCLUDING SENTENCE**

Glory to God whose power, working in us, can do infinitely more than we can ask or imagine: Glory to God from generation to generation in the Church, and in Christ Jesus for ever and ever. *Amen. Ephesians 3:20,21*

**NOTES**

“Glory to God” in the second clause provides a more vigorous statement. For precedent in altering concluding sentences for liturgical reasons, see the familiar “Grace,” where the “you” of 2 Corinthians 13:14 has been changed to “us.”

**Order of Worship for the Evening**

**21. OPENING ACCLAMATIONS**

*From Easter Day through the Day of Pentecost*

*Officiant* Christ has risen as he promised. Alleluia.

*People* And has appeared to the disciples. Alleluia.  
*or this*

*Officiant* Stay with us, Christ, for it is evening. Alleluia.

*People* Illuminate your Church with your radiance. Alleluia.

*In Lent and on other penitential occasions*

*Officiant* Blessed be the God of our salvation:

*People* Who bears our burdens and forgives our sins.

**NOTES**

The Easter acclamations given here draw on the accounts of Jesus’ resurrection appearances but do not use the term “Lord.”

For the Lenten acclamation, see no. 24.

**22. EVENING PSALMS**

See no. 8.

**23. BLESSINGS**

See no. 40.

### The Holy Eucharist

#### 24. OPENING ACCLAMATIONS

*Celebrant* Blessed be the one, holy, and living God.

*People* Glory to God for ever and ever.

*From Easter Day through the Day of Pentecost*

*Celebrant* Alleluia. Christ is risen.

*People* Christ is risen indeed. Alleluia.

*In Lent and on other penitential occasions*

*Celebrant* Blessed be the God of our salvation:

*People* Who bears our burdens and forgives our sins.

#### NOTES

The practice of beginning the eucharistic celebration with an acclamation is Byzantine in origin, and was first introduced into Anglican liturgy in the 1979 Prayer Book.

The first of those provided here acclaims God in terms common to both Jewish and Christian belief. See Deuteronomy 6:4, Leviticus 19:2, Psalm 42:2, Mark 12:32, Revelation 4:8, John 6:57.

The second is a revision of the Prayer Book acclamation for Easter Season.

The Lenten acclamation is based on Psalms 68:19 and 103:3.

#### 25. SONG OF PRAISE

The rubrics of the Prayer Book (p. 356) provide that “some other song of praise” may be used in place of the Gloria in excelsis. Canticle 18, A Song to the Lamb, is recommended. See no. 13 above. Like the Gloria in excelsis, this canticle is a hymn to God and to the Lamb.

#### 26. SALUTATION

*Celebrant* May God be with you.

*People* And also with you.

#### NOTES

Historic liturgies show some variety in the wording of the salutation. A simple alternative is provided here.

#### 27. GOSPEL ANNOUNCEMENT

The Holy Gospel of our Savior Jesus Christ according to \_\_\_\_\_.

#### NOTES

This form places the emphasis on Jesus as “Savior.” The term “Lord” is emphasized in the people’s response.

#### 28. THE NICENE CREED

The translation recommended by the English Language Liturgical Consultation [ELLC] will be found at no. 42.

## 29. PRAYERS OF THE PEOPLE

This book contains no forms for the Prayers of the People. Rather, it calls attention to the generous and flexible—and frequently overlooked—provisions of the Book of Common Prayer.

Of the six forms provided (BCP pp. 383-393), none are required. Any of them *may* be used or adapted to the occasion. They may also be replaced by other forms. All that is required is that the topics listed at the top of page 383 be included in the prayers.

The six forms provided may also be used as models for the creation of new forms. A few suggestions follow.

Form II has its roots in the practice of the Church in the earliest centuries. It consists simply of a series of biddings, covering the required topics (to which others may be added), each followed by silence. The intent is that the silences be long enough that the congregation is given opportunity for serious silent intercession.

Forms I and V follow the pattern of classical litanies, and are in each case addressed to the Second Person of the Trinity.

Form I is the simpler of the two, and consists of a series of biddings addressed to the congregation, most of them introduced by the word “for” and concluded by a congregational petition addressed to Christ. A form based on this model might begin:

In peace and in faith, let us offer our prayers, saying, “Christ, have mercy.”

For peace and tranquility in the world, and for the salvation of all, let us pray.

*Christ, have mercy.*

For *N.* our Presiding Bishop, for *N.(N.)* our own Bishop(s), and for all the People of God, let us pray.

*Christ, have mercy.*

Form V consists of a series of petitions addressed directly to Christ, each beginning with “for,” but frequently including a result clause beginning with “that.” A form based on this model might begin:

We pray to you, O Christ our God, saying, “Christ, have mercy” (or “Christe eleison”).

For the Church of God in every place, that it may persevere in faith and hope, we pray to you.

*Christ, have mercy. (Christe eleison.)*

For all who minister in your Church, (especially \_\_\_\_\_,) that they may have grace to build up your people in love, we pray to you.

*Christ, have mercy. (Christe eleison.)*

Form IV consists of a series of petitions addressed to the First Person of the Trinity, each followed by an invariable versicle and response which is easily memorized. The following might be used:

God of love and mercy,

*Hear our prayer.*

Forms III and VI are examples of responsive prayer. Unlike the other forms, they require that the complete text be available to all the worshipers. Form VI, when used as a model, also provides an opportunity to compose and use other forms for the Confession of Sin.

The rubrics (BCP p. 394) do not require that the Collect that concludes the Prayers be drawn from the Prayer Book. Celebrants and others involved in the planning of liturgy are therefore free to compose new Collects, both for general use and for the seasons and holy days of the Church Year.

### 30. ABSOLUTION

See above under Morning and Evening Prayer, no. 2.

### 31. THE PEACE

*Celebrant* The peace of Christ be always with you.

*People* And also with you.

#### NOTES

Historically, the form used to introduce the peace has varied widely. The text used here underscores the fact that it is the peace of the Risen Christ that is referred to (John 20:19,26).

### 32. EUCHARISTIC PRAYER 1

*Celebrant* The Lord be with you.

*People* And also with you.

*Celebrant* Lift up your hearts.

*People* We lift them to the Lord.

*Celebrant* Let us give thanks to the Lord our God.

*People* It is right to give God thanks and praise.

*Celebrant*

It is truly right, and good and joyful,  
to give you thanks, all-holy God,  
source of life and fountain of mercy.

*The following Preface may be used at any time.*

You have filled us and all creation with your blessing  
and fed us with your constant love;  
you have redeemed us in Jesus Christ  
and knit us into one body.  
Through your Spirit you replenish us  
and call us to fullness of life.

*In place of the preceding, a Proper Preface from the Book of Common Prayer may be used.*

Therefore, joining with Angels and Archangels  
and with the faithful of every generation,  
we lift our voices with all creation as we sing (say):

*Celebrant and People*

Holy, holy, holy Lord, God of power and might,  
heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is the one who comes in the name of the Lord.

Hosanna in the highest.

*The Celebrant continues*

Blessed are you, gracious God,  
creator of the universe and giver of life.  
You formed us in your own image  
and called us to dwell in your infinite love.  
You gave the world into our care  
that we might be your faithful stewards  
and show forth your bountiful grace.

But we failed to honor your image  
in one another and in ourselves;  
we would not see your goodness in the world around us;  
and so we violated your creation,  
abused one another,  
and rejected your love.  
Yet you never ceased to care for us,  
and prepared the way of salvation for all people.

Through Abraham and Sarah  
you called us into covenant with you.  
You delivered us from slavery,  
sustained us in the wilderness,  
and raised up prophets  
to renew your promise of salvation.  
Then, in the fullness of time,  
you sent your eternal Word,  
made mortal flesh in Jesus.  
Born into the human family,  
and dwelling among us,  
he revealed your glory.  
Giving himself freely to death on the cross,  
he triumphed over evil,  
opening the way of freedom and life.

*At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.*

On the night before he died for us,  
Our Savior Jesus Christ took bread,  
and when he had given thanks to you,  
he broke it, and gave it to his friends, and said:  
"Take, eat:  
This is my Body which is given for you.  
Do this for the remembrance of me."

## THE BLUE BOOK

---

As supper was ending, Jesus took the cup of wine,  
and when he had given thanks,  
he gave it to them, and said:  
“Drink this, all of you:  
This is my Blood of the new Covenant,  
which is poured out for you and for all  
for the forgiveness of sins.  
Whenever you drink it,  
do this for the remembrance of me.”

Therefore we proclaim the mystery of faith:

*Celebrant and People*  
Christ has died.  
Christ is risen.  
Christ will come again.

*The Celebrant continues*  
Remembering his death and resurrection,  
we now present to you from your creation  
this bread and this wine.  
By your Holy Spirit may they be for us  
the Body and Blood of our Savior Jesus Christ.  
Grant that we who share these gifts  
may be filled with the Holy Spirit  
and live as Christ's Body in the world.

Bring us into the everlasting heritage  
of your daughters and sons,  
that with [\_\_\_\_\_ and] all your saints,  
past, present, and yet to come,  
we may praise your Name for ever.

Through Christ and with Christ and in Christ,  
in the unity of the Holy Spirit,  
to you be honor, glory, and praise,  
for ever and ever. *AMEN.*

### NOTES

For comment on the opening dialogue and on the Sanctus, see nos. 43 and 44.

The Preface of this prayer, which may be used at any time, has as its theme the abundance of God's love for us. A rubric provides that a Proper Preface from the Book of Common Prayer may be used instead, thus making it possible to introduce a commemoration of the liturgical season or occasion.

The paragraph leading into the Sanctus reminds us that we join, not only with the heavenly chorus of angels, but with the faithful of every generation and with all creation in giving praise to God.

In the post-Sanctus portion of the thanksgiving, the prayer blesses God who is the source of life. We who are made in the image of God acknowledge the responsibility of

being made stewards of God's creation (Genesis 1:26-28). We also acknowledge our sinfulness, and its effects on ourselves, on others, and on the creation itself.

God's faithfulness, despite our sin, is recalled in the history of salvation. We remember the covenant relationship between God and the people of God "through Abraham and Sarah" (Genesis 17:1,15-19), the deliverance of Israel from slavery and their sustenance in the wilderness (Exodus), and the proclamation of the prophets (see also Luke 1:68-79). The Incarnation is part of this salvation history, occurring in the fullness of time. It is described in Johannine terms as the Word becoming flesh and revealing God's grace and glory (John 1:14).

In the institution narrative, the word "friends" is used in place of "disciples." This same usage can be seen in the Prayer Book in Eucharistic Prayer C (p. 371) and in Form 1 on page 403. The source of the term is John 15:13-15, where Jesus at the Last Supper says, "I do not call you servants any longer . . . I have called you friends."

In the paragraph concerning the cup, the narrative begins with the words, "As supper was ending . . ." This wording recognizes that the sharing of a last cup at a Jewish formal meal is not an after-dinner action, but the closing ritual of the meal itself.

The narrative goes on to speak of the Blood of the New Covenant "poured out for you and for all." "Poured out" is the translation used in the *Revised Standard Version* of the Bible (Matthew 26:28, Mark 13:24), and is chosen here to emphasize the double level of significance: blood is "poured out" from a wound, and wine is also "poured out." The use of "all" makes it clear that forgiveness of sins is made available to all through Christ's sacrifice. While the Greek word is literally translated "many," biblical scholars have pointed out that in the context of the passage it means that the sacrifice is made not just for a large number of persons, but for all humanity. (A similar use of "many" occurs in Matthew 20:28, where it is written that Jesus would give his life as a "ransom for many." First Timothy 2:6, looking back on the event, says he gave himself as a "ransom for all.") New eucharistic prayers in both the Roman Catholic Church and the Lutheran Church use "all" rather than "many."

The memorial acclamation is familiar from Eucharistic Prayer A and is chosen to provide an easily remembered response by the people. After remembering Jesus' death and resurrection, and offering the gifts of bread and wine, the prayer invokes the Holy Spirit upon the bread and wine and upon the people. We ask that we might live as Christ's Body in the world, a reminder that we are already the Body of Christ by virtue of our baptism and need God's grace to live out our baptismal covenant. Finally, we pray that we might join with all God's saints, past, present, and yet to come, in everlasting praise of God.

### **33. EUCHARISTIC PRAYER 2**

*Celebrant* The Lord be with you.

*People* And also with you.

*Celebrant* Lift up your hearts.

*People* We lift them to the Lord.

*Celebrant* Let us give thanks to the Lord our God.

*People* It is right to give God thanks and praise.

*Celebrant*

We praise you and we bless you, holy and gracious God,  
source of life abundant.

From before time you made ready the creation.

Your Spirit moved over the deep

## THE BLUE BOOK

---

and brought all things into being:  
sun, moon, and stars;  
earth, winds, and waters;  
and every living thing.  
You made us in your image, male and female,  
and taught us to walk in your ways.  
But we rebelled against you, and wandered far away;  
and yet, as a mother cares for her children,  
you would not forget us.  
Time and again you called us  
to live in the fullness of your love.

And so this day we join with Saints and Angels  
in the chorus of praise that rings through eternity,  
lifting our voices to magnify you as we sing (say):

### *Celebrant and People*

Holy, holy, holy Lord, God of power and might,  
heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is the one who comes in the name of the Lord.

Hosanna in the highest.

### *The Celebrant continues*

Glory and honor and praise to you, holy and living God.  
To deliver us from the power of sin and death  
and to reveal the riches of your grace,  
you looked with favor upon Mary, your willing servant,  
that she might conceive and bear a son,  
Jesus the holy child of God.  
Living among us, Jesus loved us.  
He broke bread with outcasts and sinners,  
healed the sick, and proclaimed good news to the poor.  
He yearned to draw all the world to himself  
yet we were heedless of his call to walk in love.  
Then, the time came for him to complete upon the cross  
the sacrifice of his life,  
and to be glorified by you.

*At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.*

On the night before he died for us,  
Jesus was at table with his friends.  
He took bread, gave thanks to you,  
broke it, and gave it to them, and said:  
"Take, eat:  
This is my Body, which is given for you.  
Do this for the remembrance of me."

As supper was ending, Jesus took the cup of wine.  
 Again, he gave thanks to you,  
 gave it to them, and said:  
 “Drink this, all of you:  
 This is my Blood of the new Covenant,  
 which is poured out for you and for all  
 for the forgiveness of sins.  
 Whenever you drink it,  
 do this for the remembrance of me.”

Now gathered at your table, O God of all creation,  
 and remembering Christ, crucified and risen,  
 who was and is and is to come,  
 we offer to you our gifts of bread and wine,  
 and ourselves, a living sacrifice.

Pour out your Spirit upon these gifts  
 that they may be the Body and Blood of Christ.  
 Breathe your Spirit over the whole earth  
 and make us your new creation,  
 the Body of Christ given for the world you have made.

In the fullness of time bring us,  
 with [N. \_\_\_\_\_ and] all your saints,  
 from every tribe and language and people and nation,  
 to feast at the banquet prepared  
 from the foundation of the world.

Through Christ and with Christ and in Christ,  
 in the unity of the Holy Spirit,  
 to you be honor, glory, and praise,  
 for ever and ever. *AMEN.*

## NOTES

For comments on the opening dialogue and on the Sanctus, see nos. 43 and 44.

The fixed Preface of this prayer begins with an extended thanksgiving for the work of God in creation, based on Genesis 1. This way of beginning is characteristic of many ancient eucharistic prayers, and can be seen in the Prayer Book in Eucharistic Prayer C (p. 370) and in Forms 1 and 2 on pages 402-405. The prayer then goes on to speak briefly of the fall in terms reminiscent of the stories of Adam and Eve and the sin of Cain (Genesis 2:1—4:16). The image of God caring for us “as a mother cares for her children” is drawn from Isaiah 49:15-16.

The post-Sanctus portion of the prayer gives thanks for Christ’s Incarnation and life among us. “Looked with favor” is a quotation from the canticle Magnificat; “your willing servant” recalls the importance of Mary’s assent as told in Luke 1:38. The paragraph continues with references to Jesus’ ministry in language drawn from Isaiah 61:1-2, Luke 4:16-21, Matthew 23:37, John 12:32, and Ephesians 5:2.

For comment on the institution narrative, see the Notes under no. 32 above.

Following the narrative, God is again addressed as Creator and Christ proclaimed as crucified and risen. The line “who was and is and is to come” is from Revelation

## THE BLUE BOOK

---

4:8. “Ourselves, a living sacrifice” is based on Romans 12:1, and echoes the “reasonable, holy, and living sacrifice unto thee” of Eucharistic Prayer I (BCP p. 336).

“Pour out your Spirit” and “Breathe your Spirit” are expressions drawn from Joel 2:28 and Genesis 2:7, respectively. “New creation” is drawn from 2 Corinthians 5:17.

The line in the last petition, “from every tribe and language and people and nation,” is a direct quotation from Revelation 5:9. The imagery of the banquet “prepared from the foundation of the world” is drawn from Matthew 22:1-14, Luke 14:16-24, and Matthew 25:34. See also the Catechism (BCP pp. 859-860), where the Eucharist is described as the “foretaste of the heavenly banquet.”

### 34. EUCHARISTIC PRAYER 3

*Celebrant* The Lord be with you.

*People* And also with you.

*Celebrant* Lift up your hearts.

*People* We lift them to the Lord.

*Celebrant* Let us give thanks to the Lord our God.

*People* It is right to give God thanks and praise.

*Celebrant*

It is truly right to praise you,

and with all our heart and mind

to give thanks to you,

God of compassion and of great goodness;

You created all things by your Wisdom.

She is your Word from the beginning,

a reflection of your glory,

an image of your goodness.

Through her you formed the human race,

and gave us dominion over all creation

to care for the world in righteousness.

Through her you led Israel from bondage to freedom,

and raised up holy souls and prophets.

Therefore we praise you,

joining our voices with Angels and Archangels

and with all the company of heaven,

who for ever sing this hymn

to proclaim the glory of your Name:

*Celebrant and People*

Holy, holy, holy Lord, God of power and might,

heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is the one who comes in the name of the Lord.

Hosanna in the highest.

*The Celebrant continues*

Holy indeed are you, O God,

and holy is your eternal Word,

whom you first revealed as your Wisdom:  
the Word who, for us and for our salvation,  
took flesh in the womb of Mary,  
was born, and lived among us.  
And, being found in human form,  
he humbled himself, even to death on a cross,  
to deliver us from sin and death  
and to exalt us to everlasting life.

*At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.*

On the night before he died for us,  
our Savior Jesus Christ took bread,  
and when he had given thanks to you,  
he broke it, and gave it to his friends, and said:  
“Take, eat:

This is my Body which is given for you.  
Do this for the remembrance of me.”

As supper was ending, Jesus took the cup of wine,  
and when he had given thanks,  
he gave it to them, and said:

“Drink this, all of you:  
This is my Blood of the new Covenant,  
which is poured out for you and for all  
for the forgiveness of sins.  
Whenever you drink it,  
do this for the remembrance of me.”

Therefore, we proclaim the mystery of faith:

*Celebrant and People*

Christ has died.

Christ is risen.

Christ will come again.

*The Celebrant continues*

Remembering all that was done for us,  
the cross, the tomb, the resurrection and ascension,  
and looking for Christ’s coming in power and great glory,  
we offer to you, from your own gifts to us,  
this bread and this wine.

Look with favor on your people’s sacrifice,  
and send your Holy Spirit to sanctify these gifts,  
that this bread may be the Body of Christ,  
and this wine the Blood of Christ,  
that all who receive them may be made one in Christ,  
and be filled with the grace of your life-giving Spirit.

## THE BLUE BOOK

---

Remember our sisters and brothers in every place.  
And grant that they and we, united in communion with  
[the blessed Virgin Mary, (*blessed N.*) and]  
all your saints,  
may glorify your Name for ever,  
through Jesus Christ our Savior and our God.  
Through Christ and with Christ and in Christ,  
in the unity of the Holy Spirit,  
to you be honor, glory, and praise,  
for ever and ever. *AMEN.*

### NOTES

For comment on the opening dialogue and on the Sanctus, see nos. 43 and 44.

The fixed Preface of this prayer introduces the figure of divine Wisdom, who is personified as a feminine being in some of the Wisdom literature of the Old Testament, e.g., Proverbs 1-9; Sirach (Ecclesiasticus) 1; 4:11-19; 6:18-31; Wisdom of Solomon 6-10. ("Wisdom" in both Hebrew [*hokma*] and Greek [*sophia*] is a feminine noun.)

The numerous parallels between Wisdom and Jesus, particularly in the Gospel of John, have led many scholars to conclude that Jesus is portrayed as incarnate Wisdom as well as the incarnate Word (Greek *Logos*). Wisdom existed with God before the creation of the world (Prov. 8:22-23; Sir. 24:9; Wisdom 6:22), as did Jesus (John 17:5) and the Word (John 1:1). Through Wisdom (Psalm 104:25; Jer. 10:12, 51:15) and through the Word (John 1:2), God created the world. Wisdom is a reflection of the everlasting light of God (Wisdom 7:26), as is the Word (John 1:4) and Jesus (John 8:12, 9:5). Wisdom and the Word both make their dwelling place with humanity, in literal translation "pitching their tent" in our midst (Sir. 24:8, John 1:14). Both Wisdom and the Word came into the world but were rejected (Sir. 15:7, cf. John 1:11). Wisdom teaches people of the things that are from God (Wisdom 9:17), utters truth (Prov. 8:6-7), and leads people to life with God (Prov. 4:13, 8:32-35), as Jesus is the revealer and source of truth (e.g., John 3:11-12, 18:37).

The identification of Jesus with divine Wisdom goes beyond the extensive parallels in the Fourth Gospel. First Corinthians 1:24 calls Christ "the wisdom of God," while a few verses later Paul writes that Jesus became for us "wisdom from God" (1 Cor. 1:30). Hebrews describes Jesus as the reflection of God's glory (Heb. 1:3), using language similar to the description of Wisdom in Wisdom of Solomon 7:26.

The mention of Wisdom in eucharistic prayer has precedent in the Egyptian Liturgy of St. Mark, whose earliest known form dates to the fourth or fifth century. This prayer includes the phrase, "You made everything through your Wisdom, your true light, your Son, our Lord and Savior Jesus Christ." The eucharistic prayer in Book VIII of the *Apostolic Constitutions* (4th century) also mentions Wisdom in its thanksgiving for creation.

The image of Wisdom as the one through whom all things were created is incorporated and expanded in this new eucharistic prayer. The Wisdom of Solomon describes Wisdom as a reflection of God's glory and an image of God's goodness, one who passes into holy souls (in the Hebrew understanding, to speak of the soul is to speak of the whole person) and makes them friends of God and prophets (Wisdom 7:26-27). As God created the world through Wisdom, Wisdom was also God's agent in Israel's exodus from Egypt (Wisdom 10:15-21). See Additional Canticle A, no. 15 above.

The concluding paragraph of the Preface, which introduces the Sanctus, is identical with that of Eucharistic Prayers A and B (BCP pp. 362 and 367), thus balancing the newly introduced imagery with familiar words.

The post-Sanctus portion of the prayer begins with the word "holy," thereby firmly linking it to the preceding Sanctus. In this paragraph the identification of Wisdom with the Word is made explicit.

Remembrance of the incarnation and crucifixion is expressed, in part, in the words of the hymn in Philippians 2:6-11. Quotations from, and allusions to, this passage are frequent in ancient eucharistic prayers.

The narrative of the institution and the memorial acclamation are the same as in Eucharistic Prayer 1.

In the paragraph that follows, the words "Remembering all that was done for us, the cross, the tomb, the resurrection and ascension," are drawn from the Liturgy of St. John Chrysostom.

The use of the word "sacrifice" in the opening line of the epiclesis paragraph is deliberate. Another possibility, of course, is the word "offering," which is more familiar to Episcopalians. Recently, however, in the light of ecumenical discussions and the study of patristic texts, it has become clear that if we are to reclaim the fullness of our heritage, we shall have to look behind the controversies and misunderstandings of the late medieval and reformation periods, and understand "sacrifice" as the early and patristic churches understood it. As used then, and as intended in this prayer, the reference is threefold: (1) to the eucharistic action as a whole, (2) to the bread and wine placed on the altar, and (3) to the worshipers' sacrifice of themselves in union with Christ. (For an extended discussion of the matter by an Anglican, see Kenneth Stevenson, *Eucharist and Offering*. New York, Pueblo, 1986.)

The phrases "this bread the Body of Christ" and "this wine the Blood of Christ" are first attested in Book VIII of the *Apostolic Constitutions*, and are used in a number of historic eucharistic prayers, including the English Nonjuror liturgy of 1718.

The prayer concludes with a brief petition for Christians "in every place," a reference to the communion of saints and an explicit affirmation of the divinity of Christ.

The final doxology is identical with that of the other supplemental eucharistic prayers.

### *A Further Note on Wisdom*

The use of Wisdom as a title for Christ is familiar to most Episcopalians in only one context, the Advent hymn "O come, O come, Emmanuel," the second stanza of which reads:

O come, thou Wisdom from on high,  
 who orderest all things mightily;  
 to us the path of knowledge show,  
 and teach us in her ways to go.

To Christians of the early centuries, on the other hand, Wisdom was a well-known and, indeed, glorious concept. It is not without significance that the Great Church in Constantinople, one of the foremost treasures of Christian architecture, was dedicated to Christ under the title *Hagia Sophia*—"Holy Wisdom" or "Divine Wisdom."

It should also be noted that the identification of "Wisdom" with the "Word," discussed in the previous Note, is virtually a commonplace in the writings of the Church Fathers. Thus, Clement of Alexandria, writing toward the end of the second century, says, "The Son is the power of God, as being the Father's most ancient Word before the production of all things, and his Wisdom." (*Stromateis VII.2.7*)

Origen, somewhat later, writes concerning Christ the Word, “We must not be silent either about the fact that he is properly ‘Wisdom of God,’ ” and “Christ is Wisdom entire.” (*Commentary on John I.34.243*)

The Latin Father Tertullian writes, “It is evident that it is one and the same power which is in one place described under the name of Wisdom, and in another passage under the appellation of the Word.” (*Against Praxias, chap. VII*)

And Athanasius of Alexandria, the great fourth-century champion of Nicene orthodoxy and the author of the influential treatise “On the Incarnation of the Word of God,” writes in another place of the Son, “He is the Only-begotten Wisdom.” (*Oration Against the Arians II.xix.47*)

To us moderns, the equating of a masculine image like the Word (*Logos*) with the feminine figure of Wisdom (*Sophia*) is, at the least, startling. It is, therefore, important to remember that we are speaking of names given to God, and that the Fathers did not share our difficulties. They were quite clear that God is neither male nor female. In fact, Gregory of Nyssa, another fourth-century pillar of Nicene orthodoxy, could unhesitatingly assert that all human language is inadequate to describe God, and that it is a matter of indifference whether male or female terms are used. “Neither male nor female defiles the meaning of the inviolate Nature,” he wrote. (*Homily 7 on the Song of Songs*)

The later history of the figure of Wisdom (in western Christianity) is perhaps best illustrated by medieval art. In the Cloisters Museum in New York City, there are two twelfth-century statues of the Virgin Mary depicting her as “Throne of Wisdom.” In each case, the seated figure of Mary is literally a throne. The child seated on her lap is Wisdom. Later on, unfortunately, Mary herself came to be thought of by some as the embodiment of Wisdom, a “development” no doubt aided by the assignment of passages from Proverbs 8 and Sirach 24 as the first reading on Marian feasts. To this practice the Reformers quite rightly objected, but with the result that the figure of Wisdom has had no prominent place in the thought of the reformed churches.

The recent reawakening of interest in the figure of Wisdom is, of course, grounded in the biblical roots of the concept and the place it played in the thought of early and patristic Christianity.

### 35. FORMS FOR THE EUCHARISTIC PRAYER

*For use with the Order for Celebrating the Holy Eucharist on pages 400-401 of the Book of Common Prayer. In keeping with the rubrics governing the use of the Order, these forms are not intended for use at the principal Sunday or weekly celebration of a congregation.*

#### FORM A

*Celebrant* The Lord be with you.

*People* And also with you.

*Celebrant* Lift up your hearts.

*People* We lift them to the Lord

*Celebrant* Let us give thanks to the Lord our God.

*People* It is right to give God thanks and praise.

*The Celebrant gives thanks to God for the created order, and for God’s self-revelation to the human race in history;*

*Recalls before God, when appropriate, the particular occasion being celebrated;*

*If desired, incorporates or adapts the Proper Preface of the Day.*

*If the Sanctus is to be included, it is introduced with these or similar words*

And so we join the saints and angels in proclaiming your glory, as we sing (say),

*Celebrant and People*

Holy, holy, holy Lord, God of power and might,  
heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is the one who comes in the name of the Lord.

Hosanna in the highest.

*The Celebrant now praises God for the salvation of the world through Christ Jesus.*

*The Prayer continues with these words*

And so, we offer you these gifts.

Sanctify them by your Holy Spirit

to be for your people the Body and Blood of Christ.

*At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.*

On the night before he died for us,  
our Savior Jesus Christ took bread,  
and when he had given thanks to you,  
he broke it, and gave it to his friends, and said:

“Take, eat:

This is my Body which is given for you.

Do this for the remembrance of me.”

As supper was ending, Jesus took the cup of wine,  
and when he had given thanks,  
he gave it to them, and said:

“Drink this, all of you:

This is my blood of the new Covenant,  
which is poured out for you and for all  
for the forgiveness of sins.

Whenever you drink it,  
do this for the remembrance of me.”

*The Celebrant may then introduce, with suitable words, a memorial acclamation by the people.*

*The Celebrant then continues*

We now celebrate, O God, the memorial of Christ our Savior.

By means of this holy bread and cup,  
we show forth the sacrifice of Christ’s death,  
and proclaim the resurrection,  
until Christ comes in glory.

Gather us by this Holy Communion  
into one body in the Risen One,  
and make us a living sacrifice of praise.

## THE BLUE BOOK

---

Through Christ and with Christ and in Christ,  
in the unity of the Holy Spirit,  
to you be honor, glory, and praise,  
for ever and ever. *AMEN.*

### FORM B

*Celebrant* The Lord be with you.

*People* And also with you.

*Celebrant* Lift up your hearts.

*People* We lift them to the Lord.

*Celebrant* Let us give thanks to the Lord our God.

*People* It is right to give God thanks and praise.

*The Celebrant give thanks to God for the created order, and for God's self-revelation to the human race in history:*

*Recalls before God, when appropriate, the particular occasion being celebrated;*

*If desired, incorporates or adapts the Proper Preface of the Day.*

*If the Sanctus is to be included, it is introduced with these or similar words*

And so we join the saints and angels in proclaiming your glory, as we sing (say),

*Celebrant and People*

Holy, holy, holy Lord, God of power and might,  
heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is the one who comes in the name of the Lord.

Hosanna in the highest.

*The Celebrant now praises God for the salvation of the world through Christ Jesus.*

*At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.*

On the night before he died for us,  
our Savior Jesus Christ took bread,  
and when he had given thanks to you,  
he broke it, and gave it to his friends, and said:

"Take, eat:

This is my Body which is given for you.

Do this for the remembrance of me."

As supper was ending, Jesus took the cup of wine,  
and when he had given thanks,  
he gave it to them, and said:

"Drink this, all of you:

This is my blood of the new Covenant,  
which is poured out for you and for all  
for the forgiveness of sins.

Whenever you drink it,  
do this for the remembrance of me."

*The Celebrant may then introduce, with suitable words, a memorial acclamation by the people.*

*The Celebrant then continues*

Remembering now the suffering and death  
and proclaiming the resurrection and ascension  
of Jesus our Redeemer,  
we bring before you these gifts.  
Sanctify them by your Holy Spirit  
to be for your people the Body and Blood of Christ.

*The Celebrant then prays that all may receive the benefits of Christ's work, and the renewal of the Holy Spirit.*

*The Prayer concludes with these or similar words*

Through Christ and with Christ and in Christ,  
in the unity of the Holy Spirit,  
to you be honor, glory, and praise,  
for ever and ever. *AMEN.*

#### **NOTES**

These forms are modeled on Forms 1 and 2 on pages 402-405 of the Book of Common Prayer. Following the Prayer Book, Form 1 places the invocation of the Holy Spirit before the words of institution, and Form 2 places it after them.

The texts of the opening dialogue, Sanctus, and concluding doxology are identical with those in the three complete eucharistic prayers (see nos. 32-34 above). The institution narrative is the same as in Eucharistic Prayers 1 and 3.

### **36. MEMORIAL ACCLAMATION A**

*Celebrant*

In obedience to this command:

*Celebrant and People*

We remember his death on the cross.  
We proclaim the resurrection to new life.  
We await Christ's coming in glory.

#### **NOTES**

by using the article "the" before the word "resurrection," this acclamation affirms not only the resurrection of Christ, but also that of all of us who were "buried with him" in baptism and raised to "newness of life" (Rom. 6:4).

### **37. MEMORIAL ACCLAMATION B**

*Celebrant*

In faith we acclaim you, O Christ:

*Celebrant and People*

Dying, you destroyed our death.  
Rising, you restored our life.  
Christ Jesus, come in glory.

### NOTES

This text recovers the ancient tradition of addressing the acclamation directly to Christ. It is an adapted form of a text in the Roman rite.

### 38. FRACTION ANTHEMS

We break this bread  
to share in the Body of Christ.  
*We who are many are one body,  
for we all share in the one bread.*

God of promise, you have prepared a banquet for us.  
*Happy are those who are called to the Supper of the Lamb.*

This is the true bread which comes down from heaven  
and gives life to the world.  
*Whoever eats this bread will live for ever.*

Lamb of God, you take away the sins of the world:  
have mercy on us.

Lamb of God, you take away the sins of the world:  
have mercy on us.

Lamb of God, you take away the sins of the world:  
grant us peace.

### NOTES

The first anthem is based on 1 Corinthians 10:16-17. It is also used at the breaking of the bread in the *Alternative Services Book* of the Church of England.

The second anthem refers to Communion as a banquet, in words reminiscent of the Exhortation to Communion (BCP p. 317). The second line is drawn from Revelation 19:9.

The third anthem is based on John 6:33,50-51.

The fourth anthem is taken from the Book of Common Prayer (p. 407). Because it is printed under "Additional Directions," rather than in the text of Rite II, it is frequently overlooked as an option. *The Hymnal 1982* includes four settings of this anthem.

### 39. POSTCOMMUNION PRAYER

Gracious and loving God,  
you have made us one in the body of Christ,  
and nourished us at your table  
with holy food and drink.  
Now send us forth  
to be your people in the world.  
Grant us strength to persevere in resisting evil,  
and to proclaim in all we say and do  
your Good News in Christ Jesus our Savior. Amen.

### NOTES

The petitions in this prayer are drawn from the Baptismal Covenant on pages 304-305 of the Prayer Book.

#### 40. BLESSINGS

The blessing of the eternal Majesty,  
the incarnate Word,  
and the abiding Spirit,  
be with you now and for evermore. *Amen.*

Holy eternal Majesty,  
Holy incarnate Word,  
Holy abiding Spirit,  
Bless you for evermore. *Amen.*

May the blessing of the God of Abraham and Sarah, and of Jesus Christ born of our sister Mary, and of the Holy Spirit, who broods over the world as a mother over her children, be upon you and remain with you always. *Amen.*

#### NOTES

The first two blessings provided are new. The third is from the Book of Worship of the United Church of Canada.

#### ELLC Texts

The texts which follow were not prepared by the Episcopal Church. They are the work of the ecumenical English Language Liturgical Consultation (ELLC), which has "recommended" them to the churches.

Formed in 1985, the Consultation consists of representatives of the major English-speaking churches throughout the world, including the Episcopal and other Anglican churches. Its initial task was to review the work of its predecessor, the International Consultation on English Texts (ICET), in the light of "growing indications that these texts are in need of some revision." The ICET texts themselves were set forth in final form in 1975 in a booklet entitled *Prayers We Have in Common*. Most of these texts were subsequently incorporated into the 1979 Prayer Book.

It should be noted that, in some instances, the Standing Liturgical Commission of the Episcopal Church has not accepted the ELLC recommendations. Where this is the case, the text as printed includes the commission's revisions, and the reasons for them are discussed in the *Notes* that follow.

#### 41. THE APOSTLES' CREED

I believe in God, the Father almighty,  
creator of heaven and earth.  
I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the Virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.  
On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come again to judge the living and the dead.

## THE BLUE BOOK

---

I believe in the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.

### NOTES

Except for the substitution of “God’s” for “his” in line 3, this is a straightforward rendition of the Latin text. Note that it does not speak of Jesus’ being conceived by “the power of” the Holy Spirit, since those words do not occur in the Latin original.

## 42. THE NICENE CREED

We believe in one God,  
the Father, the Almighty,  
maker of heaven and earth,  
of all that is, seen and unseen.  
We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father;  
through him all things were made.  
For us and for our salvation  
he came down from heaven,  
was incarnate of the Holy Spirit and the Virgin Mary  
and became truly human.  
For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.  
On the third day he rose again  
in accordance with the Scriptures;  
he ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory to judge the living and the dead,  
and his kingdom will have no end.  
We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father [and the Son],  
who with the Father and the Son is worshiped and glorified,  
who has spoken through the prophets.  
We believe in one holy catholic and apostolic Church.  
We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come. Amen.

### NOTES

This version follows the Greek original precisely in translating line 15 as “was incarnate of the Holy Spirit and the Virgin Mary,” thus emphasizing that Mary was

an active, rather than a passive, participant in the Incarnation (Luke 1:38). Some early Latin manuscripts agree with this and read “et Maria Virgine.” The version that prevailed, however, changed the “et” to “ex.”

This version also follows the Greek and Latin (and the English of Rite One) in using “who” rather than “he” in the section about the Holy Spirit.

The words in brackets, “and the Son,” are not a part of the original Greek text. They were added to some Latin translations. Since the decision to exclude or include them rests with the particular churches involved in the Consultation, ELLC takes no position on the subject. The Episcopal Church, however, at the General Convention of 1988, placed itself on record as favoring their omission, a decision later approved by the Lambeth Conference.

#### 43 SURSUM CORDA

*Celebrant* The Lord be with you.

*People* And also with you.

*Celebrant* Lift up your hearts.

*People* We lift them to the Lord.

*Celebrant* Let us give thanks to the Lord our God.

*People* It is right to give God thanks and praise.

#### NOTES

The ELLC version of the last line reads “It is right to give our thanks and praise,” which is derived from the Canadian *Book of Alternative Services*. The commission’s preference is to call attention to God, the object of the thanksgiving, rather than to the worshipers, at this point.

#### 44. SANCTUS

Holy, holy, holy, God of power and might,  
heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is the one who comes in the name of the Lord.

Hosanna in the highest.

#### NOTES

The ELLC version of this text reads “Blessed is he” in the fourth line. The text as printed follows the *New Revised Standard Version* of the Bible in translating Matthew 21:9 and Psalm 118:26 as “Blessed is the one . . .”

#### 45. TE DEUM LAUDAMUS

We praise you, O God,  
we acclaim you as Lord;  
all creation worships you,  
the Father everlasting.

To you all angels, all the powers of heaven,  
the cherubim and seraphim, sing in endless praise:

Holy, holy, holy Lord, God of power and might,  
heaven and earth are full of your glory.

## THE BLUE BOOK

---

The glorious company of apostles praise you.  
The noble fellowship of prophets praise you.  
The white-robed army of martyrs praise you.  
Throughout the world the holy Church acclaims you:

Father, of majesty unbounded,  
your true and only son, worthy of all worship,  
and the Holy Spirit, advocate and guide.

You, Christ, are the king of glory,  
the eternal Son of the Father.  
When you took our flesh to set us free  
you humbly chose the Virgin's womb.  
You overcame the sting of death  
and opened the kingdom of heaven to all believers.  
You are seated at God's right hand in glory.  
We believe that you will come to be our judge.  
Come then, Lord, and help your people,  
bought with the price of your own blood,  
and bring us with your saints  
to glory everlasting.

### NOTES

The principal change is in the first line, which is now identical with our familiar Rite One version. Lines 18 and 19 are also newly translated.

## 46. THE SONG OF ZECHARIAH

Blessed are you, Lord, the God of Israel, \*  
you have come to your people and set them free.  
You have raised up for us a mighty Savior, \*  
born of the house of your servant David.  
Through your holy prophets you promised of old  
to save us from our enemies, \*  
from the hands of all who hate us,  
To show mercy to our forebears, \*  
and to remember your holy covenant.  
This was the oath you swore to our father Abraham, \*  
to set us free from the hands of our enemies,  
Free to worship you without fear, \*  
holy and righteous before you,  
all the days of our life.  
And you, child, shall be called the prophet of the Most High, \*  
for you will go before the Lord to prepare the way,  
To give God's people knowledge of salvation \*  
by the forgiveness of their sins.  
In the tender compassion of our God \*  
the dawn from on high shall break upon us,  
To shine on those who dwell in darkness and the shadow of death, \*  
and to guide our feet into the way of peace.

**NOTES**

This translation addresses God in the second, rather than the third, person. As precedent for such a change, see the Sanctus. The text in Isaiah 6 reads “full of *his* glory.” For liturgical use, the “his” has been changed to “your.”

**47. THE SONG OF MARY**

My soul proclaims the greatness of the Lord,  
my spirit rejoices in you, O God my Savior, \*  
for you have looked with favor on your lowly servant.  
From this day all generations will call me blessed: \*  
you, the Almighty, have done great things for me,  
and holy is your name.  
You have mercy on those who fear you \*  
from generation to generation.  
You have shown strength with your arm \*  
and scattered the proud in their councit,  
Casting down the mighty from their thrones \*  
and lifting up the lowly.  
You have filled the hungry with good things \*  
and sent the rich away empty.  
You have come to the help of your servant Israel, \*  
for you have remembered your promise of mercy,  
The promise made to our forebears, \*  
to Abraham and his children for ever.

**NOTES**

Like the Benedictus, this version is cast in direct address to God, See the note at no. 46 above.

Two changes have been made in the translation recommended by ELLC. The first is in lines 2 and 3, where the ELLC text reads “my spirit rejoices in God my Savior, for you, Lord, have looked with favor . . .” It seemed to the commission more felicitous to establish the fact of direct address in the second line.

The other is in lines 15 and 16, where the ELLC version reads “. . . to the aid of your servant Israel, to remember the promise of mercy.” The commission preferred “help” to “aid,” and found line 16 awkward.

**C. Summary Results from Evaluation of *Prayer Book Studies 30*. (The complete report is on file in the General Convention Office at the Episcopal Church Center.)**

Data from completed evaluation forms represent over 13,000 individuals—including bishops, seminarians, clergy and laity—who well represent the Episcopal Church geographically by Province and by rural or urban location.

Overall, the *Supplemental Liturgical Texts* received a mildly positive rating, despite the fact that a substantial minority of those responding mistakenly believed these were intended to replace the Book of Common Prayer, or mistakenly understood that the Lord’s Prayer found in the *Texts* was a new version, rather than one that has been in the 1979 BCP for over a decade.

Certain parts of the *Texts* received somewhat more favorable evaluations than others. Those taking part in the evaluation differed as to which parts they preferred and which

were found to be more appealing. Certain categories of respondents were more favorably inclined toward the *Texts* than others. In assessing the worth of the *Texts* in most aspects, clergy are more favorable than laity, women more than men, those under sixty more than those sixty and older. Further, these characteristics combine to make clergy women, for example, the most favorable toward the *Texts* and lay men the least favorable. Among laity, younger lay women are the most favorable, and older lay men the least favorable. (There were not enough clergy in the sample over sixty to do a reliable analysis for the ordained age group.)

Despite some fears expressed in written comments by a number that the *Texts* might prove divisive in an era when the Church is under some external and internal stress, the opposite seems to be more the case. Laity in overwhelming majority—even older lay men—indicated that the use of the *Texts* did not diminish their frequency of attendance at worship or commitment to the Episcopal Church. Rather, between one-fifth and two-fifths of these parishioners, men as well as women, stated that using these *Texts* had a positive effect on their attendance and commitment. Correlations indicate that those who most benefited in worship attendance and commitment through praying with the *Texts* are the younger men and women—the future of the Church.

Postscript to the study: The simple fact that the Standing Liturgical Commission of the national Episcopal Church seriously consulted the people “in the pew,” as well as bishops and other clergy, in itself resulted in a strengthening of commitment to the Church, underscoring the importance of liturgy to Episcopalians. Over two-thirds of the parishioners participating in the evaluation indicated their appreciation that they were given this opportunity. The thousands of thoughtful written comments were by far the strongest outpouring of thought and feeling seen in the many studies of various kinds conducted by the researcher consulting for the commission on this project.

### D. Proposed Budget

The Standing Liturgical Commission requests \$42,500.00 for the Task Force on Supplemental Liturgical Materials.

This minimum will provide primarily for a total of seven meetings of the task force in the triennium. Cost per meeting for six persons is estimated as \$5,800.00, based on major expenditures for airfare (\$800/person, airfare/transportation, midweek rates) and \$1,000, meals and accommodations for three nights (for six persons). The remaining \$1,900.00 would be set aside for consultants’ fees, editorial assistance, and honoraria.

## LITURGICAL FORMS FOR CELEBRATION OF A RETIREMENT

Most major life changes are marked by some type of celebrative ritual, often under the aegis of the Church, but one passage that is not noted liturgically is a late twentieth century phenomenon: retirement. God’s gift of added years comes with a price and a challenge to the Church and to its members. Today’s retiree may face two to three decades more of life; how will she or he find meaningful work and relationships during the “third age”? For the Church, the challenge is to counteract society’s negative notions and phobias about aging by raising up the Judeo-Christian view that old age is “the summit of life and pinnacle of wisdom” and then to harvest that wisdom. The cost of not doing it is dear.

Resolution #D092a (69th General Convention) recognizes the need for a meaningful way to mark the completion of one’s career, vocation or professional life and to celebrate entry into the crucial stage of retirement, perhaps the most significant turning point in life’s odyssey.

Just as society has become more aware of transitions in people's lives, so the Church has begun to recognize that there are myriad ways in which worship can say something significant about people's life journeys and actually assist in the transition process—in this case, through preparation of a rite of passage into retirement.

The Standing Liturgical Commission finds "a Form of Commitment to Christian Service" (BCP p. 420) uniquely well-suited for any transition, whether to embark on new responsibilities as a parent, partner, or worker or, as here, to move from midlife into the freedom of retirement and the selective use of one's time. We Americans do not yet know what to do with these extra years God has given us. We are more oriented toward maintenance than growth and development. Fewer than ten percent of Americans receive any preparation or planning for retirement at their workplaces, according to the American Association of Retired Persons.

A superb resource to help one plan toward retirement and to develop a meaningful liturgy comes from the Episcopal Society for Ministry on Aging, Inc. (ESMA), *Affirmative Aging: A Resource for Ministry*. The Rev. Nancy Roth writes in one chapter, "Meditation and Prayer":

The story of Genesis 2 tells us that the basic reality about us is the reality of our relationship to God. Our identity, it tells us, rests not in our function in the workplace or in society, but in who we are in relation to God. It is an identity that we discover ever more deeply in prayer, an identity that cannot ever be taken away from us, either in life or in death. (p.47)

The question Roth and others pose can assist a person in preparing for a meaningful retirement rite. (pp. 180-192)

Every transition is about saying "hello" and "goodbye," and these elements should be developed for inclusion in the liturgy. To move in retirement toward a new direction requires intentionality about relinquishing unattained goals and about liberation from striving and competition; however, the challenge is not simply what does retirement free one *from*. More importantly, what does retirement free one *for*? Here at last is an opportunity to find greater meaning in life, to explore "the road less travelled." There is a need for a sense of emotional closure, of holistic completion of one's vocation from start to finish, and then a letting go—especially of power—and the freedom to move on into a new place.

The Church's role in this process is to orient and empower people for the importance of being responsible to use well God's gift of longevity by developing the quality and meaning of their lives and relationships. Raising up retirement liturgically several times a year will be an effective antidote to prevailing attitudes and fears about the post-generative years of life.

For those whose primary vocation has been in the family place, it may be harder to achieve that sense of wholeness and conclusion because there is not as clear a change of duties, settings or relationships, and some of this transition may already have occurred under the guise of the "empty nest syndrome." In addition, the age for becoming a caregiver to parents today often coincides with the age of retirement. Nonetheless, the Church needs to affirm, enhance and support the beginning of this new time and calling in life for *all* members.

#### **Resolution #A122**

- 1 *Resolved*, The House of \_\_\_\_\_ concurring, **That the *Book of Occasional Services* be revised by the inclusion of a Proper for use on the occasion of a retirement,**
- 2 **of a cleric or other person, as follows:**

4 I. O Almighty God, heavenly Father, thou hast graciously prolonged the life of thy  
5 servant, *N.*, to this time, and by the change of outward things which *he* is now mak-  
6 ing, art calling *him* to a change of inward concerns and to a reordering of *his* thoughts,  
7 words and action: Grant, most merciful Lord, that this calling may not be in vain:  
8 Pour out upon *him* the grace of thy Holy Spirit, that the course of life which *he* is  
9 now beginning may proceed according to thy laws and result in the enjoyment of thy  
10 favor: Give *him*, O Lord, pardon and peace, that *he* may continue to serve thee with  
11 humble confidence, and, after this life, enjoy thy presence eternally; through Jesus Christ  
12 our Lord, who with thee and the Holy Spirit liveth and reigneth, one God, for ever  
13 and ever. Amen.

14 II. Almighty God, heavenly Father, you have graciously prolonged the life of your  
15 servant, *N.*, to this time, and by the change of outward things which *he* is now mak-  
16 ing, are calling *him* to a change of inward affections and to a reordering of *his* thoughts,  
17 words and actions: Grant, merciful Lord, that this calling may not be in vain: Pour  
18 out upon *him* the grace of your Holy Spirit, that the course of life which *he* is now  
19 beginning may proceed according to your laws and result in the enjoyment of your  
20 favor: Give *him*, O Lord, pardon and peace, that *he* may continue to serve you with  
21 humble confidence, and after this life enjoy your presence eternally: through Jesus  
22 Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, for ever  
23 and ever. Amen.

Dr. Samuel Johnson (ADT)

STATUS OF CONCURRED RESOLUTIONS ADOPTED BY 1988 GENERAL  
CONVENTION AND REFERRED TO THE STANDING LITURGICAL COMMISSION

<i>Resolutions</i>	<i>Title</i>	<i>Action</i>
A094	1985 Commemorations for the Calendar	Completed
A095a	Add further commemorations to Calendar	Recommended to 70th G.C.
A096a	Trial Use of Propers	Completed; printed in LFF, 4th Edition
A097a	Criteria for Additional Commemorations	No action required
A098a	Catechumenate	Completed; printed in BOS, 2nd Edition
A099a	Preparation of Baptized Persons for Reaffirmation	Completed; printed in BOS, 2nd Edition
A100a	Preparation of Baptismal Sponsors	Completed; printed in BOS, 2nd Edition
A101a	Children and Communion Document	No action required
A103sa	Supplemental Liturgical Texts	Consultation with theology committee, House of Bishops; texts rewritten; evaluation in 400 parishes and Texts rewritten again; to be re-submitted to the 70th G.C. for further action

---

**LITURGICAL COMMISSION**

---

A104	Separate Commissions for Liturgy and Music	No further action
A106a	Ecumenical Celebration of Marriage	No action required
A107a	Commentary of Common Baptismal Liturgy	No action required
A108a	English Language Liturgical Consultation on Common Texts	No action required
B036s	Queen Emma and King Kamehameha IV	Completed
B040	Catechumenate	Referred
C022	Spanish Prayer Book	No action required
C023	Spanish Prayer Book	No action required
C043	Doxology	Referred
D011a	Amend Canon II.2 to include NIV Translation of the Bible	No action required
D029a	Calendar Update	Completed and printed in LFF, 4th Edition
D039	Martin Luther in Calendar	Action by 70th G.C.
D063	Prayer Book	Referred
D092a	Retirement Rite	To be recommended to 70th G.C. for printing in BOS
D140	King Oswald	No action
D145	Gloria Patri	Referred
D129a	Staff person for Liturgy and Music	In progress
A073a	Inclusive Language and Imagery	Implementation in progress

**GOALS AND OBJECTIVES, TRIENNium 1992-1994**

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 of Supplemental Texts as authorized by the General Convention. The commission will require the mechanics necessary to monitor the use of liturgies authorized by the Convention. A special committee will be formed and empowered to make an intensive study of the Calendar. This study will concentrate on names presently in the Calendar with recommendations for retention or deletion.

The commission will maintain its liaison with Anglican and ecumenical organizations with liturgical interests. The close relationship with the Standing Commission on

Church Music will continue to be maintained. A joint working meeting will be scheduled each year during the triennium.

The SLC Committee on Christian Initiation's work for the coming triennium will be in two areas: continued work with the Joint Committee on Christian Initiation and work for revision and further development of rites for the catechumenal process.

As part of the Joint Committee the SLC will continue to co-sponsor training events for catechumenal teams. This will entail continued meetings of members of the SLC Initiation Committee with the Joint Committee. It will also mean continued financial support of the training events to cover a portion of the costs of these events. (Additional financial support is in the budget of EFMM and fees paid by participants in the events.)

The Evangelism Office of EFMM has made the catechumenate a cornerstone of the Decade of Evangelism. If this process of formation of new members is to become a central part of church life, there will have to be an ongoing process of training throughout the Church for many years to come. The SLC is a necessary and integral part of this training and must contribute both personnel and financial support if the process is to continue.

The SLC Committee on Christian Initiation will meet twice during the triennium to evaluate and make needed revisions in the rites of the catechumenate. It will also study proposed Rites of Passage for the beginning of adolescence and an adaptation of the catechumenal process for older adolescents.

As congregations use the Rites of the Catechumenate and the parallel rites, their response and adaptations will enable the SLC to continue to perfect the rites and make them more usable by congregations in the future. It is already apparent that some of the rites need revision and that there need to be clear guidelines for adapting their use in congregations, especially in those that have strong ethnic backgrounds and for those in specialized ministries. There is also a clear need to begin applying the insights gained in the adult catechumenal process to the needs of teenagers who are seeking membership in the Church and for preparing teens for confirmation.

The Committee on the Lectionary will continue to monitor the work of the Consultation on Common Texts and will be prepared to make recommendations to the 71st General Convention concerning any trial use of the revised CCT lectionary.

The commission looks forward this coming triennium to working with the Standing Commission on Church Music and the Church Center staff in the selection, hiring and placement of a coordinator for liturgy and music.

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 and Materials.
- (2) Continue to work with dioceses and parishes in the use of the Supplemental Liturgical Texts.
- (3) Commission, publish and circulate with the assistance of the Church Hymnal Corporation *Occasional Papers* related to the understanding and use of the authorized liturgical books.
- (4) Work closely with the new Coordinator for Liturgy and Music to identify and improve means for the distribution of liturgical materials.
- (5) Identify and clarify the working relationship between the Coordinator for Music and Liturgy, the SLC and the SCCM.

---

**LITURGICAL COMMISSION**

---

(6) To accomplish these goals and objectives, the commission intends three regular meetings each year during the triennium and four working committees (Supplemental Liturgical Texts, Initiation and the Catechumenate, the Calendar, and the Lectionary). Subcommittees will be formed as needed.

**PROPOSED BUDGET, TRIENNIUM 1992-1994**

	<i>Triennium Budget 1992-1994</i>	<i>Budget 1992</i>	<i>Budget 1993</i>	<i>Budget 1994</i>
Administrative expenses (Telephone, postage, duplication, stationery, etc.)	\$ 2,700	\$ 900	\$ 900	\$ 900
Meetings of the full commission (3 per year)	\$ 84,225	\$ 27,300	\$ 28,125	\$ 28,800
Staff person	\$ 45,000	\$ 15,000	\$ 15,000	\$ 15,000
Committees of the commission:				
Supplemental Liturgical Texts and materials	\$ 42,500	\$ 14,166	\$ 14,166	\$ 14,168
Initiation and Catechumenate	\$ 39,000	\$ 13,000	\$ 13,000	\$ 13,000
Calendar	\$ 5,000	\$ 1,666	\$ 1,666	\$ 1,668
Participation in annual conferences and meetings of liturgical societies and organizations	\$ 10,500	\$ 3,500	\$ 3,500	\$ 3,500
Dues—CCT and ADLMC	\$ 2,100	\$ 700	\$ 700	\$ 700
Totals	\$231,025	\$ 76,232	\$ 77,057	\$ 77,736

The Standing Liturgical Commission proposes the adoption of the following resolution:

**Resolution #A123**

*Resolved*, the House of \_\_\_\_\_ concurring, **That this 70th General Convention appropriate, in the Budget of the Convention for the triennium 1992-1994, the sum of \$231,025 for the work of the Standing Liturgical Commission.**

## The Standing Commission on the Church in Metropolitan Areas

### MEMBERSHIP

The Rt. Rev. Frank K. Allan, Diocese of Atlanta, 1994  
The Rt. Rev. Herbert Thompson, Jr., Diocese of Southern Ohio, 1994  
The Rt. Rev. Arthur E. Walmsley, Diocese of Connecticut, *Chair*, 1991  
The Ven. Enrique R. Brown, Diocese of New York, 1994  
The Rev. Everett W. Francis, Diocese of Bethlehem, *Vice-Chair*, 1991  
The Rev. Dr. Daniel P. Matthews, Diocese of New York, 1991  
Mrs. Marion Cedarblade, Diocese of California, 1991  
Mr. Frank Connizzo, Diocese of Kansas, 1991  
Ms. Ann K. Fontaine, Diocese of Wyoming, 1991  
Mrs. Iris E. Harris, Diocese of Washington, 1994  
Mr. Ronald W. Jones, Diocese of Missouri, *Secretary*, 1991  
Mrs. Katherine Tyler-Scott, Diocese of Indianapolis, 1994 (resigned)  
The Rev. Sandra A. Wilson, Diocese of Colorado, *Representative of the House of Deputies*

All of the above active members concurred in the report.

The commission benefited from the services of the Rev. Bliss Williams Browne, Vice President of the First National Bank of Chicago, Dr. Michael R. Rion, President, Resources for Ethics and Management, and Dr. George T. Haskett, Professor in the School of Social Work at Marywood College, who served as consultants during various stages of our deliberations.

Representatives of the commission at General Convention:

The Rt. Rev. Arthur E. Walmsley, 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 four times during the triennium. After gathering information through field visits in three cities, San Francisco, Hartford, and St. Louis, and meeting with the Chairman of the Jubilee Ministry Committee, the Rt. Rev. George L. Reynolds, and its staff person, Ms. Ntsiki Langford, the commission proposes four resolutions for General Convention action based on the rationale and data which grow out of the analysis in the Background Document that follows this report. It is essential that that paper be read as the necessary grounding for the resolutions we present.

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 commission 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."

During the decade of the 1980s, acting in response to the crisis in American life, the Episcopal Church took three initiatives which have had widespread effect. In 1982

the General Convention authorized the *Jubilee Ministry* as 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." In undertaking this initiative, the General Convention recognized the interrelatedness of the world economy and of different regions within society. From a mission perspective, Jubilee Ministry draws no distinctions between domestic and world mission, or among rural, suburban or urban outreach.

One of the high points of our review of Jubilee Ministry during this triennium is the distinguished leadership which has been given to it by Ntsiki Langford. We believe that the original vision has been enhanced, and that a process of sharing among Jubilee Centers has been put in place. The success of this effort leads us to propose that the theology and mission strategy of Jubilee be given church-wide support at the level of every congregation.

A second initiative was the strong call, in part generated by this commission, to link church-related programs of service to efforts of public policy advocacy with and on behalf of the poor. We commend the Presiding Bishop and the Executive Council for strengthening the Washington Office of the Episcopal Church, leading to a stronger and more visible involvement in national and international issues.

Finally, we call the attention of this General Convention to the action of the 1988 Convention to link the Church's ministry of service to community programs of economic development. Many parishes and dioceses have supported self-help initiatives in such areas as affordable housing, community-based health care, local economic ventures, and the like. The national Church, many dioceses, and a variety of parishes have found new ways of making socially responsible investment of their endowment funds. We urge vigorous initiatives by the Economic Justice Implementation Committee in the next triennium, in close collaboration with dioceses.

In this report to the 1991 General Convention we concentrate on the linkage between effectiveness of ministry at the level of the local congregation and the impact of the Church on the civic community, its institutions and public policy. We have come to recognize that Jubilee is not a program but a vision for the Church at every level of its life. If the Decade of Evangelism is a call to the Church to be renewed for the proclamation of the gospel, it is equally a time to restate the Jubilee theme: the breaking of the cycle of disadvantage, of restoration, of new creation. The center of mission is the local gathered community of faith, acting in concert with its diocese and the national and international Church. Biblical themes, Biblical faith, and Bible study are, we believe, the key to this renewal.

## FINANCIAL REPORT

Income	1989	1990	1991
Appropriated by Convention	\$41,725.00	\$30,685.00	\$18,025.00
<b>Expenses</b>			
Meetings	(2) \$13,533.96	(2) \$14,679.70	(1) \$ 4,000.00
Consultants	0	0	\$ 1,000.00
Other	0	0	\$ 1,060.00
Totals	\$13,533.96	\$14,679.70	\$ 6,060.00

**RESOLUTIONS OF THE COMMISSION**

**Resolution #A124**

Resolution on Jubilee Ministry

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the imperative and national**  
2 **program of Jubilee Ministry established in 1982 is hereby reaffirmed; and be it further**  
3 *Resolved*, **That this reaffirmation be reflected in its funding as an integral part of the**  
4 **national Church program.**

**Resolution #A125**

Resolution on Commitment to Children

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the Church be called upon**  
2 **to renew this Church's commitment to God's gift of children; and be it further**  
3 *Resolved*, **That priority consideration be given to ministry with and on behalf of children**  
4 **and youth, particularly those at risk; and be it further**  
5 *Resolved*, **That each congregation provide an environment in which children and young**  
6 **people, regardless of social or economic status, may be encouraged and enabled to**  
7 **grow to the fullness of their potential.**

**Resolution #A126**

Resolution on Leadership Training for Mission

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That, in the spirit of Jubilee, it be**  
2 **this Church's strategy that each congregation become an inclusive center for mission**  
3 **and ministry; and be it further**  
4 *Resolved*, **That the Church at local, diocesan, and national levels focus training resources**  
5 **to facilitate that goal; and be it further**  
6 *Resolved*, **That either from among present staff or by judicious recruitment the Presiding**  
7 **Bishop and the Executive Council no later than January 1, 1992, designate a staff ade-**  
8 **quate to accomplish this goal; and be it further**  
9 *Resolved*, **That there be established a churchwide initiative in the training of clergy,**  
10 **laity, and congregations as leaders in spiritual formation for a pattern of church life**  
11 **that links the Gospel and the Baptismal Covenant to the vision of advocacy, empower-**  
12 **ment, and incarnation of social witness.**

**Resolution #A127**

Resolution on Congregations as Centers of Witness

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That each congregation be encourag-**  
2 **ed to support engagement of social, economic, and political issues in the public and**  
3 **private sector through individual and corporate witness to the faith as expressed in**  
4 **the Gospel and the Baptismal Covenant; and be it further**  
5 *Resolved*, **That the resources of the Church at the local, diocesan, and national levels**  
6 **be focused to facilitate that goal.**

**EXPLANATION**

The commission is mindful of the fact that, under the principle of separation of church and state, current laws circumscribe the limits to which the Church, as a tax-exempt institution, may participate in the shaping of public policy. The intent of the

resolution is simply to *regularize* the concept that, within the limits of secular law, the response to social, economic, and political issues in the public and private sector is to be faithful to our covenant to strive for justice and peace among all people, and respect the dignity of every human being.

### **GOALS AND OBJECTIVES FOR THE NEXT TRIENNIUM**

- I. To develop further the theology and strategy of Jubilee Ministry at the diocesan and parish level.

Objectives:

- a. Foster churchwide cooperation on a parish-based approach to service and advocacy, especially on behalf of children at risk.
- b. Monitor the training and leadership development programs put in place to achieve this end, with emphasis on their adequacy and the effectiveness of the results.

- II. To analyze changing economic and social trends which affect the lives of individuals and families in American society, especially children and youth, including but not limited to:

- the increasing gap of income distribution;
- the decline of available resources to serve the needs of center cities, rural areas, Native American reservations, etc.;
- the character and effectiveness of various approaches to providing social services, especially ones directed to women and children at risk;
- the globalization of the economy;
- the continuing impact of a massive military budget.

Objectives:

- a. Develop strategies for the Church's response, with consideration of making a similar process of study available to other General Convention bodies and areas of church life.
- b. Develop recommendations for parish and diocesan response.

### **PROPOSED BUDGET FOR THE TRIENNIUM**

	1992	1993	1994
<b>Income</b>			
General Convention			
Assessment Budget	\$16,750.00	\$18,350.00	\$20,360.00
<b>Expenses</b>			
Meetings	(2) \$16,000.00	(2) \$17,600.00	(2) \$19,360.00
Consultants	<u>\$ 750.00</u>	<u>\$ 750.00</u>	<u>\$ 1,000.00</u>
Totals	\$16,750.00	\$18,350.00	\$20,360.00

### **PROPOSED RESOLUTION FOR BUDGET APPROPRIATION**

#### **Resolution #A128**

*Resolved*, the House of \_\_\_\_\_ concurring, **That there be appropriated from the Assessment Budget of General Convention, the sum of \$55,460.00 for the triennium for the expenses of the Standing Commission on the Church in Metropolitan Areas.**

### APPENDIX: BACKGROUND REPORT

#### Introduction

The history of the Standing Commission on the Church in Metropolitan Areas has been described earlier in this report. This appendix is a more detailed account of our analysis of the background which has led us to present the four resolutions we are submitting.

The commission was established 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.”

What is the context, eighteen years after the creation of the commission, in which this report is written? In a word, the problems facing urban areas are familiar, more entrenched, complex, seemingly intractable: housing, drugs, education, day care, health, hopelessness, segregation of the poor, homelessness, crime, the growing disparity between rich and poor. Throughout America upwards of 20% of all children grow up in poverty. In urban centers, on Native American reservations, in pockets of rural America, those numbers reach staggering proportions. Today we face the realities of an economic recession, an upsurge of racism, the impact of war in the Persian Gulf and a disproportionate percentage of the minority population serving on the front lines. At home the disintegration of communities and family life continues with inevitable cutbacks at federal, state, and municipal levels in resources to alleviate human need. As the world economy links nations ever more closely, it is clear that the struggle to overcome the problems of hunger, homelessness, and despair must be viewed in a global way; what happens in Houston or Scranton or Miami is intimately linked to places as remote as Korea, Iraq, Nigeria or Brazil.

Within the United States, solutions to urban problems have in the past been fragmentary, with government, corporations, non-governmental agencies and organizations, and the churches working independently, without much collaboration, to provide programmatic solutions. Existing models of response no longer work; the problems are too complex and interrelated. The Church may point with gratitude towards its congregations and members who respond with compassion to relieve the suffering of those who are victims of these forces, and to those efforts of advocacy with and for poor people that seek to relieve the impact of the most oppressive conditions.

Nevertheless, the point of departure for this report must be that:

- as a nation, we are in severe crisis;
- as a Church, we are a marginal actor or partner in the fashioning of solutions;
- at all levels, programs which seek to meet human needs without addressing their causes perpetuate dependency.

Analyses of the urban crisis abound. We do not propose to write yet one more of them. People in all age groups within our society face serious issues. Yet a significant trend may be noted during the past twenty years. The economic circumstances of the older generation have improved. By contrast, the plight of the young has grown steadily more serious. Consider the following points.

1. Because of demographic changes, America faces a future in which children and young workers will be a shrinking share of the population. In the year 2000 there will be 4.1 million fewer Americans in the young adult age group (18 to 24) entering the work force than there were in the mid-1980's, a decline of 14 percent.

2. A growing share of this shrinking work force will be minority. In the year 2000 nearly one-third of the nation's 18- to 24-year-olds will be from minority groups, compared with less than one-quarter in 1985.
3. While we will need every individual in this shrinking future work force to be a productive worker, we are subverting the attainment of that goal by consigning a growing number of children to poverty. Between 1979 and 1988 the proportion of American children living in poverty grew by 23 percent. One in five American children lives in poverty. If recent trends continue, by the year 2000 one in four will be living in poverty.
4. American children's health and development is threatened as well by lack of health insurance and lack of access to health care. More than 12 million children and more than 14 million women of childbearing age have no health insurance.
5. The lack of access to health care is reflected in the worsening or stagnation during the 1980s of many key health indicators. After many years of substantial progress, our nation's improvement in the rates of early prenatal care, low birth-weight births, and infant mortality has slowed down dramatically or stopped. Immunization rates actually have declined. The United States has slipped to nineteenth in the world in preventing infant deaths, behind such nations as Spain, Ireland, Hong Kong, and Singapore.
6. The earnings of men younger than 30 have dropped sharply since 1973. When young men make very low wages, young couples are far less likely to get married. Since 1973, young men's marriage rates have declined by one-third, and the proportion of births that were out of wedlock doubled. As young workers' earnings declined and more single-parent families developed, median incomes for young families with children dropped by 24 percent from 1973 to 1987, even though many more women entered the work force. Just 29 percent of American children now live in "traditional" families in which fathers work for wages and mothers care for children at home.
7. One-half of preschool-age children today have mothers employed outside the home. By the year 2000 that figure will rise to nearly seven in ten. But our nation barely has begun to adapt to the dramatically expanding need for safe, accessible, affordable child care. Head Start serves fewer than one in six eligible children, and the other longstanding source of direct child care assistance for poor families, Title XX, in 1981 lost its direction that states have quality standards. Title XX also has withered in scope over the past dozen years (it now is funded at levels less than half those of 1977, adjusted for inflation), while the number of preschool children in poverty soared.
8. Our schools are failing. Many of them, and especially those serving poor and minority children, are simply not good enough to prepare our children for the demands of the twenty-first century. One-half million children drop out of school in the United States each year. Poor teenagers are three times more likely than other teens to drop out and are four times more likely to have below-average basic skills.
9. Between 1979 and 1986 there was a 66 percent increase in the reported number of cases in which children were endangered by abuse or neglect. In 1986 2.2 million children were reported abused or neglected, or both.

10. The fastest growing segment of the homeless population in America is families with children. Every night an estimated 100,000 children go to sleep homeless. The National Conference of Mayors reports that one in four homeless people in their cities is a child.
11. The U.S. teen pregnancy rate is twice as high as that of other industrialized countries. Two in every five American girls get pregnant and one in every five American girls bears a child before the age of 20. The vast majority aren't married. Much of this has to do with poverty and lack of achievement: regardless of race, teens with below-average academic skills and from poor families are about five to seven times more likely to be parents than are teens with solid skills and from nonpoor families.
12. As families with children have struggled against this rising tide of poverty, out-of-wedlock births, single parenthood, lack of health insurance, homelessness and bad housing, lack of quality child care, and inadequate schools, many sources of public help, especially at the national level, have shrunk. Low-income housing assistance is down 76 percent (adjusted for inflation) since 1980; federal help for elementary and secondary education is down 22.4 percent from 1979; the AFDC grant for subsistence in a median state has fallen by 37 percent since 1970; and the main federal program to place doctors in underserved areas of the country has lost more than 90 percent of its doctors.

Source: *Children 1990*, The Children's Defense Fund

We are a nation and a people adrift. Not willing or unable to take the steps to reverse this crisis, we risk the lives of our children as they face competition in the global economy of the future. By consigning more than 20% of them to a childhood shaped by poverty, we multiply the future costs of the medical, social and criminal justice systems. The tension between private gain and the public good makes center cities increasingly isolated, dysfunctional, and racially segregated enclaves. We lack a national vision and the will to implement it.

A severe crisis of funding for social programs tests not only the national political fiber. It also strikes at the heart of the Church as a community of religious belief and moral character. Undoubtedly the Church as institution can and must provide a variety of resources for responding to human need: direct social services (feeding programs, shelter, counselling, AA meetings, etc.), a community base for educational and political advocacy, financial support for new initiatives. But these contributions, even on an enhanced basis, can make no more than a marginal dent in the crisis. They do not represent the Church's unique and distinctive gift, its Gospel life.

Given these facts, we believe it is time for the Church through its leadership to proclaim once again *A Time of Jubilee*. The message of both Hebrew and Christian scriptures is that God intends the transformation of the world, the announcement of a new creation, the promise of a new Jerusalem. True to that faith, followers of the Christ in our society cannot condone what is happening to the most vulnerable members of society, the children and others at risk in our cities and countryside. The heart of Christian belief is that Jesus the Incarnate Lord is our mediator and advocate.

"Mediation" means *standing between*, in this instance, between those who are victims of a cycle of disadvantage and the forces which consign them to the prospects of a crippled life. "Advocacy" in contemporary usage is most often synonymous with political or social activism. "Advocacy" in the biblical sense is the heart of prayer, the holding

up before God of God's people and God's world. It is also a description of the Incarnation, Jesus being with us and for us, whether in his flesh or through the community of his body in this world. It is inconceivable from the perspective of biblical faith to separate prayer and advocacy as active witness. To separate them is to understand neither.

The first great missionary success of the Christian Church was in the urban world of the early Christian era. As Wayne Meeks has put it (*The First Urban Christians: The Social World of the Apostle Paul*):

Those odd little groups in a dozen or so cities of the Roman East were engaged, though they would not have put it quite this way, in constructing a new world. In time, more time than they thought was left, their ideas, their images of God, their ways of organizing life, their rituals, would become part of a massive transformation, in ways they could not have foreseen, of the culture of the Mediterranean basin. (p. 192)

Their congregations bridged social classes, brought new care for prisoners, the sick, the dead and dying. The koinonia of Eucharist and agape meal broke through the ennui, detachment and social distance of Roman cities. The Gospel vision was one of hope and transformation in this life, the dignity of every person in the mind of God, the transfiguring new life in Christ Jesus, and the empowering Spirit met in Sacrament, prayer, and the proclamation of the Word. They did not set out to *influence* their society; they *were a new community* the character of whose life subtly but drastically changed their society.

It is ironic that the Church grew as a transforming community in the midst of an urban culture. As far back as the First Assembly of the World Council of Churches, the observation was made that, in the 20th century, the areas in which Christianity has made the least impact have been the worlds of Islam, Buddhism and the culture of modern cities. We believe this need not be.

The Gospel is replete with images of human society for which post-industrial urban society cries out:

- inclusive community that values each person;
- the interdependence of all creation;
- health, wholeness, holiness, as what contributes to the well-being of individuals in community;
- the worth of each person born into the world, including especially a priority for the care of children and others who are vulnerable;
- hospitality, compassion, shalom, for the stranger within and the stranger without;
- the nature of koinonia as active love, brought into being by a God whose Trinitarian nature is itself dynamic and active love.

We believe that the model of Jubilee centers lifted up in 1982 needs to be a central part of the Church's approach to the Decade of Evangelism. The local church—every diocese and its congregations—is called to give voice and expression to a vision of inclusive community, one in which its members reach out to declare and to make real the proclamation of transformation of persons and of communities. Our call is not for more Jubilee Centers. *It is that every parish be a center of Jubilee.*

What would it be like if congregations and dioceses truly came to be and be seen as places of vision that provided leadership and moral discourse for their members, holding up the images and behavior necessary to fashion the common good? Racism and sexism are plagues which poison our human interactions and decisions. So do any number of

other behaviors by which power is protected or boundaries drawn to keep out the "other" in ways that limit or dehumanize them. What is needed, and this seems hardest for us to achieve, is the formation of truly inclusive communities.

Such communities would be accepting, places where people are able to name their hopes and fears and be freed to claim responsibility for them, rather than projecting them on others.

Such communities would be open, marked by compassion for the stranger and resistant to those forces world-wide which maintain or even reinstitute tribalisms of culture, race, national origin, and religious fundamentalism.

Such communities would be transforming, affirming the interdependence of all living things, open to their own conversion through God's gift of Jesus Christ.

In one of the cities which the commission visited during the triennium, a leader of the corporate community asked, with some poignancy, where are the religious leaders of the community today in the fight against social injustice, crime, poverty and the like. "I'm not talking about the useful human services their institutions provide to alleviate suffering. I'm talking about joining others to lead the conscience of the community into effective action."

Of all the programs visited by the commission during the past three years, one stood out: Grace Hill Neighborhood Services in St. Louis, Missouri. Grace Hill was historically a church-sponsored settlement house, established in 1903. Today it is a multi-purpose agency offering housing, child care, health services, child development and family support services, and services for the homeless.

*What is Special About Grace Hill?* The spirit of Grace Hill is self-help, "neighbors helping neighbors." A Member Organized Resource Exchange (MORE) has developed a wide range of "people helping people" services, providing a linkage of people with resources (both money and time) with people who need help. Senior citizens help young people; young people help seniors. A sense of community abounds. People are proud of their work. A Neighborhood College has developed with neighbors participating in course approval and evaluations. Career centers help those who need employment and readiness training. Literacy training is provided. Young families and new parents receive parenting training. Youth forums, assemblies and social events help to bring everyone together.

*What is Different About Grace Hill?* There are programs like Grace Hill in every community in America, but in most communities the programs are providing *services to people*. At Grace Hill people are being helped to help themselves. The Hebrew philosopher Maimonides maintained centuries ago, "There are many kinds of charity, but the highest is helping people help themselves and the lowest is when the receiver knows the giver and the gift does nothing to help the receiver help himself."

An odd thing happened when the commission went to Grace Hill. The Center had been informed of the commission's visit and had planned an orientation; each of the presenters was to be a professional staff person. The Executive Director, noting that schedule, called ahead to ask that community members conduct the orientation. They did, in all but a couple of instances. Combined with their enthusiasm was a level of confidence which the commission found just shy of amazing.

Grace Hill still shows the outward signs of a poor community. But it is one that is special and different from others like it around the country. People have

been invited to see a bright future and given resources to take their own first steps into it. Their children will have opportunities. If the Church could be part of doing this well everywhere, we would indeed be doing well.

What will it take?

\* \* \* \* \*

Dioceses and parishes can be structures for transformation of the world beyond them to the degree that their members move from experiencing themselves as victims to being active agents of God's love and their own well-being. The call of the Decade of Evangelism is not solely a matter of asking *who* is to be evangelized; rather it is to reflect deeply on those strengths of the Church in ways in which the Gospel has been a powerful means of transformation of individual lives and of whole cultures. The call is for conversion. From the perspective of this report, the question is "Conversion to what?"

### A VISION, A STRATEGY, AND A PARADIGM

Our Vision: That during the Decade of Evangelism the Episcopal Church will discover itself in fresh ways as a community of personal and communal formation, and that dioceses will take the lead with their parishes to become centers of moral discourse and passionate concern for the most vulnerable members of our society. Let the Episcopal Church be known as one which works for a society in which every child a woman conceives is wanted and in which every child born has someone to love and nurture it.

In less than a decade, the Episcopal Church has made a distinguished response to the AIDS epidemic. "Our Church Has AIDS!" has been a challenge to churches in all kinds of communities. Let the 1991 General Convention mandate be that in the Decade of Evangelism we will commit ourselves to the following:

—A *churchwide* effort on behalf of all children, that they may grow up as whole and healthy children of God contributing to society;

—Churchwide *local* efforts to insure that unprotected and vulnerable people are adequately cared for;

—A *national* church initiative in response to the crisis posed by drugs, including the abusive use of beverage alcohol.

Such a commitment puts flesh on the Presiding Bishop's call to be a church that knows no outcasts. But there is a difference: most of those we will seek to serve are not at the present time part of our household. Let our watchword be:

Our Church Cares  
—for all children  
—for all at risk  
—for the poor

Our Strategy: During the 1950s and early '60s, the Episcopal Church embarked on a major application in its life of the insights of human relations training. The effort had a transforming effect on many parishes and countless individuals. At the same time, there was a new focus on Christian education, including the energy prompted by a church-wide emphasis on children. The outcome was a spurt of membership growth among families with children, particularly in the suburbs.

The present crisis in American society calls for an equally disciplined effort to transform the character of local, diocesan, and national church life. Only this time, the

challenge is to move beyond ourselves, beyond congregations which for the most part mirror only one segment of society—racially, culturally, and with respect to family situations. Our focus must be external as well as internal, avoiding self-absorption and internal issues which increases our isolation as a community participant. The communal culture within the body of the Church must be helped to shift in the direction of conflict resolution rather than avoidance. We must get in the habit of developing our own programs and social agenda in concert with those other institutions who might become our partners. We must be willing to persevere in the achievement of long-term agendas. We must resist substituting rhetoric for action.

To bring about a transformation, we suggest the following elements of strategy:

—A *churchwide* initiative in the training of clergy and parishes as leaders in spiritual formation for a pattern of church life which expresses our vision of the Gospel. We ask the Presiding Bishop and Executive Council to focus the training resources of the national Church on clergy and lay leadership development for that effort.

—Diocesan efforts to lead and assist every *parish* to be a center engaged in hands-on service of human need, especially to children and women, the vulnerable, and drug abusers.

—Resources of the national Church and dioceses to lead the development of appropriate involvements linking these local actions to public policy (the AIDS initiative offers a recent example of how such linkage can be effective).

—An important component of this strategy grows out of the recognition that the Church is already significantly involved in community issues through its lay persons. A major effort must be made to develop training for clergy and parish leaders in ways by which parishes become centers that assist their members to identify and strengthen their witness as Christians.

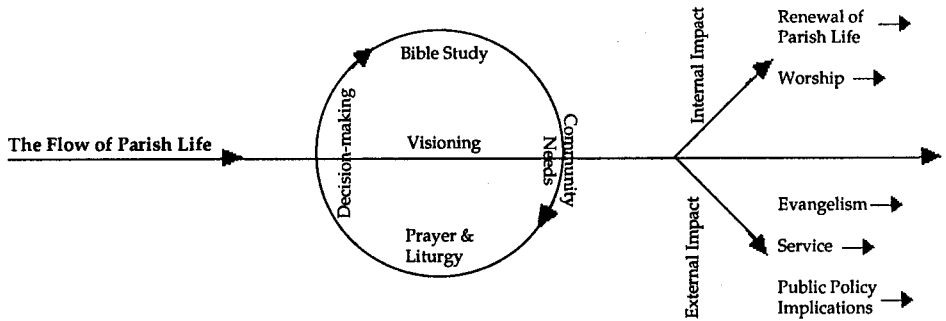
A Paradigm for Consideration: What is offered here is *not* just another social action proposal. It is a way of understanding the nature and purpose of local church life and of organizing it for the spiritual and communal formation of its members and as a center of planning and action for their life. What drives it is a view of the Good News as summoning believers to a way of life which the world around us recognizes to be different in its commitment to inclusivity and its passion for the outsider (and for the insider whose alienation may be just as real).

At every level of its life, the Church calls persons through faith to move away from a victim mentality to one which shares the transforming power of God's love in parishes, community, and society. The issue of drugs, and the devastation of the lives of children and young people, are not solely problems of economically disadvantaged communities. Every crossroad schoolhouse, every small town and suburb is caught in crisis. Our children are at risk. We need ways to help people claim their neighborhoods, towns, and cities. The Decade of Evangelism is a call to reclaim the power of the local Christian community to be a center of hope and the transformation of lives, an inclusive community of care and support that can override the deadly burnout and depression which is a hallmark of far too many congregations.

The 1988 General Convention called into being a mission development project. Every unit of the Church was thereby summoned to explore its life in light of the Gospel mandate. This report is a plea for that mandate to be seen—in the terms of Hebrew scripture—as a call to Jubilee, and—in terms of the Gospel—a call to transformation, Transfiguration.

A church which takes seriously the grim facts of the cycle of disadvantage to which the young are being condemned in this society must drink deeply at the well of Holy Scripture if we are to be empowered for that ministry.

The following diagram seeks to sketch the process to which this vocation calls us.



# The Council for the Development of Ministry

## CONTENTS

<b>Membership</b> .....	300
<b>Structure</b> .....	301
<b>Summary of the Council's Work</b> .....	302
Ordained Ministry Development .....	303
Cornerstone Project .....	303
<b>Provincial Meetings</b> .....	304
<b>Ministry Development Cooperation</b> .....	306
Sexual Exploitation by Clergy .....	306
Total Ministry Task Force .....	307
Seminarians with Lay Vocations .....	307
National Network of Lay Professionals .....	308
<b>Revision of Title III Canons</b> .....	308
<b>Resolutions</b> .....	309
<b>Future Challenges for CDM</b> .....	343
Goals and Objectives .....	343
<b>Resolution to Continue CDM</b> .....	344

## MEMBERSHIP

### Agency Board Representatives

Mrs. Diana MacVeagh, Board for Theological Education  
Ms. Mary Lou Lavallee, Board for Church Deployment  
Mrs. Betty Connelly, Church Pension Fund  
The Very Rev. Mark Sisk, Council of Seminary Deans  
The Rt. Rev. Edward Chalfant, Committee on Pastoral Development  
The Rev. Sandra Wilson, Executive Council  
The Rt. Rev. Daniel L. Swenson, Committee on Ministry  
Mr. Richard Graybill, Standing Commission on the Church in Small  
Communities  
The Ven. Enrique Brown, Standing Commission on Metropolitan Areas

### Provincial Representatives

The Rev. Randolph Dales, Province I  
Ms. Joan Irving, Province II  
Ms. Alice Ramser, Province III  
The Rev. William Edwards, Province IV  
The Rev. Laurence Larson, Province V  
The Rev. Patrick E. Genereux, Province VI  
Ms. Kay R. Light, Province VII  
The Rev. Paul Towner, Province VIII  
The Rev. Canon Clarence Hayes, Province IX

### Chairperson

The Rt. Rev. John F. Ashby

**Staff**

The Rev. David W. Perry, Executive, Education for Mission and Ministry  
The Rev. John T. Docker, Field Officer, Coordinator for Ministry Development  
The Rev. Preston T. Kelsey II, Executive Director, Board for Theological Education  
The Rt. Rev. Harold Hopkins, Executive Director, Office of Pastoral Development of the House of Bishops  
Mr. William Thompson, Executive Director, Church Deployment Office  
The Rt. Rev. Alexander Stewart, Executive Vice President, Church Pension Fund  
Dr. Carol Hampton, Field Officer, Native American Ministries

**Invited Guests**

The Rev. Susan Clark, Total Ministry Task Force  
The Rev. Robert John Dodwell, National Network of Episcopal Clergy Associations  
The Rev. Elizabeth Maxwell, Episcopal Women's Causus  
Ms. Ruth L. Schmidt, National Network of Lay Professionals  
Dn. Josephine Borgeson, North American Association for the Diaconate

[Please Note: All of the members of the Council present at the November 14 - 16, 1990 meeting concurred with this report.]

**Representatives of the Council at General Convention**

The Rt. Rev. John F. Ashby  
The Rev. Randolph Dales  
The Rev. William Edwards  
The Rev. Laurence Larson  
Mrs. Betty Connelly  
Ms. Alice Ramser  
Ms. Joan Irving

The above named are authorized by the Council for the Development of Ministry to receive non-substantive amendments to the report.

**STRUCTURE**

The Council for the Development of Ministry (CDM, also referred to as "the Council") was created by General Convention in 1976 out of the work and experience of the Ministry Council, which had been established five years before. The Council as constituted by the 1988 General Convention has two categories of voting membership, totaling nineteen persons: nine agency representatives, nine provincial representatives, and a chairperson. Agency representatives on the CDM are appointed by the various agencies for three-year terms. Provincial representatives are recommended by provincial meetings of Commission on Ministry (COM) representatives to the provincial presidents for appointment to the CDM for a six-year term. Agency representatives are entitled to bring to each meeting staff persons who sit with voice but not vote. Because Council membership leaves some aspects of ministry underrepresented, guests are invited to attend CDM meetings to report on ministry development issues; however, these guests have no vote.

There is a five-member Executive Committee, chaired by the chairperson of the CDM, which includes the vice-chairperson and at least one agency representative and one provincial representative.

During the triennium, the CDM met twice yearly; each meeting lasted three days.

## THE BLUE BOOK

---

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 the CDM is the Coordinator for Ministry Development and Program Deputy of the Executive of the Education for Mission and Ministry Unit and is accountable to the Executive for Education for Mission and Ministry.

### SUMMARY OF THE COUNCIL'S WORK

The agenda of CDM is determined by carrying out its overall goal, objectives, and implementation of requests of the General Convention. In the 1989-1991 triennium the Council has been concerned with the personal and professional needs of the clergy through the work of a special Committee on Ordained Ministry Development and involvement with the Cornerstone Project. CDM completed work begun in 1982 on the review and revision of the Title III canons. In order to ensure that the canons revised by the 1988 General Convention were understood and implemented, CDM published *Commentary on the Title III Canons Revised by the 1988 General Convention* and held orientation sessions for bishops and COMs in each province. The Council published a translation of the Title III canons in Spanish and revised *The Bishop, the Commission on Ministry, and the Standing Committee* in order to make that resource consistent with the 1988 Title III revision. Completing its work from the previous triennium, the Council published *From Survival to Renewal*, a study of the recruitment, selection, training, deployment, supervision, and functioning of local clergy in the Church.

The Council continues its cooperation with other agencies of the Church that are involved with ministry development. During the triennium CDM worked with the Board for Theological Education (BTE) on its study of the recruitment and screening for ordained ministry and was involved in the review of the church deployment system. In collaboration with the BTE and funded by a grant from Trinity Church, Wall Street, Ministry Training and Development Service (MTDS) was instituted. MTDS, a service of the Office for Ministry Development at the Episcopal Church Center, provides access to information on ministry training programs throughout the Church. MTDS is an electronic file of educational courses designed so that a client can "search" the files for modes of training that meet client-determined criteria. *Introducing MTDS* describes this new service.

The Episcopal Women's Caucus representative shared concerns of women in the ordained ministry, and the Council offered support to the Women's Caucus and other groups concerned with women in the episcopate. The Council offered support and services to the World Mission Unit on matters relating to overseas clergy and to the Office for Pastoral Development on matters relating to ministry in specialized situations. CDM has also been engaged in ongoing dialogue with the Advocacy Witness and Justice Unit on matters relating to ethnic and racial ministries. CDM has worked through its representative on the Standing Commission on the Church in Small Communities on many matters relating to rural and small-town ministry. The Council has been deeply involved in a relationship with the National Task Force on Total Ministry as CDM seeks to develop the ministry of all baptized people.

The Council meets in different locations around the Church so that it can be in dialogue with the local church about particular ministry development programs and successes. In the Diocese of Southeast Florida, the Rt. Rev. Calvin O. Schofield and members of the COM introduced their plan to develop a Commission on Lay Ministry; in Arizona, the Rev. Steven T. Plummer, before he was elected bishop, described the concerns of

ordained leadership in the Church in Navajoland. In November 1989 the North American Association for the Diaconate updated the Council on its work and provided statistics about a deacon's ministry in the Church. In California an evening was spent learning about cross-cultural ministry development in the Province of the Pacific from members of St. Philip's Parish in San Jose.

### Ordained Ministry Development

As the Council set its priorities for the 1989-1991 triennium, because the ministry of the laity was a high priority in the previous triennium, it was felt that time should be spent in studying how ordained ministry and its leadership fit into the total ministry of the Church. The role and function of the ordained ministry are changing; the changes have brought with them questions of identity and faith. The clergy family, the role of ordained women, and the relationship between the health of the bishop and the health of the clergy within a diocese were all points of concern. Several groups, committees, and institutions in the Church were focusing on clergy health, support, and wellness, but there seemed to be a lack of coordination of these efforts.

During the triennium the Church Deployment Office (CDO) began a review of the deployment processes of the Church. The National Network of Episcopal Clergy Associations (NNECA) planned a conference entitled "Women in Leadership," whose purpose was to study the work of women priests in charge of congregations. NNECA was also interested in new work on the theology of priesthood, reflecting how the Church expresses and upholds that theology at present. Perhaps the most exciting project being considered was the Cornerstone Project, which was initiated by the Episcopal Church Foundation. Under the direction of the Presiding Bishop, this project had been referred to CDM for its cooperation and the possibility of coordination and networking.

As a result of all these movements, and in order to be responsive to the work of its member agencies and to the needs of the Church, CDM adopted as number one priority for the triennium the personal and professional needs of clergy. An Ordained Ministry Development Committee was established; the Rev. Sandra A. Wilson was appointed chair, and the Rt. Rev. Harold A. Hopkins and the Rev. Robert J. Dodwell were appointed members. The Rev. Barry Evans served as consultant to the committee.

The Council requested the committee to (1) develop a working definition of *ordained ministry* for CDM's use, (2) gather information from all diocesan bishops on what useful programs there were in the dioceses for clergy and their families who were doing reasonably well in their vocation and work but needed some support, and (3) provide a mechanism for CDM to coordinate the various studies on ordained ministry development so that they could be seen not simply as substantial studies on their own, but rather viewed as a whole in respect to the ordained ministry of the Church. *A Working Definition for Ordained Priesthood*, drafted by the committee and adopted by CDM for its use, is available (as well as the other resources mentioned in this report) from the Office for Ministry Development. The work of gathering information was given to the Cornerstone Project. The work of coordinating the various studies is a part of the ongoing task of the Council.

### Cornerstone Project

Formerly called Excellence in Ministry, the Cornerstone Project grew out of a study by the Alban Institute, conducted for the Episcopal Church Foundation in 1988. Early in the triennium the Cornerstone Project Steering Committee was appointed by the Presiding Bishop, with the Rt. Rev. Harold A. Hopkins as chair. This committee felt that a survey was needed to discover what the Church is doing for the personal and pro-

## THE BLUE BOOK

---

ional needs of clergy and their families. A survey of existing programs on clergy development nationwide was begun in 1990. The overall goal of the Cornerstone Project is to strengthen clergy personally and in the exercise of their ministries. CDM is committed to work closely with the Cornerstone Project as it tackles one of the major issues facing the Church: "Who is pastoring the pastors?" Recruitment and selection, the deployment system, as well as the vital work of pastoral care of the pastors and their families are all of paramount importance.

CDM's involvement with the BTE study on recruitment, the Church Deployment Review, NNECA's study of ordained women as leaders, and the Cornerstone Project are crucial for a Council charged by the General Convention with the development of ministry. What is also of prime significance is CDM's ability to bring agencies of the Church dealing with ministry together so that all the work currently being done by and for the ordained ministry can be seen as a whole and assessed as it impacts the whole Church.

### PROVINCIAL MEETINGS

While much is accomplished by the Council and its member agencies, the bulk of CDM's work is done on the provincial level through the nine provincial representatives who work directly with the COMs. These men and women are the chief communication routes from CDM to the local church and from the local church to the Council. A key part of CDM's work is the yearly provincial meetings organized by the provincial representatives.

#### Province I

Three annual meetings proved to be excellent vehicles for bishops, COM members, and seminary representatives to explore mutual concerns and to provide opportunities for sharing and learning from one another. In 1988 the province sponsored a survey of its women clergy that provided hard data on deployment experience, congregational attitudes, diocesan involvement, and support systems for women clergy. Dialogue between COMs and the two seminaries in the province led to the next two meetings being held at the seminaries. At the 1989 meeting held at the Berkeley Divinity School, the Rt. Rev. O'Kelley Whitaker reported on the rationale of the General Ordination Examinations, and the Rev. Barry Evans introduced the study document *Excellence in Ministry*. The 1990 meeting at the Episcopal Divinity School covered the ways COMs can support parishes in recruiting for ordination, questions of sexuality in the ordination process, ongoing concerns about recruitment and screening, and the Cornerstone Project.

#### Province II

During the triennium the annual meeting of the COMs was hosted by different dioceses each year. The 1988 meeting, held at Thornfield Conference Center, featured an address on spirituality by the Very Rev. James C. Fenhagen. The leader of the 1989 meeting, held at Bexley Hall, was the Rev. Loren Mead. The focus at both meetings was on total ministry, with Commissions on Lay Ministry (or committees charged with this work) and COMs meeting together and separately in order to share mutual and special concerns. Other topics discussed were the catechumenate, the Title III canon revisions, the Cornerstone Project, and the BTE recommendations on recruitment and screening for the ordained ministry.

#### Province III

COM representatives, bishops, seminary representatives, and guests from the thirteen dioceses of the province met at the College of Preachers for the 1988 meeting, which featured a presentation on the ministry of the laity by the Rev. Keith Mann from the

Center for the Ministry of the Laity at Andover-Newton Theological School. The next year's topics included the revision of the Title III canons presented by the Rev. Canon Robert Tharp and a presentation on the Cornerstone Project by the Rev. Loren Mead. The 1990 conference consisted of presentations on recruitment, the General Ordination Examinations, the new seminary evaluations, the Cornerstone Project, the Decade of Evangelism, and the Church Pension Fund.

#### **Province IV**

Two of the three annual meetings were held with the bishops of the province. In 1988 attention was given to the Title III canons and the use of the psychological examination and report. In 1989 the focus was on the newly adopted canons, the Cornerstone Project, the effect of the diaconate on lay ministry, and the General Ordination Examinations. In 1990 the recruitment and selection of persons for ordained ministry was addressed and the BTE report reviewed. Interviewing procedures, the diaconate, and total ministry were discussed. Highlights of this meeting were a paper presented by the Rev. John Booty on "Implications for Ministry for the '90s and Beyond" and a visit made to the School of Theology of the University of the South.

#### **Province V**

The Province V meetings in 1988 and 1989, chaired by Professor Joseph Smith, were held at the Fatima Retreat Center on the campus of Notre Dame University. The first dealt with the implementation of the revised Title III canons and a presentation on total ministry by the Rt. Rev. Roger White of Milwaukee. The 1989 session featured a workshop on the *Excellence in Ministry* study document conducted by H. Barry Evans of the Grubb Institute. The agenda also included a follow-up on specific programs affirming lay ministries and the implementation of the Title III canons. The 1990 meeting, held at the Cabrini Retreat Center in Des Plaines, Illinois, featured presentations on the Milwaukee catechumenal process, recruiting young people for ordination, and the General Ordination Examinations.

#### **Province VI**

Province VI met immediately before the Provincial Synod in order to have more bishops in attendance. The 1989 meeting at Fargo, North Dakota, was devoted to a discussion of the revision of the Title III canons and the Cornerstone Project. The Rev. Tom Blackmon gave a follow-up report on the Cornerstone Project at the 1990 meeting held in Omaha. The emphasis of that year's program was the diaconate. The facilitator was Roman Catholic theologian Dr. Michael Lawler. Dioceses shared their progress and concerns, and there were reports from seminary representatives and a BTE presentation on the study of recruitment and selection for ordination.

#### **Province VII**

A meeting at the Bishop Mason Retreat and Conference Center included a dialogue between seminary and COM representatives about the revision of the Title III canons, the development of the diaconate, the General Ordination Examinations, Native American ministry development, and the Cornerstone Project.

#### **Province VIII**

The Province of the Pacific holds meetings in the spring of each year to provide program time for mutual sharing among interest groups, appreciating how COM representatives and bishops can learn from each other. Keynote speakers during the triennium included the Very Rev. Alan Jones, the Rev. John Booty, and the Rt. Rev. Frederick H. Borsch. The conferences have focused on the social context of ministry, the Church in

the twenty-first century, and the role of clergy in today's and tomorrow's Church. The changes in the ministry canons, recruitment and selection, and the role of seminaries are ongoing topics. Because of the great diversity within the province, time is spent discussing cross-cultural ministry and local clergy. The *Excellence in Ministry* study document served as a launching pad for many worthwhile and stimulating discussions.

### Province IX

During the triennium, Province IX, because of its size and complexity, was re-organized, with the establishment of four regions: Arensa, which includes the Dioceses of Colombia, Venezuela, Central Ecuador, and Litoral Ecuador; the Central Region, which includes the Dioceses of Costa Rica, Panama, Nicaragua, Guatemala, Honduras, and El Salvador; Mexico, which includes the five Dioceses of Mexico; and the Caribbean, which includes the Dioceses of Haiti, Cuba, Puerto Rico, the Dominican Republic, and the Virgin Islands. As the province struggled with the question of autonomy, it became clear that the development of leadership and the involvement of a larger group of people in every phase of the work were needed. Thus the Program Committee of the province instituted an extensive training program emphasizing a participatory style. The program emphasized planning together in order to reach the goal of making each region self-sufficient.

Annual meetings were held in each of the regions and on the provincial level to examine such concerns as theological education and efforts to develop a series of standards for the training of clergy. The Provincial Committee is striving to establish a communication network between COMs and to assist those dioceses struggling with the application of the canons on ministry adopted at the last General Convention. Concerns that are on the future agenda include the need for study materials in Spanish, the ordination of women, strengthening programs for total ministry, continuing education of clergy, ministry to clergy families, and recruiting and selection of candidates for the ordained ministry.

The Central Region now has a Center of Theological Reflection in Costa Rica, and efforts are being made to establish a basic standard for theological training in the province.

Although work is greatly handicapped by the size and diversity of the province, the lack of sufficient resources, the political problems in Latin America, and the more than twenty different monetary systems to deal with, at the same time much progress has been made. The next triennium should see a more active participation and growing together of the dioceses in the province.

### MINISTRY DEVELOPMENT COOPERATION

#### Sexual Exploitation by Clergy

A major issue for CDM's attention during the triennium has been the complex and sensitive subject of clergy sexual exploitation and its impact on the whole Church. The Office of Pastoral Development, with a number of other local and regional representatives and groups, is working to address both particular incidents and systemic causes for such dysfunctional behavior.

Focus of efforts is on such concerns as care for those who are exploited; a church-wide systems approach to diagnosis and correction; a health, not sickness, model; facilitation of local and diocesan efforts at education; the development of clergy professional and ethical standards; and cross-denominational and interdisciplinary sharing of knowledge and resources.

CDM will continue to cooperate with the Office of Pastoral Development and others in addressing this issue during the next triennium.

### Total Ministry Task Force

The National Task Force on Total Ministry functions as an arm of the Education for Mission and Ministry Unit, as a steering committee for the Total Ministry Network, and as a think tank and consultant for the Office for Ministry Development. Its ten-member constituency is balanced according to sex, race, geography, and between those in orders and laity. Ms. Nancy Axell chairs the task force. It assists with the development of resources and provides leadership for total ministry programs for the Church at large. Its name derives from an understanding that ministry is the work of all persons, who by their baptism are called to share in Christ's ministry. Field visits are part of its three meetings each year in order to keep its members current with the concerns of diverse ministries.

During the triennium the task force has enabled the implementation of Canon III.1 by sponsoring with the Office of Women in Mission and Ministry a consultation, "Empowering Our Different Voices: A New Vision of Women and Men in Community," and with other national networks, a conference, "Congregations as Apostolic Communities." It discussed the relationship between the ordained and the laity and the recruitment process with several groups, including representatives of the BTE. The task force linked with the Working Class Ministries Steering Committee to identify needs, such as (1) sensitivity by any church group scheduling meetings or conferences to consider the cost to hourly wage earners in time away from the job and forfeited pay, (2) education materials for adults in working class congregations, and (3) materials that explore ways to support working class people in mission and ministry. The task force worked with the Education for Mission and Ministry Unit on the Mission Discernment Project in response to Resolution A066a (1988) by reviewing materials and making field visits to sites that will be documented in the project.

Resources developed during the triennium were *Windows on Gifts*, a review of ten methods of discerning individual gifts for ministry by Dr. Jean Haldane, and three audiovisuals to raise awareness of and support for the ministry of the baptized: *Callings*, on lay professionals; *Faith on a Tightrope*, on the tension between privatized faith and public responsibility; and *Signs for Service*, on the diaconate.

Directions for the next triennium include exploration of a more inclusive approach to education for ministry for all the baptized, increased support for the Total Ministry Network that represents indigenous leadership in dioceses, greater resources to support congregations engaged in ministry discernment and development, and continuing dialogues with diocesan commissions on the ministry of the baptized.

### Seminarians with Lay Vocations

Under the leadership of Ms. Anne Stein of Nashotah House, the Network of Seminarians with Lay Vocations Steering Committee met at Trinity Episcopal School for Ministry February 10-12, 1989, to plan for the 1990 biennial conference. The theme selected for the conference was "Stepping into a New Decade: The Challenge and the Hope." The conference was held February 9-11, 1990, at the College of Preachers, Washington, D.C. The twenty-nine participants came from all eleven of the accredited Episcopal seminaries. The keynote address was delivered by Dr. Mary Donovan. A workshop on gift identification was led by Dr. Leslie Fairfield. Discussion of the Title III canons was led by the Rev. Canon Robert Tharp, lay ministry in the workplace by Ms. Joan Irving, and lay ministry in the Church by Ms. Pamela Chinnis. Faculty liaisons have now been appointed in each seminary. In the face of budgetary constraints, plans for the network are being worked on by the new steering committee under the leadership

of Ms. Lili Bush of the Church Divinity School of the Pacific and Ms. Stacey Andres of the General Seminary.

### National Network of Lay Professionals

The National Network of Lay Professionals, which began in 1984, exists to develop a national support system for laypeople employed in the ministry of the Episcopal Church. Lay professionals (LPs) are defined as “laypeople employed in the mission and ministry of the Episcopal Church who: (1) regard their work as vocation, as their response to God’s call in their lives; (2) have acquired appropriate preparation and training for their work; (3) are committed to continuing education to improve skills and enhance performance; (4) hold themselves accountable to the particular institutional structure within which they work, and to the wider community of the faithful all for the love of Jesus Christ, through the power of the Holy Spirit to the greater glory of God.” The mission of the network includes identifying issues of primary concern to LPs and taking appropriate action in connection with those issues; improving communication and providing support among LPs; consciousness raising within the Church concerning the mission and ministry of LPs; establishing a link with the Church nationally to ensure that the concerns of LPs are effectively heard and responded to by the Church; finding ways to enhance job opportunities, job effectiveness, and career development for LPs; gaining recognition for LPs and their work; and seeking economic justice in their employment.

In response to this mission a Second National Gathering of LPs was held in 1989 at the Bishop Mason Center. Ms. Pamela Chinnis gave the keynote address, “We Have This Ministry.” The conference discussed identity, employment, education and training, accessibility to church structures, and support. It formed the National Network of Lay Professionals as a membership organization. A Third National Gathering was held at the Episcopal Church Center and Stony Point Center in 1990. Dr. Fredrica Thompson gave the keynote address, “Living a New Covenant: Hospitality and Challenge.” Workshops were offered to look at the organization of the Episcopal Church and how LPs fit into it and to provide opportunities for participants to increase their professional skills for ministry. The gathering began at the Episcopal Church Center, where participants were welcomed by the Presiding Bishop and had an opportunity to meet with the staff.

*Callings*, a national news link for LPs, is published and distributed by the network three times a year to a diverse mailing list. The publication has been financed through a Windham House grant. A video, *Callings*, was produced in cooperation with the Communications Unit and the Office for Ministry Development. The video features five LPs in the Church and their ministries. A book, *Callings*, written to explore the issues, problems, and joys of LPs, has been published by the Church Hymnal Corporation. A *Handbook of Personnel, Practices, Policies, and Benefit Guidelines* was developed by the network to assist congregations in developing their personnel policies.

A six-member steering committee for the network is chaired by Mr. Dick Hord. The executive director of the network is Ms. Ruth Schmidt.

### REVISION OF THE TITLE III CANONS

The 69th General Convention requested CDM “to continue and complete its work of reviewing Title III of the Canons in order to propose substantive changes to the 70th General Convention” (A131). A Title III Revision Committee was appointed, consisting of the following members: the Rt. Rev. Robert C. Witcher (chair), the Rt. Rev. Robert M. Anderson, the Rt. Rev. Roger J. White, the Rev. Richard Petranek, the Rev. Elizabeth Maxwell, the Rev. Canon James R. Gundrum, Mr. John A. Lockwood, Mr. Timothy

Wittlinger, and Ms. D. Rebecca Snow. The committee met on three occasions and drafted revisions of Canons III.13, 16, 17, 18, 20, 28, 29, 30, and 31. As background for the revision process, bishops, chancellors, and chairpersons of COMs were requested to propose amendments to the canons, and various groups were requested to submit revisions to the canons dealing with their specific areas of responsibility.

## RESOLUTIONS

### Resolution #A129

Amend Canons III.13, 16, 17, 18, 20.

*Resolved*, the House of \_\_\_\_\_ concurring, **That Canons III.13, 16, 17, 18, and 20 be amended as follows:**

#### 1 CANON 13.

##### 2 Of Deacons and Their Duties

3 Sec. 1(a). ~~Every~~*Each* Deacon shall be subject to serve under the direction  
4 *and supervision* of the Bishop of the jurisdiction ~~for which he has been~~  
5 ~~ordained, in which the Deacon is canonically resident. or, if there be~~  
6 ~~no Bishop, that of the Clerical members of the Standing Committee;~~  
7 ~~acting by their President, until canonically transferred to some other~~  
8 ~~jurisdiction.~~ A Deacon shall officiate *serve as Deacon* only in such  
9 places, *and in such manner*, as the Bishop, *or if there be no Bishop,*  
10 ~~the Clerical members of the Standing Committee, as the case may be,~~  
11 may designate. ~~The~~ A Deacon shall not accept any appointment ~~for~~  
12 ~~work to serve as Deacon~~ outside the jurisdiction in which the Deacon  
13 is canonically resident without the written consent both of the Deacon's  
14 Bishop and of the Bishop in whose jurisdiction ~~he~~ *the Deacon* desires  
15 to exercise this office.

16 (b). *The Bishop may appoint a pereson to supervise the Deacons of*  
17 *the diocese under the direction of the Bishop.*

18 Sec. 2 (a). No Deacon, *except one in training for the Priesthood*, shall  
19 ~~be a Rector of a Parish or in charge of a Congregation. nor be per-~~  
20 ~~mitted to accept a Chaplaincy in the Armed Forces of the United States.~~

21 (b). A Deacon ministering in a ~~Parish or~~ Congregation under the charge  
22 of a Priest, shall act under the direction of ~~such~~ *the* Priest in all his  
23 ministrations *therein*.

24 (c). ~~A Deacon ministering in a Parish or Congregation not under the~~ See Sec. 1  
25 ~~charge of a Priest, shall, if not under the immediate direction of the~~  
26 ~~Bishop, be placed under the authority of some neighboring Priest, by~~  
27 ~~whose direction, in subordination to the Bishop, he shall in all things~~  
28 ~~be governed.~~

29 Sec. 3. No Deacon who shall not have passed the examinations pre- See III.  
30 scribed in Canon III. 7. 5 shall be transferred to another jurisdiction 6.9(b).  
31 without the written request of the Ecclesiastical Authority of the same.

32 Sec. 4. In case of a Deacon desiring to be transferred from one jurisdic-  
33 tion to another, the Ecclesiastical Authority of the former jurisdiction  
34 must state in the Letters Dimissory the exact standing of the Deacon  
35 as regards examinations passed or dispensations received; also the dates  
36 of his birth, admission as a Candidate, and ordination.

COMMENT:

*Canon 13, "Of Deacons and Their Duties"*

The North American Association for the Diaconate was consulted in drafting the revisions proposed.

Section 1(a). The language reflects the ordination rite in which the bishop tells the ordinand that he or she shall have "a special ministry of servanthood under your bishop."

(b). A new section provides for a bishop to appoint a director of the diaconate program.

Section 2(a). Because deacons "by virtue of their order do not exercise a presiding function" (BCP, p. 13), they should not be in charge of a congregation. Deacons in training for the priesthood are an exception. The old provision prohibiting deacons from becoming chaplains in the armed forces has been removed. It is increasingly common for deacons and laypersons to serve as professional, paid chaplains in hospitals, prisons, and the like.

(b). The word *therein* has been added to clarify the limits of authority.

Section 2(c) is covered by Section 1; Sections 3 and 4 are covered in Canon III.6.9(b).

**CANON 1615.**

**Of Clergy Not in Ecclesiastical Employment**

~~Sec. 1. Priests or Deacons in other than ecclesiastical employment whether ordained under Canon III. 6, 7 or 9 or whether entering other than ecclesiastical employment without renouncing or being released from the exercise of their office, shall demonstrate to the Bishop of the Diocese in which they are canonically resident that they have and will continue to use reasonable opportunities for the exercise of the office to which they have been ordained.~~

~~Sec. 2 (a) A Deacon or Priest of this Church desiring to enter other than ecclesiastical employment, or one ordained pursuant to Canon III. 6, 10 or Canon III.11 desiring to resign from the exercise of the office to which he was ordained, without renouncing or being released from the office itself, shall make his desire known to the Bishop or the Ecclesiastical Authority of the Diocese in which he is canonically resident. The Bishop, with the advice and consent of the Standing Committee, after satisfying himself and them that the applicant will have, and use opportunities for the exercise of the office to which he was ordained, may give his approval, on the following condition: the Member of the Clergy shall report annually in writing, in a manner prescribed by the Bishop, his occasional services, as provided in Canon I. 6. 1.~~

*Sec. 1. Any Deacon or Priest who has entered or plans to enter non-ecclesiastical employment without renouncing the exercise of the office of Deacon or Priest shall make this desire known to the Bishop of the Diocese in which the Deacon or Priest is canonically resident. The Deacon or Priest shall demonstrate to the Bishop that reasonable opportunities for the exercise of the person's office exist and that good use will be made of such opportunities. After having determined that the person will have and use opportunities for the exercise of the office to which ordained, the Bishop, with the advice and consent of the Standing Committee, may approve the person's continued exercise of*

1 *the office on condition that the Deacon or Priest report annually in*  
 2 *writing, in a manner prescribed by the Bishop, all services, as provided*  
 3 *in Canon I.6.1.*

4 ~~(b). Any such Member of the Clergy who omits, for a period of two~~  
 5 ~~years, to comply with the above provision, may be removed by the~~  
 6 ~~Bishop from the roll of Clergy canonically resident in the said Bishop's~~  
 7 ~~Diocese and transferred to the Special List maintained by the Secretary~~  
 8 ~~of the House of Bishops, as provided in Canon IV.11.2, on the follow-~~  
 9 ~~ing conditions:~~

10 1. ~~The Bishop shall give the Member of the Clergy sixty days written~~  
 11 ~~notice by registered or certified mail of his intention.~~

12 2. ~~If, within the sixty day period, the Member of the Clergy shall report~~  
 13 ~~to the Bishop as provided in Section 2 (a) of this Canon, the Member~~  
 14 ~~of the Clergy shall be retained on the roll of Clergy canonically~~  
 15 ~~resident in the said Bishop's Diocese.~~

16 *Sec. 2. Any Deacon or Priest who has entered or plans to enter non-*  
 17 *ecclesiastical employment without continuing to exercise the office to*  
 18 *which ordained must comply with the requirements of Canon IV.8 for*  
 19 *renunciation.*

20 *Sec. 3(a). (c) 1. Any such Priest or A Deacon or Priest not in eccles-*  
 21 *iastical employment removing to another jurisdiction, shall present*  
 22 *himself to appear before the Bishop of that jurisdiction within sixty days*  
 23 *two months of his arrival in the jurisdiction.*

24 ~~(b). 2. Such Priest or The Deacon or Priest shall fulfill the following~~  
 25 ~~conditions:~~

26 ~~(1). A. He shall officiate or preach in that jurisdiction only under the~~  
 27 ~~terms of Canon III.47.16.2;~~

28 ~~(2). B. He shall in writing notify in writing the Bishop of the Diocese~~  
 29 ~~of present his canonical residence within sixty days;~~

30 ~~(3). C. He shall also forward a copy of the report required by Canon I.6.1~~  
 31 ~~to the Ecclesiastical Authority to whose jurisdiction the Deacon or Priest~~  
 32 ~~he has removed.~~

33 ~~(c). D. Upon receipt of the notice that the Deacon or Priest has moved,~~  
 34 ~~the Bishop from whose jurisdiction he the person has removed left~~  
 35 ~~shall notify in writing the Bishop to in whose jurisdiction the person~~  
 36 ~~presently resides. he has removed, upon receipt of the notice of such~~  
 37 ~~removal.~~

38 *Sec. 4. If the Presbyter or Deacon or Priest fails to comply with these*  
 39 *conditions, the Bishop of the Diocese of his present canonical residence*  
 40 *may proceed in accordance with Canon IV.10. upon sixty days written*  
 41 *notice, transfer the Presbyter or Deacon to the Special List of the*  
 42 *Secretary of the House of Bishops.*

43 ~~(d). Any such Member of the Clergy, removing to another jurisdiction,~~  
 44 ~~shall notify both the Bishop of the Diocese of his canonical residence~~  
 45 ~~and the Bishop of the jurisdiction in which he resides, as to which of~~  
 46 ~~the following options he prefers:~~

47 1. ~~The Member of the Clergy may request to remain canonically resi-~~  
 48 ~~dent in his present Diocese. In such case, the Bishop of that Diocese~~

1 shall retain the Member of the Clergy on his roll of Clergy as long as  
2 the Member of the Clergy fulfills the requirements of Sec. 2 (a) of this  
3 Canon.

4 2. The member of the Clergy may request to have his canonical residence  
5 transferred to the jurisdiction of his civil residence. In such case, the  
6 Member of the Clergy shall, before requesting Letters Dimissory, secure  
7 a statement in writing, from the Bishop of such jurisdiction (who may  
8 consult with his Council of Advice in the matter) that he is willing to  
9 receive such a Member of the Clergy and to enroll him among the Clergy  
10 of his Diocese; and note, that the provisions of Canon III. 17. 1 (d)  
11 shall not apply in such as case.

### COMMENT:

#### *Canon 15, "Of Clergy Not in Ecclesiastical Employment"*

Section 1 clarifies the language of old Sections 1 and 2. The chief concern here is that the deacon or priest is to demonstrate to the bishop that reasonable opportunities exist for the exercise of the person's office and that good use will be made of such opportunity. The bishop then determines whether or not the person should continue to exercise the office. An annual report to the bishop is to be made by such clergy.

Sections 2 and 4 eliminate the need for the "Special List maintained by the Secretary of the House of Bishops" (Canon IV.11.2). Normal accountability of clergy should be to their bishops. Clergy who are not going to continue to exercise the office to which they were ordained will now need to work out their relationships under this canon or comply with Canon IV.8.

Section 4 requires that if a member of the clergy fails to comply with the conditions of this canon, the bishop may proceed in accordance with Canon IV.10 rather than transfer the person to the Special List.

### **CANON 17 16.**

#### **Of Letters Dimissory and, Licenses, and Retirement**

3 Sec. 1 (a). A Member of the Clergy ~~of this Church removing into a~~  
4 ~~Diocese shall, in order to gain canonical residence within the same,~~  
5 *desiring to become canonically resident within a Diocese shall* present  
6 to the Ecclesiastical Authority ~~thereof~~ a testimonial from the Ecclesias-  
7 tical Authority of the Diocese ~~in which he last had~~ *of current* canonical  
8 residence, which testimonial shall be given by the Ecclesiastical Authori-  
9 ty to the applicant, and a duplicate thereof may be sent to the Ec-  
10 clesiastical Authority of the Diocese ~~of which he proposes to remove~~  
11 *which transfer is proposed*. The testimonial may be in the following  
12 words:

13 I hereby certify that A.B., who has signified to me the desire to  
14 be transferred to the Ecclesiastical Authority of \_\_\_\_\_, is  
15 a (Bishop)(Presbyter)(Priest) (Deacon) of \_\_\_\_\_ in good  
16 standing, and has not, so far as I know or believe, been justly liable  
17 to evil report, for error in religion or for viciousness of life, for  
18 *the last three years last-past*.

19 (Date)\_\_\_\_\_ (Signed)\_\_\_\_\_

1 (b). Such testimonial shall be called Letters Dimissory. *If the Ec-*  
 2 *clesiastical Authority is moved to accept the Letters Dimissory, the*  
 3 canonical residence of the Member of the Clergy so transferred shall  
 4 date from the acceptance of ~~his~~ *the* Letters Dimissory, of which prompt  
 5 notice shall be given both to the applicant and to the Ecclesiastical  
 6 Authority from which it came.

7 (c). Letters Dimissory not presented within six months from the date  
 8 of their transmission to the applicant shall become ~~wholly~~ void.

9 (d). If a Member of the Clergy, ~~removing into another Diocese, has~~  
 10 ~~been called to a Cure in a parish or congregation therein, in another~~  
 11 ~~Diocese, he shall present~~ Letters Dimissory in the form above given  
 12 ~~shall be presented.~~ It shall be the duty of the Ecclesiastical Authority  
 13 of the Diocese ~~to which he has removed, to accept them within three~~  
 14 months unless the Bishop or Standing Committee ~~shall have heard~~  
 15 ~~rumors, which he or they believe to be well founded, has received~~  
 16 ~~credible information concerning~~ against the character of the Member  
 17 of the Clergy concerned, which would form a proper ground of  
 18 canonical inquiry and presentment, in which case the Ecclesiastical  
 19 Authority shall communicate the same to the ~~Bishop or Standing Com-~~  
 20 ~~mittee of Ecclesiastical Authority of the Diocese in which the to whose~~  
 21 ~~jurisdiction the said Member of the Clergy belongs is canonically~~  
 22 resident; and in such case, it shall not be the duty of the Ecclesiastical  
 23 Authority to accept the Letters Dimissory unless and until the Member  
 24 of the Clergy shall be exculpated ~~from the said charge.~~

25 (e). No Member of the Clergy, ~~removing from one Diocese to another,~~  
 26 shall officiate ~~as the Member of the Clergy~~ *be* in charge of any Parish  
 27 or Congregation of the Diocese to which ~~he~~ *the person* removes; until  
 28 ~~he shall have obtained~~ *obtaining from the* that Ecclesiastical Authority  
 29 thereof a certificate in the words following words:

30 **I hereby certify that the Reverend A.B. has been canonically trans-**  
 31 **ferred to my jurisdiction and is a Member of the Clergy in good**  
 32 **standing.**

33 **(Date)** \_\_\_\_\_ **(Signed)** \_\_\_\_\_

34 (f). No person who has been refused ordination or reception as a Can-  
 35 didate in any Diocese, and who has afterwards been ordained in another  
 36 Diocese, shall be transferred to the Diocese in which such refusal has  
 37 taken place without the consent of its ~~Bishop or~~ Ecclesiastical Authority.

38 (g). No person who has been ordained under the provision of Canon  
 39 III.9 shall be transferred to another Diocese, ~~save except~~ as provided  
 40 in ~~the said~~ that Canon.

41 (h). *A statement of the record of the payments to the Church Pension* Old Sec. 6  
 42 *Fund by or on behalf of the Member of the Clergy concerned shall*  
 43 *accompany Letters Dimissory.*

44 Sec. 2. ~~No Deacon or Priest Member of the Clergy of this Church~~ See new  
 45 shall officiate more than two months by preaching, ministering the III.21.2.  
 46 Sacraments, or holding any public service, within the limits of any  
 47 Diocese other than that in which ~~he~~ *the Deacon or Priest* is canonically

resident, without a license from the Ecclesiastical Authority of the *Diocese in which the Deacon or Priest desires to officiate.*

Sec. 3 (a). Any Member of the Clergy of ~~this Church~~ desiring to officiate temporarily ~~without the confines~~ *outside the jurisdiction* of this Church shall, in order ~~so~~ to do ~~so~~, obtain from the Ecclesiastical Authority of the Diocese in which ~~he~~ *the person* has canonical residence, a testimonial which shall set forth ~~his~~ *the person's* official standing and may be in the following words:

**I hereby certify that A.B., who has signified to me ~~his~~ *the* desire to be permitted to officiate temporarily in churches not under the jurisdiction of The Episcopal Church, yet in communion with this Church, is a (Bishop, ~~Presbyter~~ *Priest* or Deacon) of \_\_\_\_\_ in good standing, and as such is entitled to the rights and privileges of ~~his~~ *that* Order.**

**(Date)\_\_\_\_\_ (Signed)\_\_\_\_\_**

~~This~~ *The* testimonial ~~is shall be~~ valid for one year from the date of issuance and ~~is to~~ *shall* be returned to the Ecclesiastical Authority at the end of that period.

(b). The Ecclesiastical Authority giving such testimonial shall keep a record of ~~its~~ issuance ~~of such~~, in which the date of issuance and of return shall be recorded, together with the name of the Member of the Clergy to whom the testimonial has been issued.

Sec. 4 (a). Any ~~Priest Member of the Clergy of this Church~~ desiring to serve as a Chaplain in the Armed Forces of the United States of America or as Chaplain for the Veterans' Administration, or Federal Correctional Institutions, with the approval of the Ecclesiastical Authority of the Diocese in which ~~he is~~ canonically resident, may be given ecclesiastical endorsement for such service by the Office of the Suffragan Bishop for the Armed Forces of the Executive Council of the Church.

(b). ~~Such~~ *Any* Member of the Clergy serving on active duty with the Armed Forces shall retain ~~the Member of the Clergy's~~ canonical residence ~~in a Diocese of this Church~~, and shall be under the ecclesiastical supervision of the Bishop of ~~said the Diocese~~, *of which the Member of the Clergy is canonically resident*, even though ~~his~~ *the Member of the Clergy's* work as a Chaplain shall be under the general supervision of the Office of the Suffragan Bishop for the Armed Forces, or such ~~other Bishop of the Church~~ as the Presiding Bishop may designate.

(c). Any ~~such~~ Member of the Clergy serving on a military installation or at a Veterans' Administration facility or Federal Correctional Institution shall not be subject to either Canon III. ~~46-2 (a)~~ *15.1* or Sec. 1 of this Canon. When serving outside of military installations or of Veterans' Administration facilities, or Federal Correctional Institutions, ~~such the~~ Chaplains shall be subject to ~~said these~~ Sections.

Sec. 5. Upon attaining the age of seventy-two years, ~~every each~~ Member of the Clergy of ~~this Church~~ occupying any position in this Church shall resign ~~the same~~ *that position* and retire from active service and ~~his~~ *the* resignation shall be accepted. Thereafter, ~~he the Member of the~~

*Clergy* may accept any position in this Church, except the position or positions from which he ~~has resigned~~ *resignation* pursuant to this Section ~~has occurred~~; Provided, that (a) the tenure in ~~such the~~ position shall be for a period of not more than one year, which period may be renewed from time to time, and (b) service in ~~such the~~ position shall have the express approval of the Bishop and Standing Committee of the Diocese in which ~~such the~~ service is to be performed, acting in consultation with the Ecclesiastical Authority of ~~such the~~ *Diocese in which the* Member of the ~~Clergy's canonical residence, Clergy is canonically resident~~; and Provided, that (c) a Member of the Clergy who has served in a non-stipendiary capacity in a position before his retirement may, at the Bishop's request, serve in the same position for six months thereafter, and this period may be renewed from time to time.

~~Sec. 6. There shall accompany Letters Dimissory a statement of the record of the payments to The Church Pension Fund by or on behalf of the Member of the Clergy concerned.~~

COMMENT:

*Canon 16, "Of Letters Dimissory, Licenses, and Retirement"*

Most of the recommendations are for changes in form and style. The words *and Retirement* were added to the title to make it more descriptive.

**CANON 18 17.  
Of the Calling of a Rector**

Sec. 1. When a Parish is without a Rector, the ~~Church~~ *Wardens* or other proper officers shall *promptly* ~~notify the fact to the Bishop~~. If the authorities of the Parish shall for thirty days have failed to make provision for the services *of public worship*, it shall be the duty of the Bishop to take such measures as ~~he may be deemed expedient for the temporary maintenance of Divine Services therein~~ *conduct of public worship*.

Sec. 2. No election of a Rector shall be ~~had~~ *held* until the name of the ~~Member of the Clergy~~ *Priest* whom it is proposed to elect has been made known to the Bishop, if there be one, and sufficient time, not exceeding thirty days, has been given to ~~him~~ *the Bishop* to communicate with the Vestry thereon, nor until such communication, if made within that period has been considered by the Parish or Vestry at a meeting duly called and held for that purpose.

Sec. 3. Written notice of the election, signed by the ~~Church~~ *Wardens*, shall be sent to the Ecclesiastical Authority of the Diocese. If the Ecclesiastical Authority be satisfied that the person so chosen is a duly qualified Priest and that ~~he~~ *the Priest* has accepted the office, the notice shall be sent to the Secretary of the Convention, who shall record it. ~~And such~~ *The* record shall be sufficient evidence of the relation between the ~~Presbyter~~ *Priest* and the Parish.

~~Sec. 4. A Rector is settled, for all purposes here or elsewhere mentioned in these Canons of Title III, who has been engaged permanently, or~~

## THE BLUE BOOK

---

1                   for any term not less than one year, by any Parish, according to the  
2                   rules of the Diocese in which such Parish is located.

### COMMENT:

#### *Canon 17, "Of the Calling of a Rector"*

The committee consulted with the NNECA and the Church Deployment Office.  
Changes are in form and style only.

Section 4 is deleted because the term "settled" no longer applies to present  
situations.

### **CANON 20 19. Of Persons Not Ordained in This Church Officiating in Any Congrega- tion Thereof**

6                   *Sec. 1.* No Member of the Clergy in charge of any Congregation of  
7                   this Church, or in case of vacancy or absence, no ~~Church~~ Wardens,  
8                   *members of the Vestrymen*, or Trustees of the Congregation, shall  
9                   permit any person to officiate ~~therein in the Congregation~~, without  
10                  sufficient evidence ~~of his that the Member of the Clergy is being~~ duly  
11                  licensed ~~and or~~ ordained ~~to minister and in good standing~~ in this  
12                  Church; Provided, nothing herein shall be so construed as *preventing*:

13                  (a). ~~To forbid communicants of this Church to act as Lay Readers,~~  
14                  *The General Convention by Canon or otherwise, from authorizing per-*  
15                  *sons to officiate in Congregations in accordance with such terms as*  
16                  *it deems appropriate; or*

17                  (b). ~~To prevent~~ The Bishop of any Diocese from giving permission  
18                  i(1). To a Member of the Clergy of this Church, to invite clergy of  
19                  another Church to assist in the Book of Common Prayer Offices of  
20                  Holy Matrimony or of the Burial of the Dead, or to read Morning  
21                  or Evening Prayer, in the manner specified in Canon III.3.2(d); or

22                  ii(2). To Clergy of any other Church, to preach the Gospel; or

23                  iii(3). To godly persons who are not Clergy of this Church, to make  
24                  addresses in the Church on special occasions.

### COMMENT:

#### *Canon 19, "Of Persons Not Ordained in This Church Officiating in Any Congrega- tion Thereof"*

Changes are in form and style only.

### **Resolution #A130**

Amend Canons III.28, 29, 30, 31.

*Resolved*, the House of \_\_\_\_\_ concurring, **That Canons III. 28, 29, 30, and  
31 be amended as follows.**

### **CANON 28 27. Of Religious Orders and Other Christian Communities**

27                  Sec. 1 (a). A Religious Order of this Church is a society of Christians  
28                  (in communion with the See of Canterbury) who voluntarily commit

1 themselves for life, or a term of years: to holding their possessions in  
2 common or in trust; to a celibate life in community; and obedience  
3 to their Rule and Constitution.

4 (b). To be officially recognized, a Religious Order must have at least  
5 six ~~(6)~~ professed members, and must be approved by the Standing  
6 Committee on Religious ~~Orders~~ *Communities* of the House of Bishops  
7 and be registered with ~~the said~~ Committee.

8 (c). Each Order shall have a Bishop Visitor or Protector, who ~~shall need~~  
9 ~~not of necessity~~ be the Bishop of the Diocese in which the Order is  
10 established. If, however, the Bishop Visitor or Protector is not the  
11 Bishop of the Diocese in which the Mother House of the Order is  
12 situated, ~~he~~ *the Bishop Visitor or Protector* shall not accept election  
13 without the consent of the Bishop of ~~said~~ *that* Diocese. ~~He~~ *The Bishop*  
14 *Visitor or Protector* shall be the guardian of the Constitution of the  
15 Order, and shall serve as an arbiter in matters which the Order or its  
16 members cannot resolve through its normal processes.

17 (d). Any persons under vows in a Religious Order, having exhausted  
18 the normal processes of the Order, may petition the Bishop Visitor or  
19 Protector for dispensation from those vows. In the event the petitioner  
20 is not satisfied with the ruling of the Bishop Visitor or Protector on  
21 such petition, ~~he~~ *the person* may file a petition with the Presiding  
22 Bishop ~~of this Church, who shall appoint a Board of three Bishops to~~  
23 ~~review the petition and the decision thereon, and to make recommen-~~  
24 ~~dation to the Presiding Bishop,~~ who shall have the highest dispensing  
25 power for Religious Orders, and ~~his~~ *whose* ruling on the petition shall  
26 be final.

27 (e). A Religious Order may establish a house in a Diocese only with  
28 the permission of the Bishop of the Diocese. This permission once  
29 granted shall not be withdrawn by ~~him~~ *the Bishop* or any succeeding  
30 Bishop.

31 (f). The Constitution of every Religious Order shall make provision  
32 for the legal ownership and administration of the temporal possessions  
33 of the Order and in the event of dissolution of the Order, or should  
34 it otherwise cease to exist, ~~to~~ *shall* provide for the disposition of its  
35 assets according to the laws governing non-profit (religious) organiza-  
36 tions in the State wherein the Order is incorporated.

37 (g). It is recognized that a Religious Order is not a Parish, Mission,  
38 Congregation or Institution of the Diocese within the meaning of Canon  
39 I.7.3 ~~of these Canons,~~ and ~~the~~ *its* provisions ~~thereof~~ shall not apply  
40 to Religious Orders.

41 Sec. 2 (a). A Christian Community of this Church under this Canon  
42 is a society of Christians (in communion with the See of Canterbury)  
43 who voluntarily commit themselves for life, or a term of years, in obe-  
44 dience to their Rule and Constitution.

45 (b). To be officially recognized ~~such~~ a Christian Community must have  
46 at least six ~~(6)~~ full members in accordance with their Rule and Con-

stitution, and must be approved by the Standing Committee on Religious ~~Orders~~ *Communities* of the House of Bishops and be registered with said Committee.

(c). Each ~~such~~ Christian Community of this Church shall have a Bishop Visitor or Protector, who ~~shall need not necessarily~~ be the Bishop of the Diocese in which the Community is established. If, however, the Bishop Visitor or Protector is not the Bishop of the Diocese in which the Mother House of the Community is situated, ~~he the Bishop Visitor or Protector~~ shall not accept election without the consent of the Bishop of ~~that said~~ Diocese. ~~He~~ *The Bishop Visitor or Protector* shall be the guardian of the Constitution of the Community, and shall serve as an arbiter in matters which the Community or its members cannot resolve through its normal processes.

(d). Any person under full commitment in ~~such~~ a Christian Community, having exhausted the normal processes of the Community, may petition the Bishop Visitor or Protector for dispensation from that full commitment. In the event the petitioner is not satisfied with the ruling of the Bishop Visitor or Protector on such petition, ~~he the person~~ may file a petition with the Presiding Bishop ~~of the Church~~, who shall appoint a Board of three Bishops to review the petition and the decision thereon, and to make recommendation to the Presiding Bishop, who shall have the highest dispensing power for Christian Communities, and ~~its~~ *whose* ruling on the petition shall be final.

(e). Each such Christian Community may establish a house in a Diocese only with the permission of the Bishop of the Diocese. *This permission once granted shall not be withdrawn by the Bishop or any succeeding Bishop.*

(f). The Constitution of ~~every such~~ *each* Christian Community shall make provision for the legal ownership and administration of the temporal possessions of the Community, and in the event of dissolution of the Community, or should it otherwise cease to exist, ~~to shall~~ provide for the disposition of its assets according to the laws governing non-profit (religious) organizations in the State wherein the Community is incorporated.

(g). It is recognized that ~~each such~~ *a* Christian Community is not a Parish, Mission, Congregation or Institution of the Diocese within the meaning of Canon I.7.3 ~~of these Canons~~; and ~~the its~~ *its* provisions ~~thereof~~ shall not apply to ~~such~~ Christian Communities.

*Sec. 3. Any Bishop receiving vows of an individual not a member of a Religious Order or other Christian Community, using the form for "Setting Apart for a Special Vocation" in the Book of Occasional Services, or a similar rite, shall record the following information with the Standing Committee on Religious Communities of the House of Bishops: the name of the person making vows; the date of the service; the nature and content of the vows made, whether temporary or permanent; and any other pastoral considerations as shall be deemed necessary.*

COMMENT:

Canon 27, "*Of Religious Orders and Other Christian Communities*"

These changes were proposed at a meeting of representatives of Religious Orders and Christian Communities and approved by the House of Bishops Standing Committee on Religious Communities. Most of the changes are in form and style.

Section 1(d). A clause accidentally dropped in the Title III revision of 1985 is restored.

Section 2(e). The restoration of this clause balances section 2(e) with 1(e). This was apparently dropped from the 1982 legislation accidentally.

Section 3. This new section recognizes and provides oversight of solitaries received by a Bishop using the form for "Setting Apart for a Special Vocation" in *The Book of Occasional Services*.

1 **CANON 29 28.**

2 **Of a the Board for Theological Education**

3 Sec. 1(a). There shall be a Board for Theological Education of the  
4 General Convention, consisting of sixteen members with commitment  
5 to theological education; four of whom shall be Bishops; four of whom  
6 shall be ~~Presbyters~~ *Priests* or Deacons; two of whom, at the times of  
7 their appointments, shall be Postulants or Candidates for Holy Orders  
8 duly enrolled in accredited Seminaries, and six of whom shall be Lay  
9 Persons.

10 (b). Except for members who are Seminarians ~~and as provided in (d)~~  
11 ~~hereafter~~, all members of the Board shall serve terms beginning with the  
12 ~~close adjournment~~ of the meeting of ~~the~~ General Convention at which  
13 their appointments are confirmed and ending with the ~~close adjourn-~~  
14 ~~ment~~ of the second regular meeting thereafter. ~~Such~~ *The* members shall  
15 not serve successive terms. Members who are Seminarians shall be eligi-  
16 ble to serve only single terms equal in duration to the period between  
17 two successive regular meetings of ~~the~~ General Convention.

18 (c). Bishops shall be appointed by the Presiding Bishop; ~~and other~~  
19 ~~Clerical and all Lay all other~~ members, ~~including Seminarians~~, shall  
20 be appointed by the President of the House of Deputies. ~~a~~ *All members*  
21 ~~shall be~~ subject to the confirmation of ~~the~~ General Convention.

22 (d). Members, except for Seminarians, shall serve rotating terms, with  
23 one-half of the total membership being appointed and confirmed at  
24 each regular meeting of ~~the~~ General Convention. ~~To achieve such terms,~~  
25 ~~in the first instance following the adoption of these provisions, one~~  
26 ~~half of the appointees in each category indicated shall have terms equal~~  
27 ~~only to the period between two successive regular meetings of General~~  
28 ~~Convention.~~

29 (e). Positions of members of the Board which become vacant prior to  
30 the normal expiration of ~~such the~~ members' terms shall be filled by  
31 appointment by the Presiding Bishop or by the President of the House  
32 of Deputies, as appropriate. ~~Such~~ *The* appointments shall be for the  
33 remaining unexpired portion of ~~such the~~ members' terms, and if a  
34 regular meeting of the General Convention intervenes, appointments  
35 for terms extending beyond ~~such the~~ meetings shall be subject to

1 confirmation of the General Convention. Members appointed to fill  
2 ~~such~~ vacancies shall not thereby be disqualified from appointment to  
3 full terms thereafter.

4 Sec. 2. The duties of the Board for Theological Education shall be:

5 (a). to study the needs and trends of *theological* education ~~for Holy~~  
6 ~~Orders in the Church~~, within the jurisdiction of this Church, and to  
7 make recommendations to the Boards of Trustees of the several  
8 Seminaries, the Executive Council, the House of Bishops, and the  
9 General Convention, with regard thereto.

10 (b). to advise and assist the Seminaries, and other institutions of  
11 the Church for the training of persons for Holy Orders, within the  
12 jurisdiction of this Church.

13 (c). to promote continuing cooperation between and among the  
14 Theological Seminaries of the Church.

15 (d). to compile and present to each regular meeting of the General  
16 Convention both a complete statistical report of education and finan-  
17 cial data, and a statement of mission and goals, and progress in fulfilling  
18 them, for each of the several accredited ~~Theological~~ Seminaries ~~of the~~  
19 ~~Church~~, and, as far as possible, for other institutions for the training  
20 of persons for Holy Orders.

21 (e). to assist in the enlistment and selection of candidates for Holy  
22 Orders.

23 (f). to promote the continuing education of the Clergy.

24 (g). to assist in programs of Lay theological education.

25 (h). to aid the General Board of Examining Chaplains in the  
26 discharge of its responsibilities.

27 (i). to seek appropriate financial support for theological education.

28 Sec. 3. ~~It shall be the duty of e~~Each accredited ~~Theological~~ Seminary  
29 ~~of this Church~~, and, as far as possible, ~~of~~ each other institution for  
30 the training of persons for Holy Orders, ~~to~~ shall present to the Board  
31 for Theological Education both statistical reports and a statement of  
32 mission and goals, and progress in fulfilling them, on forms prepared  
33 and provided by the Board.

COMMENT:

*Canon 28, "Of The Board for Theological Education"*

The BTE was consulted. Changes are in form and style.

34 **CANON 30 29.**

35 **Of a the General Board of Examining Chaplains**

36 Sec. 1. There shall be a General Board of Examining Chaplains, con-  
37 sisting of four Bishops, six ~~Presbyters~~ *Priests* with pastoral cures, six  
38 members of ~~Theological~~ *accredited* Seminary faculties or of other educa-  
39 tional institutions, and six Lay Persons. The members of the ~~b~~Board  
40 shall be elected by the House of Bishops and confirmed by the House

1 of Deputies, one-half of ~~such~~ *the* members in each of the foregoing  
 2 categories being ~~so~~ elected and confirmed at each regular meeting of  
 3 the General Convention for a term of two Convention periods. They  
 4 shall, take office at the ~~close~~ *adjournment* of the ~~said~~ *meeting of the*  
 5 *General Convention at which their appointments are confirmed*, and  
 6 shall serve until *the adjournment of the second regular meeting*  
 7 *thereafter*. ~~their successors are elected and qualified. The members shall~~  
 8 ~~not serve successive terms.~~ The House of Bishops, at any special meeting  
 9 that may be held prior to the next *meeting of the* General Convention,  
 10 shall fill for the unexpired portion of the term any vacancy that may  
 11 have arisen in the interim. The Board shall elect its own Chairman and  
 12 Secretary, and shall have the power to constitute committees necessary  
 13 for the carrying on of its work.

14 Sec. 2 (a). The General Board of Examining Chaplains, with profes-  
 15 sional assistance, shall prepare at least annually a General Ordination  
 16 Examination covering the subject matter set forth in Canon III.7.5(a),  
 17 and shall conduct, administer, and evaluate ~~the same~~ *it* in respect of  
 18 *to* those Candidates for Holy Orders who have been certified to the  
 19 Board by their several Bishops.

20 (b). Persons from jurisdictions outside the ~~forty-eight contiguous~~  
 21 *United States*, and others specifically excepted (see Canon III.4.7(c);  
 22 Canon III.6.4(a); and Canon III.9) ~~shall~~ *may* be examined by the Com-  
 23 mission on Ministry of their Diocese.

24 (c). Whenever a Candidate ~~shall have been judged by the General~~  
 25 ~~Board of Examining Chaplains to have failed is deemed deficient in~~  
 26 ~~any of the canonical areas covered by the General Ordination Examina-~~  
 27 ~~tion, either in whole or in part, the General Board of Examining~~  
 28 ~~Chaplains shall recommend to the Commission on Ministry, and~~  
 29 ~~through the Commission on Ministry to the Board of Examining~~  
 30 ~~Chaplains, if such one exists, of the Diocese to which such the eCan-~~  
 31 ~~didate belongs, how the deficiency may be overcome.~~

32 Sec. 3. The General Board of Examining Chaplains may prepare, in  
 33 each Convention period, guidelines based upon the subjects contained  
 34 in Canon III.7.5(a), which guidelines shall be available to all persons  
 35 concerned.

36 Sec. 4. The General Board of Examining Chaplains shall promptly  
 37 report, in writing, *to the Candidate*, to the *Candidate's* Bishop and  
 38 to the Dean of the Seminary the Candidate is attending, the results  
 39 of all examinations held by them, *together with the examinations*  
 40 *themselves* whether satisfactory or unsatisfactory, making separate  
 41 reports upon each person examined. The Bishop shall transmit these  
 42 reports to the Standing Committee and to the Commission ~~on Ministry.~~  
 43 *Notwithstanding the results of the examinations*, ~~in~~ no case shall the  
 44 Standing Committee recommend a Candidate for Ordination ~~to the~~  
 45 ~~Diaconate or to the Priesthood under this Canon III. 7 until the Can-~~  
 46 ~~didate has demonstrated a proficiency in all subjects required by Canon~~  
 47 ~~III.7.5(a). examinations have been satisfactorily sustained.~~

The Report of the Board shall be made in the following form, viz.:

To (Candidate) \_\_\_\_\_, the Right Reverend \_\_\_\_\_  
\_\_\_\_\_, Bishop of (or in the absence of a Bishop, the  
Clerical Members of the Standing Committee) of, as the case  
may be)

\_\_\_\_\_: (Place) \_\_\_\_\_ (Date  
\_\_\_\_\_) To the Dean of (Place) \_\_\_\_\_  
(Date) \_\_\_\_\_

We, having been assigned as examiners of A.B., hereby testify that  
we have examined the said A.B. upon the subject matter pre-  
scribed in Canon III .7. Sensible of our responsibility, we give our  
judgment as follows: (Here specify the proficiency of A.B. in the  
subject matter appointed, or any deficiency therein, as made ap-  
parent by the examination.)

(Signed) \_\_\_\_\_

~~Sec. 5. In any case when the report from the Board of Examining  
Chaplain is held in question on grounds of Doctrine, Faith, or Wor-  
ship, by the Bishop and the Standing Committee, a Provincial Court  
of Appeal may be brought into being, according to provisions estab-  
lished by provincial authority.~~

Sec. 65. The General Board of Examining Chaplains shall make a report  
concerning its work to each regular meeting of the General Con-  
vention, and in years between sessions meetings of the General Con-  
vention shall make a report to the House of Bishops.

COMMENT:

Canon 29, "Of the General Board of Examining Chaplains"

The General Board of Examining Chaplains was consulted. Most of the  
changes are in form and style.  
Section 2(c) changes the concept of "failed." The General Ordination Examina-  
tions are designed to reveal deficiencies and to point to how those deficiencies may  
be remedied or overcome.

Section 5 was deleted because the report of the GBEC is advisory only. The  
Provincial Court of Appeal only deals with ordained persons.

**CANON 34 30.**  
**Of a the Board for Church Deployment**

Sec. 1(a). There shall be a Board for Church Deployment ("*the Board*")  
of the General Convention consisting of twelve members, three of whom  
shall be Bishops, three of whom shall be ~~Presbyters~~ *Priests* or Deacons,  
and six of whom shall be Lay Persons.

(b). The Bishops shall be appointed by the Presiding Bishop. The  
~~Presbyters~~ *Priests* or Deacons and Lay Members shall be appointed by  
the President of the House of Deputies. All appointments to the Board  
shall be subject to the confirmation of the General Convention.

1 (c). The Members shall serve terms beginning with the adjournment  
2 of the *meeting of the* General Convention at which their appointments  
3 are confirmed, and ending with the adjournment of the second regular  
4 ~~meeting General Convention~~ thereafter. *The members shall not serve*  
5 *successive terms.*

6 (d). ~~At the General Convention in which these provisions are adopted,~~  
7 ~~two Bishops, one Presbyter or Deacon, and three Lay Persons shall~~  
8 ~~be appointed to serve for one-half of a regular term, and one Bishop,~~  
9 ~~two Presbyters or Deacons, and three Lay Persons shall be appointed~~  
10 ~~to serve full terms.~~ At each succeeding regular *meeting of the* General  
11 Convention, one-half of the membership shall be appointed to serve  
12 full terms.

13 (e). ~~Positons of members of the Board which became vacant prior to~~  
14 ~~the normal expiration of such members' terms~~ *Vacancies* shall be filled  
15 by appointment by the Presiding Bishop or by the President of the  
16 House of Deputies, as appropriate. Such appointments shall be for the  
17 remaining unexpired portion of ~~such~~ *the* members' terms, and, if  
18 a regular meeting of the General Convention intervenes, appointments  
19 for terms extending beyond such meetings shall be subject to confir-  
20 mation of the General Convention. Members appointed to fill ~~such the~~  
21 vacancies shall not thereby be disqualified from appointment to full  
22 terms thereafter.

23 Sec. 2. The duties of the Board ~~for Church Deployment~~ shall be:

24 ~~(1a).~~ to oversee the Church Deployment Office.

25 ~~(2b).~~ to study the deployment needs and trends in the Episcopal Church  
26 and in other Christian bodies.

27 ~~(3c).~~ to issue and distribute such reports and information concerning  
28 deployment as it deems helpful to the Church.

29 ~~(4d).~~ to cooperate with the other Boards, Commissions, and Agencies  
30 ~~of the Church~~ which are concerned with ministry, and particularly with  
31 the Executive Council.

32 ~~(5e).~~ to report on its work and the work of the Church Deployment  
33 Office at each regular meeting of the General Convention.

34 ~~(6f).~~ to report to the Executive Council at regular intervals as a part  
35 of its accountability to the Council for the funding which the Church  
36 Deployment Office receives.

37 ~~(7g).~~ to work in cooperation with the Church Center Staff.

38 ~~(8h).~~ to fulfill ~~such~~ other responsibilities ~~as may be~~ assigned to it by the  
39 General Convention.

COMMENT:

*Canon 30, "Of the Board for Church Deployment"*

The Church Deployment Board was consulted. Changes are in form and style.

### CANONS ON THE EPISCOPATE

The CDM Title III Revision Committee consulted with the Rt. Rev. Richard F. Grein and the Rev. Dr. J. Robert Wright in order to achieve a theological and historical framework for rewriting Canons III.21-27 and worked diligently to interpret the concept of the episcopate as represented by the Book of Common Prayer (BCP) in relationship to the present canons. Because several other groups were developing statements on the nature of the episcopate, Bishop Witcher requested the Presiding Bishop to appoint a committee of these various groups to set forth a definition of the episcopate that would form a basis for canonical revision. The CDM committee felt a revision based on the modern understanding of the episcopate and the added dimension of women serving in the episcopate would best serve the needs of the Church.

In January 1990 the Rt. Rev. Walter Dennis, chair of the Standing Commission on Constitution and Canons (SCCC), appointed a special task force to recommend revisions of the Title III canons that deal with the episcopate, and the CDM Title III Revision Committee was dismissed from its work on those canons. It was understood that time would not permit a major revision, but it was hoped that the task force would accomplish the sort of revision that had been done on the other Title III canons.

The members of the task force representing the SCCC and CDM were the Rt. Rev. Gordon Charlton, (chair), Burns Davison, Esq., the Rev. Canon Robert Tharp, the Rt. Rev. Roger White, the Rt. Rev. John Ashby, the Rt. Rev. Brinkley Morton, and the Rt. Rev. Charles Vaché. After some preliminary work by telephone and correspondence, members of the task force with the exception of Bishop Morton met for two days to prepare the requested revisions. The objectives of the task force in making its recommendations were as follows:

1. Eliminate as much as possible of the considerable redundancy found in these canons.
2. Translate the language into a simple and current vocabulary, and bring it into conformity with that of the recently revised canons and of the Ordinal of the BCP.
3. Improve consistency among the canons and between the canons and the Constitution.
4. Organize material in the most logical manner, and title the canons in such a way as to make their contents recognizable and accessible.
5. Change or remove those provisions that do not relate to present realities.

Some of the recommendations made in pursuit of these objectives are as follows:

1. The grouping of all ordination material in one canon.
2. A like grouping into one canon of all material related to disability, resignation, and retirement.
3. The use of the term "ordination" in place of the term "consecration."
4. The attempt to identify clearly which stipulations apply to all bishops, those which apply to all elected bishops, and those which apply to each episcopal category: diocesan, coadjutor, suffragan, assistant, and resigned (which includes those who are retired and some who are not).
5. The use of the term "Diocesan Bishop" in place of the often misunderstood term "Bishop with jurisdiction."
6. The removal of canons relating to missionary bishops and to the consecration of bishops for foreign lands, which were adopted to serve the Church in meeting missionary situations that no longer exist.

The task force made no attempt to deal with current questions about a changing theology of the episcopate in the Church. It does not recommend at this time that the canons require all bishops to have jurisdiction (1988 Lambeth Conference Resolution #46) because this matter is still being studied. It has made provision, however, for a diocesan bishop to assign episcopal duties in a defined territory to a suffragan bishop. The issue of jurisdiction for all bishops, along with other possible changes requiring new definitions and perhaps new concepts, will be left to future revisers, whose work, it is hoped, will be facilitated by these recommendations.

# **Resolution #A131**

Revise the Canons on the Episcopate.

*Resolved*, the House of \_\_\_\_\_ concurring, **That Canons III.21, 23, 24, 26 be amended as follows, that Canons III. 22, 25, 27 be deleted and that a new Canon 22 be added to Title III.**

## **1 CANON 21 20.**

## **2 Of the Ordination and Consecration of Bishops**

3 *Sec. 1(a). The election of a person to be a Bishop in a Diocese shall* Old III.22.1(a).  
4 *be held in accordance with the procedures set forth in the Constitu-*  
5 *tion and Canons of the Diocese, and pursuant to the provisions of the*  
6 *Constitution and Canons of the Episcopal Church.*

7 *(b). The Convention of a Diocese may request that an election be made* Old III.22.1(b).  
8 *on its behalf by the House of Bishops of the Province subject to con-*  
9 *firmation of the Provincial Synod, or it may request that an election*  
10 *be made on its behalf by the House of Bishops of the Episcopal Church.*

11 *(c). If either option in Sec. 1 (b) is chosen the President of the Pro-* Old III.22.2(b).  
12 *vince may convene the Synod of the Province prior to the election and*  
13 *the Synod may nominate up to three persons. The Presiding Officer*  
14 *of the electoral body chosen shall, three weeks before the election, com-*  
15 *municate the names of the nominees to the Bishops.*

16 *(d). It shall be the duty of the Secretary of the Convention electing* Old III.21.1(e).  
17 *a Bishop, Bishop Coadjutor, or Suffragan Bishop, to inform the*  
18 *Presiding Bishop promptly of the name of the person elected. It shall*  
19 *be the duty of the Bishop-elect to notify the Presiding Bishop of ac-*  
20 *ceptance or refusal of the election, at the same time as the Bishop-elect*  
21 *notifies the electing Diocese.*

22 ~~Sec. 12 (a). Whenever the Church in any a Diocese shall~~ desires the  
23 ~~ordination and consecration of a Bishop-elect, if the election shall~~  
24 ~~have taken place occurs~~ within three months before a meeting of the  
25 General Convention, the Standing Committee of the said Diocese shall,  
26 by ~~their~~ its President, or by some person or persons specially appointed,  
27 forward to the Secretary of the House of Deputies evidence of the elec-  
28 tion of the Bishop-elect by the Convention of the Diocese, together  
29 with evidence of ~~his~~ that the Bishop-elect has ~~having~~ been duly ordered  
30 Deacon and Priest, and evidence of acceptance of election, and also  
31 a testimonial signed by a constitutional majority of such Convention,  
32 in the following words, viz:

We, whose names are hereunder written, fully sensible of how important it is that the Sacred Order and Office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion without partiality ~~or affection~~, do, in the presence of Almighty God, testify that we know of no impediment on account of which the Reverend A.B. ought not to be ordained ~~and consecrated~~ to that Holy Office. We do, moreover, jointly and severally declare that we believe the Reverend A.B. *to have been duly and lawfully elected* and to be of such sufficiency in ~~good~~ learning, of such soundness in the Faith, and of such ~~virtuous and pure manners and godly conversation~~ character as to be able to exercise the Office of a Bishop to the honor of God and the edifying of His ~~the~~ Church, and to be a wholesome example to the flock of Christ.

(Date) \_\_\_\_\_ (Signed) \_\_\_\_\_

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

(c). The Secretary of the House of Deputies shall *lay present* the ~~said~~ testimonials ~~before to~~ the House, and if the House ~~shall~~ consents to the ~~consecration~~ *ordination* of the Bishop-elect, notice of ~~said its~~ consent, certified by the President and *the* Secretary of ~~said the~~ House, *together with the testimonials*, shall be sent to the House of Bishops, ~~together with the testimonials aforesaid~~.

(bd) (1). If the House of Bishops consents to the ~~consecration~~ *ordination*, the Presiding Bishop shall, without delay, notify such consent to the Standing Committee of the Diocese electing and to the Bishop-elect; and upon ~~notice~~ *assurance* of the acceptance *of the election* by the Bishop-elect ~~of his election~~, the Presiding Bishop shall take order for the ~~consecration~~ *ordination* of the ~~said~~ Bishop-elect either by ~~himself the Presiding Bishop~~ or the President of the *House of Bishops of the Province* of which the Diocese electing is part, and two other Bishops ~~of this Church~~, or by any three Bishops ~~of the Church~~ to whom ~~he the Presiding Bishop~~ may communicate the testimonials.

(2). In all particulars the service at the ~~consecration~~ *ordination* of a Bishop shall be under the direction of the Bishop presiding at ~~such consecration~~ *the ordination*.

1 (3). *No person shall be ordained Bishop unless the person shall at the* Old Sec. 4.  
2 *time and in the presence of the ordaining Bishops subscribe and make*  
3 *the declaration required in Article VIII of the Constitution.*

4 ~~(e)(e)~~ (1). if the election of a Bishop ~~shall have taken place~~ occurs  
5 more than three months before the meeting of the General Conven-  
6 tion, the Standing Committee of the Diocese electing shall by ~~their~~  
7 ~~its~~ President, or by some person or persons specially appointed, im-  
8 mediately send to the Standing Committees of the several Dioceses a  
9 certificate of the election by the Secretary of Convention of the Diocese,  
10 bearing a statement that evidence of the Bishop-elect's having been duly  
11 ordered Deacon and Priest and the certificates as to ~~mental and physical~~  
12 *medical and psychological and psychiatric* examination as required in  
13 Sec. ~~4(a)~~ 2(b) of this Canon have been received and that a testimonial  
14 in the form set out in Sec. 4 2(a) of this Canon has been signed by a  
15 constitutional majority of the Convention. ~~and if~~ a majority of the  
16 Standing Committees of all the Dioceses ~~shall~~ consent to the ~~consecra-~~  
17 ~~tion~~ ordination of the Bishop-elect, the Standing Committee of the  
18 Diocese electing shall then forward the evidence of ~~said the~~ consent,  
19 with the other necessary documents described in Sec. 4 2 (a) and (b)  
20 of this Canon, to the Presiding Bishop, who shall immediately com-  
21 municate the same to every *Diocesan* Bishop. ~~of this Church having~~  
22 ~~jurisdiction, and if~~ a majority of ~~such~~ Bishops shall consent to the  
23 ~~consecration~~ ordination, the Presiding Bishop shall, without delay,  
24 notify ~~such consent to~~ the Standing Committee of the Diocese electing  
25 and to the Bishop-elect *of the consent*. and upon notice of his accept-  
26 ~~ance of the election,~~ ~~†~~ The Presiding Bishop shall take order for the  
27 ~~consecration~~ ordination of ~~said the~~ Bishop-elect either by himself or  
28 the President of the Province of which the Diocese electing is a part  
29 and two other Bishops of this Church, or by any three Bishops of this  
30 Church to whom he may communicate the testimonials or make pro-  
31 vision according to Sec. 2(d)(1) of this Canon.

32 (2). ~~The~~ Evidence of the consent of ~~the several~~ each Standing Com-  
33 mittees shall be a testimonial in the following words, signed by a  
34 majority of the ~~Standing members of the Committees of all the~~  
Dioceses:

35 We, being a majority of all the members of the Standing Committee  
36 of \_\_\_\_\_, and having been duly convened at  
37 \_\_\_\_\_, fully sensible how important it is that the Sacred Order  
38 and Office of a Bishop should not be unworthily conferred, and firmly  
39 persuaded that it is our duty to bear testimony on this solemn occa-  
40 sion without partiality ~~or affection~~, do, in the presence of Almighty  
41 God, testify that we know of no impediment on account of which  
42 the Reverend A.B. ought not to be ordained and consecrated to the  
43 *that Holy Office Order*. In witness whereof, we have hereunto set  
44 our hands this \_\_\_\_\_ day of \_\_\_\_\_ in the year of our  
45 Lord \_\_\_\_\_.  
46 (Signed) \_\_\_\_\_

- 1 See Sec. f. If the Presiding Bishop shall not have received the consent of a ma-  
2 jority of the Bishops within three months from the date of notice to  
3 them, he shall then give notice of such failure to the Standing Com-  
4 mittee of the Diocese electing.
- 5 (d/f). In case a majority of all the Standing Committees of the several  
6 Dioceses shall *do* not consent to the ~~consecration~~ *ordination* of a  
7 Bishop-elect within the period of ~~six~~ *three* months from the date of the  
8 notification of the election by the Standing Committee of the Diocese  
9 electing, or in case a majority of all the *Diocesan* Bishops entitled to  
10 to act in the premises shall *do* not consent within the period of three  
11 months from the date of notification to them by the Presiding Bishop  
12 of the election, the Presiding Bishop shall declare the election null and  
13 void and *shall give notice to the Standing Committee of the Diocese*  
14 *electing.* †The Convention of the Diocese may then proceed to a new  
15 election.
- 16 See Sec. 1(d). (e). It shall be the duty of the Secretary of the Convention electing a  
17 Bishop, Bishop Coadjutor, or Suffragan Bishop, to inform the Presiding  
18 Bishop promptly of the name of the person elected. It shall be the duty  
19 of the Bishop elect to notify the Presiding Bishop of his acceptance  
20 or declination of the election, at the same time as he notifies the  
21 electing Diocese.
- 22 See III.22.1. Sec. 2 (a). When a Bishop of a Diocese is unable, by reason of age,  
23 or other permanent cause of infirmity, or, except in a Missionary  
24 Diocese, by reason of the extent of Diocesan work, fully to discharge  
25 the duties of his office, a Bishop Coadjutor may be elected by and for  
26 said Diocese, who shall have the right of succession, Provided, that  
27 before the election of a Bishop Coadjutor for the reason of extent of  
28 Diocesan work, the consent of the General Convention, or during the  
29 recess thereof, the consent of a majority of the Bishops having jurisdic-  
30 tion and of the several Standing Committees, must be had and obtained.  
31 Before any election of a Bishop Coajutor, the Bishop of the Diocese  
32 shall read, or cause to be read, to the Convention thereof, his written  
33 consent to such election, and in such consent he shall state the duties  
34 See III.21.7(a). which he thereby assigns to the Bishop Coadjutor, when duly ordained  
35 and consecrated, and such consent shall form part of the proceedings  
36 of the Convention. The duties assigned by the Bishop to the Bishop  
37 Coadjutor in any Diocese may be enlarged by mutual consent whenever  
38 the Bishop of the Diocese may desire to assign such additional duties  
39 to the Bishop Coadjutor. In case of the inability of the Bishop of the  
40 Diocese to issue the aforesaid consent, the Standing Committee of the  
41 Diocese may request the Convention to act without such consent, and  
42 such request shall be accompanied by certificates of medical persons  
43 as to the inability of the Bishop of the Diocese to issue his written  
44 consent.
- 45 See Sec. 2(a). (b.) In the case of a Bishop Coadjutor, the grounds for his election,  
46 as stated in the record of the Convention, shall be communicated, with  
47 the other required testimonials, to the General Convention, or to the  
48 Standing Committees and the Presiding Bishop.
-

1 ~~(e). In the case of application for the ordination and consecration of~~ See Sec. 2(a).  
 2 ~~a Bishop Coadjutor, the Standing Committee shall forward to the~~  
 3 ~~Presiding Bishop, in addition to the evidence and testimonials required~~  
 4 ~~by the preceding Section, a certificate of the Presiding Officer and~~  
 5 ~~Secretary of the Convention that every requirement of this Section has~~  
 6 ~~been complied with.~~

7 ~~(d). There shall not be in any Diocese at the same time more than one~~ See III.22.2  
 8 ~~Bishop Coadjutor; Provided, if it is certified to the Ecclesiastical~~  
 9 ~~Authority of a Diocese by three competent physicians selected by that~~  
 10 ~~Authority that the Bishop Coadjutor in such Diocese is permanently~~  
 11 ~~unable, by reason of physical or mental condition, to carry out the duties~~  
 12 ~~as Bishop Coadjutor, the Ecclesiastical Authority, upon advice of three~~  
 13 ~~Bishops of three neighboring Dioceses, may declare that the right of~~  
 14 ~~succession of such Bishop Coadjutor is terminated and in such event~~  
 15 ~~a new Bishop Coadjutor may be elected for such Diocese as provided~~  
 16 ~~in paragraph (a) of this Sec. 2.~~

17 Sec. 3. It shall be lawful, within six months prior to the effective date  
 18 of the resignation or retirement of a *Diocesan* Bishop ~~from his jurisdic-~~  
 19 ~~tion~~, for the said Bishop, with the advice and consent of the Standing  
 20 Committee, to call a special meeting of the Convention of the Diocese  
 21 to elect a successor; Provided, that if the Convention is to meet in regular  
 22 session meanwhile, it may hold the election during such regular ses-  
 23 sion. The proceedings incident to preparation for the ordination and  
 24 consecration of such successor shall be as provided in Sec. 12 of this  
 25 Canon; but the Presiding Bishop shall not take order for the ~~consecra-~~  
 26 ~~tion ordination~~ to be on any date prior to that upon which the resigna-  
 27 tion is to become effective.

28 ~~Sec. 4. No one shall be ordained and consecrated Bishop unless he shall~~ See Sec. 2(d)(3).  
 29 ~~at the time subscribe, in the presence of the ordaining and consecrating~~  
 30 ~~Bishops, the declaration required in Article VIII. of the Constitution.~~

#### COMMENT:

#### *Canon 20, "Of the Ordination of Bishops"*

In the present canons the process for the election and the manner of ordination and consecration of bishops are repeated in several places. Proposed Canon III.20 consolidates all of this material, making a more workable and precise means of electing and ordaining all bishops.

The title "Of the Ordination of Bishops" is used in order to comply with the BCP.

Section 1. This is consistent with the parts of old Canon III.22.1(a), (b); 22.2(b); and 21.1(e) and places the canonical process for the election of a person to be a bishop in a diocese in better order. It outlines the responsibilities of the diocese at the time of the election and the responsibility of the bishop-elect. It also gives the manner in which a request may be made for an election on behalf of a diocese by the House of Bishops of a province.

Section 2. This section has been edited to adopt inclusive language and the use of language in the other Title III ordination canons that applies also to bishops, such as "medical and psychological and psychiatric" examinations.

Section 2(f). The time for receiving the consents from the standing committees has been shortened to *three* months from the date of notification by the standing committee of the electing diocese. In regard to the consent of bishops to an election, the canon now reads “*Diocesan Bishops*” rather than “Bishops entitled to act in the premises.” This defines more clearly those who are entitled to consent.

Section 3. The term “*Diocesan Bishop*” is used to clarify “Bishop from his jurisdiction.”

Old Section 4 has been moved to Sec.2(d)(3).

1                   **CANON 22**  
2                   ***Of Bishops Coadjutor***

3 Old III.21.2(a).   *Sec. 1. When a Bishop of a Diocese is unable, by reason of age, or per-*  
4   *manent cause of infirmity, or by reason of the extent of Diocesan work,*  
5   *fully to discharge the duties of the office, a Bishop Coadjutor may be*  
6   *elected by and for the Diocese, who shall have the right of succession.*

7 Old III. 21.2(d).   *Sec. 2. There shall be only one Bishop Coadjutor in any Diocese. Pro-*  
8   *vided, if it is certified to the Ecclesiastical Authority of a Diocese by*  
9   *three competent physicians selected by the Ecclesiastical Authority that*  
10    *the Bishop Coadjutor in the Diocese is permanently unable, by reason*  
11    *of medical or psychological or psychiatric condition, to carry out the*  
12    *duties as Bishop Coadjutor, the Ecclesiastical Authority, upon the ad-*  
13    *vice of three Bishops of three neighboring Dioceses, may declare that*  
14    *the right of succession of the Bishop Coadjutor is terminated and in*  
15    *such event a new Bishop Coadjutor may be elected as provided in Canon*  
16    *III. 20.1.*

COMMENT:

Canon 22, “*Of Bishops Coadjutor*”

This Canon is sourced from prior Canon III.21.

17                   **CANON 23**  
18                   ***Of Suffragan Bishops***

19                                    Sec. 1 (a). A Suffragan Bishop shall be elected in accordance with the  
20                                    Canons enacted in each Diocese for the election of a Bishop. ~~But;~~  
21                                    however, the initiative shall always be taken by the Bishop of the Diocese  
22                                    asking for the assistance of a Suffragan.

23                                    ~~Sec. 2 (a).~~ (b). Before the election of a Suffragan Bishop in a Diocese,  
24                                    the consent of the General Convention, or during the recess thereof,  
25                                    the consent of a majority of the *Diocesan Bishops* having jurisdiction  
26                                    and of the several Standing Committees, must be had ~~an~~ obtained.

27 See III.20.2.        ~~(b). Whenever the Church in any Diocese shall desire the ordination~~  
28                                    ~~and consecration of a Suffragan Bishop elect, subsequent proceedings~~  
29                                    ~~in accordance with the provisions of Canon III.21.1 shall be taken.~~

30                                    ~~(c). If the consents required by Canon III. 21.1 are not received as therein~~  
31                                    ~~prescribed, or if the Suffragan Bishop elect decline his election, the~~  
32                                    ~~Convention of the Diocese may then proceed to a new election.~~

33                                    Sec. 32. There shall not at any time be more than two Suffragan  
34                                    Bishops holding office in and for any Diocese, ~~save~~ *except* by special  
35                                    consent of the General Convention previously obtained.

- 1 ~~Sec. 4. A Suffragan Bishop may be elected and consecrated for any~~ See III.20.2.  
2 ~~Missionary Diocese in accordance with the provisions of Sec. 2 of this~~  
3 ~~canon, and subject to all the provisions thereof.~~
- 4 ~~Sec. 5. A Suffragan Bishop shall act, in all respects, as the assistant~~ See III.21.8.  
5 ~~of the Bishop of the Diocese, and under his direction.~~
- 6 ~~Sec. 6. Every Suffragan Bishop, upon attaining the age of seventy two~~ See III.25.2(a).  
7 ~~years, shall forthwith tender his resignation from his position by sending~~  
8 ~~it to the Presiding Bishop, who shall immediately communicate the same~~  
9 ~~to every Bishop of this Church having jurisdiction and shall declare~~  
10 ~~the said Bishop's resignation accepted, effective at a designated date~~  
11 ~~not later than three months from the date of such resignation.~~
- 12 ~~(b). The Presiding Bishop shall communicate to the resigning Bishop~~ See III.25.2(b)  
13 ~~the fact of the acceptance of his resignation and the termination of~~  
14 ~~his position effective as of the date fixed, and, in the case of a Suf-~~  
15 ~~fragan of a Diocese, shall certify the same to the Ecclesiastical Authority~~  
16 ~~of the Diocese concerned. He shall also order the Secretary of the House~~  
17 ~~of Bishops to record the same effective as of the date fixed, to be in-~~  
18 ~~corporated in the Journal of the House.~~
- 19 ~~At each meeting of the General Convention, it shall be the duty of the~~ See III.25.3(d).  
20 ~~Presiding Officer of the House of Bishops to communicate to the House~~  
21 ~~of Deputies, when in session, a list of such resignations which have~~  
22 ~~been accepted since the preceding meeting of the General Convention.~~
- 23 ~~(c). If any Suffragan Bishop should for any reason fail to submit his~~ See III.25.2(c).  
24 ~~resignation upon attaining the age of seventy two years, as provided~~  
25 ~~in Clause (a) above, the Presiding Bishop shall certify that fact to the~~  
26 ~~House of Bishops. The House of Bishops shall then declare the said~~  
27 ~~Bishop's position terminated, effective at a date not later than three~~  
28 ~~months from the date of such declaration, and shall order the Presiding~~  
29 ~~Bishop's certificate and its own declaration and action to be recorded~~  
30 ~~in its Journal. It shall then be the duty of the Presiding Officer of the~~  
31 ~~House of Bishops to pronounce such position terminated, and to com-~~  
32 ~~municate the fact to the House of Deputies, if in session, and to the~~  
33 ~~Ecclesiastical Authority of each Diocese.~~
- 34 ~~(d). Sec. 3. The tenure of office of a Suffragan Bishop shall not be ter-~~  
35 ~~minated on the death or removal resignation of the Bishop of the~~  
36 ~~Diocese. A Suffragan Bishop may, at any time, resign his the position~~  
37 ~~as Suffragan of a Diocese with the consent of a majority of the Diocesan~~  
38 ~~Bishops of this Church having jurisdiction under the procedure set out~~  
39 ~~in Canon III. 26-8 25, so far as it applies.~~
- 40 ~~A Suffragan Bishop whose resignation has been accepted shall exercise~~ See III.25.4(b).  
41 ~~episcopal functions only as he may be authorized by the Ecclesiastical~~  
42 ~~Authority of a Diocese or of an Area Mission.~~
- 43 ~~Sec. 7 (a). Whenever a Suffragan Bishop shall be elected Bishop or~~ See III.20.2(a)  
44 ~~Bishop Coadjutor of a Diocese, if such election shall have taken place~~  
45 ~~within three months before a meeting of the General Convention,~~  
46 ~~evidence thereof shall be laid before each House of the General Con-~~  
47 ~~vention and the concurrence of each House and its express consent shall~~

be necessary to the validity of said election, and shall complete the same, so that the Bishop thus elected shall be thereafter the Bishop or Bishop Coadjutor of the Diocese which has elected him.

See III.  
20.2(e)(1).

(b). If the said election has taken place more than three months before a meeting of the General Convention, the above process may be adopted, or the following instead thereof viz.:

The Standing Committee of the Diocese electing, or the Secretary of the House of Bishops, as the case may be, shall give duly certified evidence of the election to every Bishop of this Church having jurisdiction and to the Standing Committee of every Diocese.

On receiving notice of the concurrence of a majority of the Bishops and of the Standing Committees in the election, and their express consent thereto, the Standing Committee of the Diocese concerned or the Secretary of the House of Bishops, as the case may be, shall transmit notice thereof to the Presiding Bishop and to the Ecclesiastical Authority of every Diocese, which notice shall state what Bishops and what Standing Committees have consented to the election. On receiving this notice the Presiding Bishop shall certify to the Secretary of the House of Bishops the altered status and style of the Bishop elected. If the Presiding Bishop shall not have received the consent of a majority of the Bishops within three months from the date of his notice to them, he shall then give notice of such failure to the Standing Committee of the Diocese electing.

Sec. 84. No Suffragan Bishop, while acting as such, shall be Rector or settled Member of the Clergy in charge of a Parish or Congregation.

COMMENT:

*Canon 23, "Of Suffragan Bishops"*

Derived from prior Canons III. 20, 21, 23, and 25. Some minor editorial modifications have been made to adopt more modern and inclusive language.

**CANON 24**  
**Of Assistant Bishops**

Sec. 1. Whenever any Diocese shall, in the opinion of its Bishop, shall require additional episcopal services, the said Bishop may, with the consent of the Standing Committee of the Diocese, in lieu of requesting the election of a Coadjutor or Suffragan Bishop, ask the ~~Diocesan~~ Convention of the Diocese to approve the creation of the position of Assistant Bishop, and to authorize the Bishop to appoint a Bishop for such the position, with the consent of the Standing Committee of the Diocese, and under such conditions as the Bishop may determine.

Sec. 2. Such An Assistant Bishop may be appointed from among the following:

(a). Bishops now exercising jurisdiction, or serving as Suffragan Bishop, who under the Constitution and Canons, and subject to their provisions, would be eligible for election in that Diocese; Provided, that before accepting any such appointment a Bishop exercising jurisdiction as the Ordinary or as the Bishop Coadjutor shall resign that jurisdiction, or the right of succession, as the case may be;

1 (b). Bishops who, having resigned their previous responsibilities, are  
2 qualified to perform episcopal acts ~~in this Church~~; and

3 (c). Bishops of a Church in communion with this Church, in good stand-  
4 ing therein, if they:

5 (1). have previously resigned their former responsibilities;

6 (2). have received approval by a competent authority within the Church  
7 of their consecration of their appointment to the position of Assistant  
8 Bishop;

9 (3). have exhibited satisfactory evidence of moral and godly character  
10 and theological requirements; and

11 (4). ~~shall~~ have promised in writing submitted to the Bishop making the  
12 appointment to submit in all things to the Doctrine, Discipline and Wor-  
13 ship of this Church, and also ~~shall~~ have submitted to and satisfactorily  
14 passed a thorough examination covering ~~both physical and mental~~  
15 *medical and psychological and psychiatric* condition by recognized and  
16 licensed professionals appointed by the Ecclesiastical Authority of the  
17 Diocese with the approval of the Presiding Bishop. The forms of ~~medical~~  
18 ~~and physical for medical and psychological and psychiatric~~  
19 reports prepared by The Church Pension Fund shall be used for these  
20 purposes;

21 (5). Provided, that before the appointment of an Assistant Bishop in  
22 a Diocese under the provisions of ~~subparagraphs (b) or (c)~~, Secs. 2(b)  
23 *and 2(c)* of this Canon, who is not otherwise a member of the House  
24 of Bishops, the consent of the House of Bishops or, if ~~such the~~  
25 appointment is to be made more than three months prior to a meeting  
26 of the House of Bishops, the consent of a majority of the *Diocesan*  
27 Bishops ~~having jurisdiction~~ is essential and must be obtained.

28 ~~Sec. 3. An Assistant Bishop so appointed shall serve at the discretion~~ See III.21.9.  
29 ~~of, and be under the control and direction of, the Bishop having~~  
30 ~~jurisdiction.~~

31 Sec. 43. No person may serve as an Assistant Bishop beyond the  
32 termination of the jurisdiction of the appointing Bishop or after at-  
33 taining the age of 72 years.

#### COMMENT:

#### *Canon 24, "Of Assistant Bishops"*

Principally consisting of the language of prior Canon III.24.

#### 34 **CANON 262I.**

#### 35 **Of Bishops and Their Duties**

36 *Sec. 1. Each Bishop shall keep a record of all official acts, which record* Old Sec. 2(c).  
37 *shall be the property of the Diocese, and shall be transmitted to the*  
38 *Bishop's successor.*

*Sec. 2. No Bishop shall officiate by preaching, ministering the Sacraments, or holding any public service, within the judicatorial limits of any Diocese other than that in which the Bishop is canonically resident, without a license or permission to perform occasional public services from the Ecclesiastical Authority of the Diocese in which the Bishop desires to officiate.*

*Sec. 13 (a). It shall be the duty of every Bishop having jurisdiction in a Diocese of this Church, to reside within the limits of his jurisdiction; Each Bishop elected to serve in a Diocese shall reside in that Diocese.*

*(b). ~~nor shall he~~ The Diocesan Bishop shall not be absent himself therefrom for a period of more than three consecutive months without the consent of the Convention or the Standing Committee of the Diocese.*

14 Old Sec. 5.

*(c). A Diocesan Bishop, whenever leaving the Diocese for six consecutive months, shall authorize in writing, under hand and seal, the Bishop Coadjutor, or, should there be none, the Standing Committee of the Diocese, to act as the Ecclesiastical Authority thereof during the absence. The Bishop Coadjutor, or, should there be none, the Standing Committee, may at any time become the Ecclesiastical Authority upon the written request of the Bishop and continue to act as such until the request is revoked by the Bishop in writing.*

*Sec. 24 (a). ~~Every~~Each Diocesan Bishop shall visit the Congregations within his jurisdiction the Diocese at least once in three years. Interim visits may be delegated to another Bishop of this Church.*

*(b). At every visitation the visiting Bishop shall preside at the Holy Eucharist and at the Initiatory Rites, as required, preach the Word, for the purposes of examining their condition, inspecting the behavior of the Clergy, administering Confirmation, preaching the Word, and at his discretion celebrating the Sacrament of the Lord's Supper. At every visitation it shall be the duty of the Bishop to examine the records of the Congregation according to required by Canon III.14.3, and examine the life and ministry of the Clergy and Congregation according to Canon III.14.2(e).*

*(~~b~~ c). If a Diocesan Bishop shall for three years have declined to visit a Parish or Congregation, the Member of the Clergy in charge and Vestry (or the Corporation), or the Bishop, may apply to the Presiding Bishop to appoint the five Bishops in charge of neighboring Dioceses who live nearest to the Diocese in which such Congregation may be situated as a Council of Conciliation, who shall amicably determine all matters of difference between the parties, and each party shall conform to the decision of the Council. Such decision or the failure to conform to it shall be neither discoverable nor admissible in any subsequent proceedings. in the premises, Provided, that, in case of any subsequent trial of either party for failure to conform to such decision, any constitutional or canonical right of the defendant in the premises may be pleaded and established as a sufficient defense, notwithstanding such former decision, and Provided, further, that, in any case, the Bishop may at any time apply for such Council of Conciliation.*

1 ~~(e). Every Bishop shall keep a record of all his official acts, which~~ See Sec. 1.  
 2 ~~record shall be the property of the Diocese, and shall be transmitted~~  
 3 ~~to his successor.~~

4 Sec. 35. ~~The Diocesan~~ Every Bishop shall may deliver, from time to  
 5 time at his discretion, a Charge to the Clergy of his jurisdiction, and  
 6 may, from time to time, address the Diocese and a Pastoral Letter to  
 7 the people of his jurisdiction Pastoral Letters on points of Christian  
 8 doctrine, worship, or manners, which he the Diocese. The Bishop may  
 9 require the Clergy to read the Pastoral Letter to their Congregations.

10 Sec. 46. At every each Annual Meeting of the Convention the Diocesan  
 11 Bishop shall make a ~~statement~~ report of the affairs State of the Diocese  
 12 since the last Annual Meeting of the Convention; the names of the  
 13 Churches which he has Congregations visited; the number of persons  
 14 confirmed and received; the names of those who have been received  
 15 admitted as Postulants and Candidates for Holy Orders, and of those  
 16 who have been ordained, and of those who have been by him suspended  
 17 or deposed from Holy Orders; the changes by death, removal, or other-  
 18 wise, which have taken place among the Clergy; and all other matters  
 19 the Bishop desires to present to the Convention; tending to throw light  
 20 upon the affairs of the Diocese, which statement shall be inserted in  
 21 the Journal.

22 Sec. 7 (a). Before an election of a Bishop Coadjutor, the Diocesan Old III.21.2(a)  
 23 Bishop shall read to the Convention the Bishop's written consent to  
 24 the election. The consent shall state the duties to be assigned to the  
 25 Bishop Coadjutor, when ordained. The consent shall form part of the  
 26 proceedings of the Convention. The duties assigned by the Diocesan  
 27 Bishop to the Bishop Coadjutor may be enlarged by mutual consent.

28 (b). In the case of the inability of the Diocesan Bishop to issue the re-  
 29 quired consent, the Standing Committee of the Diocese may request  
 30 the Convention to act without the consent, and the request shall be  
 31 accompanied by certificates of medical or psychological or psychiatric  
 32 professionals as to the inability of the Bishop to issue the written  
 33 consent.

34 Sec. 8. A Suffragan Bishop shall act as an assistant to and under the Old III.23.4.  
 35 direction of the Diocesan Bishop. Under that direction the Diocesan  
 36 Bishop may assign episcopal duties in a defined territory to a Suffragan  
 37 Bishop.

38 Sec. 9. An Assistant Bishop shall serve at the discretion of, and under Old III.24.3.  
 39 the control and direction of, the Diocesan Bishop.

40 Sec. 5. It shall be the duty of a Bishop, whenever leaving his Diocese See Sec. 1(c)  
 41 for the space of six calendar months, to authorize, by writing, under  
 42 his hand and seal, the Bishop Coadjutor, or, should there be none, the  
 43 Standing Committee of the Diocese, to act as the Ecclesiastical  
 44 Authority thereof during his absence. The Bishop Coadjutor, or, should  
 45 there be none, the Standing Committee, may become at any time the  
 46 Ecclesiastical Authority upon the written request of the Bishop, and  
 47 continue to act as such until the request be revoked by him in writing.

1                   Sec. 6 (a). Any Bishop of this Church may, on the invitation of the  
2                   Convention or of the Standing Committee of any Diocese where there  
3 See III.26.2.    is no Bishop, or where the Bishop is for the time under a disability to  
4                   perform episcopal offices by reason of a judicial sentence, visit and  
5                   perform episcopal offices in that Diocese, or in any part thereof, and  
6                   this invitation may be for a stated period, and may be at any time  
7                   revoked.

COMMENT:

*Canon 21, "Of Bishops and Their Duties"*

This canon restates language from prior Canons III. 26, 21, 23, and 24 in an effort to preserve the canon law of the Church without requiring the restatement in multiple locations of the same language. The canon first states the duties of all bishops, then the duties of diocesan, of coadjutor, of suffragan, and of assistant bishops.

Section 2 requires a bishop from outside a diocese to have a license or permission from the ecclesiastical authority in order to officiate. This is in accordance with Resolution 72 of the 1988 Lambeth Conference, which was affirmed by the 1989 meeting of the House of Bishops; it "affirms that it is deemed inappropriate behavior for any bishop or priest of this Communion to exercise episcopal or pastoral ministry within another diocese without first obtaining the permission and invitation of the ecclesial authority thereof."

Section 7, permitting a diocesan bishop to assign episcopal duties in a defined territory to a suffragan bishop, represents a change in substance.

8                   **CANON 26**

9                   *Of Dioceses without Bishops*

10 Old III. 26.6(b).    ~~Sec. 1 (b). A Diocese without a Bishop, or of which the Bishop is for~~  
11                   ~~the time under a disability by reason of a judicial sentence, may by~~  
12                   ~~an act of its Convention, and in consultation with the Presiding Bishop,~~  
13                   ~~be placed temporarily under the provisional charge and authority of~~  
14                   ~~the a Bishop or Bishop Coadjutor of another Diocese or of a resigned~~  
15                   ~~Bishop, who shall by that act be authorized to perform excercise all~~  
16                   ~~the duties and offices of the Bishop of the Diocese so vacant or whose~~  
17                   ~~Bishop is under disability, until, in the case of a vacant Diocese, a~~  
18                   ~~Bishop be duly is elected and consecrated ordained for that office or~~  
19                   ~~until for the same, or, in the case of a Diocese whose Bishop is disabled,~~  
20                   ~~until the disqualification be removed, or until, in either case, the said~~  
21                   ~~act of the Convention be is revoked.~~

22 Old III. 26.6(a).    ~~Sec. 2. Any Bishop may, on the invitation of the Convention or of the~~  
23                   ~~Standing Committee of any Diocese where there is no Bishop, visit and~~  
24                   ~~exercise episcopal offices in that Diocese, or any part of it. This invita-~~  
25                   ~~tion may be for a stated period and may be revoked at any time.~~

26 Old III.26.6(c).    ~~Sec. 3. (e). A Diocese, while under the provisional charge of a Bishop,~~  
27                   ~~shall not invite any other Bishop to perform any visit and~~  
28                   ~~exercise episcopal duty or exercise offices or authority without the~~  
29                   ~~consent of the Bishop in charge.~~

COMMENT:

*Canon 26, "Of Dioceses without Bishops"*

Consists of language from prior Canon III.26.

1 **CANON 25**

2 *Of the Incapacity, Resignation, and Retirement of Bishops*

3 *Sec. 1. When it is certified to the Presiding Bishop by at least three* Old III.26.10.  
 4 *competent physicians who have examined the case that a Diocesan*  
 5 *Bishop is incapable of authorizing the Bishop Coadjutor, if there is*  
 6 *one, or a Suffragan Bishop, if there is one, or the Standing Committee*  
 7 *to act as the Ecclesiastical Authority, then, upon the advice of five*  
 8 *Bishops of neighboring Dioceses, to be selected by the Presiding Bishop,*  
 9 *the Bishop Coadjutor, or a Suffragan Bishop, if the Constitution and*  
 10 *Canons of the Diocese so provide, or the Standing Committee, shall*  
 11 *be declared by the Presiding Bishop to be the Ecclesiastical Authority*  
 12 *for all purposes set forth in these Canons and shall retain such authority*  
 13 *until, acting upon a like certificate, the Presiding Bishop declares the*  
 14 *Diocesan Bishop competent to perform official duties.*

15 ~~Sec. 7 2 (a). Every Each Bishop and every Bishop Coadjutor and every~~  
 16 ~~Missionary Bishop, upon attaining the age of seventy-two years, shall~~ Old III.26.7  
 17 ~~forthwith tender his resignation from his jurisdiction, as required by~~  
 18 ~~Sec. 9 of Article II, Sec. 9 of the Constitution, by sending it The~~  
 19 ~~resignation shall be sent to the Presiding Bishop, who shall immediately~~  
 20 ~~communicate the same it to every each Diocesan Bishop of this Church~~  
 21 ~~having jurisdiction and shall declare the said Bishop's resignation ac-~~  
 22 ~~cepted, effective at a designated date not later than three months from~~  
 23 ~~the date of such the resignation.~~

24 (b). The Presiding Bishop shall communicate to the resigning Bishop  
 25 the fact of the acceptance of his the resignation and the termination of  
 26 his jurisdiction effective as of the date fixed, and, in the case of a  
 27 Diocesan Bishop or Bishop Coadjutor of a Diocese, the Presiding  
 28 Bishop shall certify the same to the Standing Committee of the Diocese  
 29 concerned, and in the case of other Bishops to the Ecclesiastical Authori-  
 30 ty of the Diocese concerned. The Presiding Bishop He shall also order  
 31 the Secretary of the House of Bishops to record the same, effective as  
 32 of the date fixed, to be incorporated in the Journal of the House.

33 (c). If any Bishop, should for any reason, fails to submit his resignation  
 34 upon attaining the age of seventy-two years, as provided in ~~Clause (a)~~  
 35 ~~above Sec. 2 of this Canon~~, the Presiding Bishop shall certify that fact  
 36 to the House of Bishops. The House of Bishops shall then declare the  
 37 said Bishop's ~~jurisdiction position~~ terminated, effective at a date not  
 38 later than three months from the date of declaration; and shall order  
 39 the Presiding Bishop's certificate and its own declaration and action  
 40 to be recorded in its Journal. ~~It shall then be the duty of the~~  
 41 ~~Presiding Bishop Officer of the House of Bishops to shall then pro-~~  
 42 ~~nounce such jurisdiction the position~~ terminated, effective as of the date  
 43 fixed, and ~~to shall~~ communicate the fact to the House of Deputies, if in  
 44 session, and to the Ecclesiastical Authority ~~Diocesan Bishop and~~  
 45 ~~Standing Committee~~ of each Diocese.

46 Sec. 8 3 (a). If the Any Bishop of a Diocese, or a Bishop Coadjutor,  
 47 shall who desires to resign his jurisdiction, he shall send in writing to

the Presiding Bishop his *the* resignation with the reasons therefor. ~~This communication shall be sent~~ at least thirty days before the date set for a ~~regular or special~~ meeting of the House of Bishops. The Presiding Bishop shall without delay *shall send a copy of the communication to every notify each* Diocesan Bishop of this Church having ecclesiastical jurisdiction, and also to the Standing Committee of the Bishop desiring to resign, in order that the Standing Committee may on behalf of the Diocese be heard either in person or by correspondence upon the subject. The House during its session shall investigate the whole case, and by a majority of those present accept or refuse the resignation.

(b). If ~~said a~~ resignation ~~shall have~~ *has* been tendered more than three months before a ~~regular or special~~ meeting of the House of Bishops, the Presiding Bishop shall communicate ~~the same, it,~~ together with any statement from the Standing Committee of the Diocese concerned, to ~~every each~~ Diocesan Bishop. ~~of this Church having jurisdiction, and~~ if a majority of such Bishops shall consent to the resignation, the Presiding Bishop shall, without delay, *shall* notify the resigning Bishop and the Standing Committee of the Diocese concerned of the acceptance of such the resignation and the termination of ~~said Bishop's jurisdiction,~~ effective as of the date fixed. ~~He~~ *The Presiding Bishop* shall also order the Secretary of the House of Bishops to record the ~~same, it,~~ effective as of the date fixed, to be incorporated in the Journal of the House.

25 Old Sec. 8(e). *(c). Each Bishop holding an office created by the General Convention whose salary is paid by the Executive Council, and whose resignation for reasons of age, disability, policy, or strategy, or for reasons beyond the Bishop's control, has been accepted, may receive from the Executive Council a retiring allowance or an annual retirement or disability supplement to be paid by the Treasurer of the Executive Council in an amount fixed by the Executive Council.*

32 Sec Sec. 3(a). ~~(e). The House of Bishops may accept the resignation of a Missionary Bishop at any session of the House by a vote of a majority of those present; Provided, that, in case the resignation be sent to the Presiding Bishop more than three months before a regular or special meeting of the House of Bishops, the Presiding Bishop shall follow the procedure set out in Clause (b) above so far as it applies.~~

(d). At each meeting of the General Convention, ~~it shall be the duty of the Presiding Officer of the House of Bishops to~~ *shall* communicate to the House of Deputies, when in session, a list of the resignations which have been accepted since the preceding meeting of the General Convention.

43 Sec Sec. 3. c. ~~(e). Every Missionary Bishop whose resignation for cause of age or disability has been accepted may receive from the Executive Council an annual retirement or disability supplement to be paid by the Treasurer~~

1 of the Executive Council in an amount to be fixed by the Executive  
2 Council. Any such supplement would be in addition to his regular pen-  
3 sion received from The Church Pension Fund, and may be revised when-  
4 ever such Retired Bishop shall receive a regular stipend from an ec-  
5 clesiastical employment.

6 (f). Every Missionary Bishop, and every Bishop holding an office  
7 created by the General Convention, whose salary is paid by the Execu-  
8 tive Council, whose resignation for reasons of policy or strategy, or  
9 for reasons beyond his control, has been accepted, and who has reached  
10 retirement age, or who has suffered total disability, shall receive from  
11 the Executive Council a retiring allowance to be paid by the Treasurer  
12 of the Executive Council in an amount to be fixed by the Executive  
13 Council.

14 *Sec. 4 (a). A resigned Bishop shall be subject in all matters to the Con-  
15 stitution and Canons and to the authority of the General Convention.*

16 (b). ~~Sec. 9 (a). A resigned Bishop whose resignation has been accepted~~  
17 ~~by the House of Bishops may perform any episcopal act, at the request~~  
18 ~~of any Diocesan Bishop of this Church, within the limits of the said~~  
19 ~~that Bishop's jurisdiction Diocese. He A resigned Bishop may also~~  
20 ~~by vote of the Convention of any Diocese, and with the consent of the~~  
21 ~~Bishop of the Diocese, be given an honorary seat in the Convention,~~  
22 ~~with voice but without vote, or such an honorary seat in the Cathedral~~  
23 ~~of any Diocese, subject to the authority competent to act in the premises.~~  
24 ~~He The resigned Bishop shall report all official acts to the Diocesan~~  
25 ~~Bishop and to the Diocese in which such acts are performed. The~~  
26 ~~foregoing These provisions of this paragraph shall also be applicable~~  
27 ~~to a resigned Bishop of another Church in communion with this Church,~~  
28 ~~subject to the approval of competent authority within such the other~~  
29 ~~Church, where such approval may be required.~~

30 (b). A Bishop who ceases to have episcopal charge shall still be subject See Sec. 4(a).  
31 in all matters to the Canons and Authority of the General Convention.

32 (c). A resigned Bishop whose resignation has been accepted may, at  
33 the discretion of the Bishop of the Diocese in which ~~he the resigned~~  
34 ~~Bishop chooses to reside, and upon the presentation of Letters~~  
35 ~~Dimissory from the Ecclesiastical Authority of the Diocese in which he~~  
36 ~~the resigned Bishop has had canonical residence most recently, be en-~~  
37 ~~rolled among the Clergy of that Diocese, and become subject to its~~  
38 ~~canons and regulations; and may be accorded a seat and vote in the~~  
39 ~~Diocesan Convention of the Diocese, in accordance with its canonical~~  
40 ~~provisions for qualification of Presbyters, Priests.~~

41 (d). ~~but if he shall When a resigned Bishop accepts a pastoral charge~~  
42 ~~or other ministerial post within the a Diocese, as hereinafter provided,~~  
43 ~~he the Diocesan Bishop shall process such the Letters Dimissory and~~  
44 ~~the resigned Bishop shall be enrolled among the Clergy of the Diocese,~~  
45 ~~and be given seat and vote in the Diocesan Convention of the Diocese,~~  
46 ~~subject to the provisions of paragraph (g) of this section. Sec. 4 (b)~~  
47 ~~of this Canon.~~

(d e). Such A resigned Bishop may, with the approval of the Bishop of the Diocese in which ~~he chooses to the resigned Bishop~~ resides, accept a pastoral charge in ~~said that~~ Diocese, and, subject to its canonical provisions for the filling of vacancies, may accept election as the Rector of a Parish therein.

(e f). Such A resigned Bishop may, with the approval of the Bishop of the Diocese in which ~~he choose to the resigned Bishop~~ resides, accept any position created under the authority of the ~~Diocesan~~ Convention ~~of the Diocese~~, including that of Assistant Bishop. ~~He and~~ may, at the same time, occupy a pastoral charge.

(f g). Enrollment among the Clergy of, or acceptance of any position within, a Diocese shall not deprive a resigned Bishop of the seat and vote in the House of Bishops to which ~~he the Bishop~~ may be entitled under Article I, Sec. 2 of the Constitution.

(g h). The provisions of the foregoing paragraphs of this section shall be applicable to a resigned Bishop who continues to reside within the limits of the ~~jurisdiction he previously served as Bishop; resigned Bishop's former Diocese~~, except that ~~he the resigned Bishop~~ shall not have the right to vote in the ~~Diocesan~~ Convention ~~of the Diocese~~, unless the Canons of the Diocese so specifically so provide.

~~Sec. 10. When it is certified to the Presiding Bishop, by at least three competent physicians who shall have examined the case, that the Bishop of any Diocese is incapable of authorizing the Bishop Coadjutor, if there be one, or a Suffragan Bishop, if there be one, or the Standing Committee, to act as the Ecclesiastical Authority, then, upon the advice of five Bishops of neighboring Dioceses, to be selected by the Presiding Bishop, the Bishop Coadjutor, if there be one, or a Suffragan Bishop, if there be one, and if the Constitution and Canons of the Diocese so provide, or the Standing Committee, shall be declared by the Presiding Bishop to be the Ecclesiastical Authority for all purposes set forth in these Canons, and shall retain such authority until such time as, acting upon a like certificate, the Presiding Bishop shall declare the said Bishop competent to perform official duties.~~

COMMENT:

*Canon 25, "Of the Incapacity, Resignation, and Retirement of Bishops"*

Derived from prior Canon III.26.

*1988 Canons III.22, "Of Missionary Bishops," and 27, "Of Missionary Bishops and Their Duties"*

It is recommended that these canons be deleted. There are no existing missionary dioceses or missionary bishops and no further need for those canons. Canons for the election of bishops for area missions and other such exigencies should be developed as needed in accordance with present-day missionary strategy and not depend upon outdated models reflective of westward expansion or late nineteenth or early twentieth century American colonialism.

*1988 Canon III.25, "Of the Consecration of Bishops for Foreign Lands"*

This Canon seems no longer appropriate to the present situation. With the development of the worldwide Anglican Communion it would be more appropriate for such matters to be referred to the Anglican Consultative Council. Any "foreign lands" in proximity to the Episcopal Church are under the jurisdiction of another province of the Anglican Communion and the intrusion of the Episcopal Church into another province would be unwarranted.

**Resolution #A132**

Renumber Canons 15 through 31 of Title III.

*Resolved*, the House of \_\_\_\_\_ concurring, **That Canons 15 through 31 of Title III be renumbered as follows, and that the Secretary of the General Convention make emendations to the Canons to conform to the numbering.**

Canon	<del>15</del>	<del>Reserved</del>
	<del>16</del>	15. Of Clergy Not in Ecclesiastical Employment
	<del>17</del>	16. Of Letters Dimissory and Licenses
	<del>18</del>	17. Of the Calling of a Rector
	<del>19</del>	18. Of the Dissolution of the Pastoral Relation
	<del>20</del>	19. Of Persons Not Ordained in This Church Officiating in Any Congregation Thereof
	<del>21</del>	20. Of the Ordination <del>and Consecration</del> of Bishops
	21.	<i>Of Bishops and their Duties</i>
	22.	<del>Of Missionary Bishops</del> <i>Of Bishops Coadjutor</i>
	23.	Of Suffragan Bishops
	24.	Of Assistant Bishops
	25.	<del>Of the Consecration of Bishops for Foreign Lands</del> <i>Of the Incapacity, Resignation, and Retirement of Bishops</i>
	26.	<del>Of Bishops and Their duties</del> <i>Of Dioceses without Bishops</i>
	<del>27</del>	<del>Of Missionary Bishops and their Duties</del>
	<del>28</del>	27. Of Religious Orders and Other Christian Communities
	<del>29</del>	28. Of <del>a the</del> Board for Theological Education
	<del>30</del>	29. Of <del>a the</del> General Board of Examining Chaplains
	<del>31</del>	30. Of <del>a the</del> Board for Church Deployment

**Resolution #A133**

Licensing of Church Army Evangelists

*Resolved*, the House of \_\_\_\_\_ concurring, **That the following subsection (c) be added to Canon III.3.1:**

- 1 *A Diocesan Bishop or the Ecclesiastical Authority may license duly certified Church*
- 2 *Army Evangelists to exercise one or more of these ministries in accordance with the*
- 3 *provision of this Canon.*

COMMENT

This proposal would authorize a diocesan bishop to license commissioned Church Army Evangelists to exercise the ministries under this Canon.

### Resolution #A134

Request CDM to continue to review Title III.

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the Council for the Develop-**
- 2 **ment of Ministry be requested to continue its work of reviewing Title III of the Canons**
- 3 **in consultation with the Standing Commission on Constitution and Canons.**

#### COMMENT

With the recommendations contained in this report CDM has now completed the nine-year task of revising Title III of the canons. Canonical revision is never completed, however. A continuing study of the canons in light of changes in the theology and understanding of ministry and an ongoing system for coordinating the proposals coming from the Church for revision of the ministry canons are necessary.

### Resolution #A135

Establishment of Joint Commission to review Title IV

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That pursuant to the provision of**
- 2 **Canon I.1.2(a) a Joint Commission funded by the General Convention Assessment**
- 3 **Budget be appointed and empowered to review the Canons of the General Convention**
- 4 **known as Title IV (Ecclesiastical Discipline) and to recommend any substantive amend-**
- 5 **ments, deletions, or changes; that within twenty-four months following appointment,**
- 6 **the Joint Commission transmit such recommendations to the Standing Commission**
- 7 **on Constitution and Canons for ultimate consideration by the General Convention.**

#### COMMENT

An ongoing project of study and action has reviewed existing canons. Coordinated by the SCCC as to form, style, and consistency, Titles I, II, III, and V have been or are being reviewed for substantive content. No appropriate body presently exists to review for substantive content Title IV canons. This resolution is intended to provide such a substantive review body.

### Resolution #A136

Pensions for Lay Employees

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That all units of the Episcopal**
- 2 **Church under Ecclesiastical Authority in the United States provide for all lay employees**
- 3 **who work over 1,000 hours annually retirement benefits through participation in a**
- 4 **plan of which the employer contribution shall be at least 9 percent of salary; the source**
- 5 **of the salary may impose a minimum employment period not to exceed six months**
- 6 **before this employer contribution shall commence.**

### Resolution #A137

Medical, Dental, and Insurance Benefits for Lay Employees

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That all units of the Episcopal**
- 2 **Church under Ecclesiastical Authority in the United States provide for all lay employees**
- 3 **Medical, Dental, and Life Insurance Benefits comparable to those provided active clergy**
- 4 **in the jurisdiction.**

#### COMMENT

In late twentieth century America, when many people live long after their earning years have passed, retirement “benefits” for employees have become an essential

part of the “pay” received from employment. They are essential to the employee and his or her dependents, to cover living expenses and health care in the final years of life; and they are essential to the society and the Church, which would otherwise be quickly swamped with caring for those who are no longer able to earn income.

As an employer, the Church has long recognized its responsibility to its clergy and their dependents. It was response to the biblical duty toward the “widows and orphans” of clergy that led to the formation of the first clergy pension schemes, the predecessors of today’s mandatory Church Pension Fund coverage for all ordained persons employed by the Episcopal Church. Today the Church employs many laypersons as well, whose living and health care expenses in retirement, and whose “widows and orphans” are as much the Church’s responsibility as those of the clergy. The 1980 establishment of the Lay Employees Retirement Plan was a recognition of this need, but its voluntary nature, combined with the tight financial situation of most parishes and Church agencies, has kept participation low. Not until retirement benefits became mandatory were all the clergy covered. The same policy of mandatory coverage must be extended to lay employees, as a matter of simple justice, in obedience to Jesus’ reminder that “the laborer deserves to be paid” (Luke 10:7, NRSV).

## **FUTURE CHALLENGES FOR CDM**

### **Goals and Objectives**

The overall goal of 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 achieve this goal, the Council pursues 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.

When the Council began its work for the triennium, an agenda was developed to implement these objectives. The Council looked at that agenda toward the end of the triennium and assessed the work done so far. It identified those items on which work had been completed, such as the revision of the Title III canons, and pointed to the work that is ongoing, such as the interpretation, implementation, and clarification of Title III and development of services to meet the professional and personal needs of clergy. CDM assessed its cooperation with other agencies, such as the BTE, the Church Pension Fund, the Council of Seminary Deans, the Standing Commission on the Church in Small Communities, and many of the boards and committees that affect the professional lives of clergy and laity in the Church. Also discussed was the relationship of CDM to such offices as the Office of Pastoral Development, the Clergy Deployment Office, and the various departments of the Episcopal Church Center.

During the past three years, the Council believes there has been a significant improvement in understanding of the ministry of all baptized. Some of the member organiza-

tions have kept the Council aware of these trends. Other groups that have raised the consciousness of the Church to this issue, such as the Total Ministry Task Force, the North American Association for the Diaconate, and the National Network of Lay Professionals, have been invited to CDM meetings. The Council sees this as an important area of concern for the future. Other continuing concerns that have been very much a part of discussion are: the ministry of nonparochial clergy, the need to increase inclusivity in a diverse Church, the health of individuals going through the ordination process, clergy wellness and support, issues for churches in small communities, pensions for lay professionals, the community calling of clergy, justice and equality, and recruitment of leaders.

A major concern that the Council will continue to study and discuss throughout the next triennium is sexual exploitation in the pastoral relationship. The Council recognizes that this problem is not a new one in the Church, but it has become a public and major issue that needs examination and discussion as well as whatever resolution is possible. The Council will continue its study and discussion of this dilemma throughout the next triennium.

Another major responsibility of CDM is support for COMs. Most provinces have held yearly meetings of COM representatives and bishops for training and information sharing. The Council will continue to encourage dioceses to utilize this opportunity and provide resources as needed for COMs. A resource to help COMs to be more supportive of ethnic minority aspirants will be developed.

The personal and professional development of the clergy will continue to be a high priority. CDM will serve as a vehicle for the coordination of the efforts of groups, committees, and institutions in the Church that are focusing on clergy health, support, and wellness and to act as a clearing house for these studies. CDM will work closely with and support the Cornerstone Project in its imaginative work. New concerns such as the impact of dual-career marriages on the priesthood and the Church and a study on how ordained women function as leaders will be on the agenda.

The Council tries to be an inclusive organization in order to hear the voice of the Church. NNECA and the Episcopal Women's Caucus have contributed from their experience and wisdom and have been valuable resources.

CDM continues to seek ways to develop better lines of communication within the Church on matters of ministry in order that it may better understand the needs of the Church. Please let it, through the Office for Ministry Development, know your questions and concerns. CDM's main responsibility is to listen and to respond. No one knows what shape the Church's ministry will have to assume to do Christ's work in the coming decade. The Gospel of Christ must be preached and the hope of Christ be held out to all who live in this world.

### **Resolution #A138**

Continue the Council for the Development of Ministry.

*Resolved*, the House of \_\_\_\_\_ concurring, **That the 70th 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, D.D., *Chairperson*  
The Rev. John T. Docker, D.Min., *Field Officer*

---

# The Standing Commission on Church Music

## CONTENTS

- A. Membership
- B. Summary of the Commission's Work
- C. Financial report
- D. Special Resolutions Proposed by the Commission
- E. Goals and Objectives for the Coming Triennium
- F. Proposed Budget for the Triennium
- G. Proposed Resolutions for Budget Appropriation
- H. Appendix

## A. MEMBERSHIP

The Rt. Rev. Bernardo Merino-Botero, Bogotá, Colombia (1991)  
 The Rt. Rev. Jeffery W. Rowthorn, Portland, Connecticut (1994)  
 The Rev. Carl P. Daw, Jr., *Chair*, Storrs, Connecticut (1991)  
 The Rev. Herbert G. Draesel, Jr., New York, New York (1994)  
 The Rev. Daphne W. P. Hawkes, Princeton, New Jersey (1991), resigned  
 The Rev. Henry I. Louttit, Jr., Valdosta, Georgia (1994)  
 Dr. Horace Clarence Boyer, Amherst, Massachusetts (1991)  
 Dr. Frederick Burgomaster, Indianapolis, Indiana (1991)  
 Dr. Marilyn Keiser, Bloomington, Indiana (1994)  
 Ms. Betty Carr Pulkingham, Aliquippa, Pennsylvania (1994)  
 Dr. William B. Roberts, *Secretary*, Newport Beach, California (1994)  
 Mr. Robert L. Simpson, *Vice-Chair*, Atlanta, Georgia (1991)

Representatives of the Commission at General Convention:

The Rt. Rev. Jeffery W. Rowthorn, House of Bishops, is authorized by the commission to receive non-substantive amendments to the report. The Rev. Henry I. Louttit, Jr., House of Deputies, is authorized by the commission to receive non-substantive amendments to the report.

## B. SUMMARY OF THE COMMISSION'S WORK

During this triennium the SCCM has carried out its canonically required work of "assisting the Church in matters pertaining to music" in a variety of ways and has devoted special attention to the implementation of one resolution from the 68th General Convention and three resolutions from the 69th General Convention. As directed by Resolution A104 of the latter Convention it has remained a separate Commission from the Standing Liturgical Commission, although the SCCM and the SLC have cooperated on several matters, have sent representatives to each other's meetings, and have held a joint meeting during this triennium.

### *Spanish Hymnal*

Resolution D111 of the 68th General Convention requested the SCCM, in cooperation with the Hispanic Desk at 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. During the triennium following that Convention, this project was the major concern of the commission, and the considerable time, energy, and money directed towards this effort are detailed in the SCCM's report to the 69th General Convention.

The first half of this triennium was similarly centered on this project. In particular, the new chair of the subcommittee overseeing this work, Mr. Robert L. Simpson, made special efforts to reestablish lines of communication with the Hispanic Ministries Office at the Church Center and with the Ninth Province, with whom there had been somewhat strained relations at the end of the previous triennium. The participation of representatives of these constituencies offered hope that this hymnal project might become a means of reconciliation, even at the price of a considerable reworking of the materials nearing completion by the editorial team headed by the Rev. Roberto Milano in Puerto Rico.

Following the mandate of the 69th General Convention, Fr. Milano and his assistants (especially Luis Oliveri and Pedro Escabi) compiled materials for a *Hymnario para las Americas*, a broad and comprehensive selection of service music and hymnody drawn from a wide range of sources, ancient and modern, folkloric and formal, Anglo and Hispanic. This collection included music for all Prayer Book services, many of the settings being prepared specifically for this book by Fr. Milano and others by adapting folkloric materials from Hispanic cultures. Particularly haunting and effective were some of the Andalusian chant formulas derived from ancient pre-Columbian melodies. In order to reflect the great breadth of Hispanic cultures throughout the hemisphere, the hymnody was drawn from many countries and included a wide range of singing styles and rhythmic patterns, many of which were identified with specific Hispanic cultures.

Unfortunately, this effort to follow the mandate of General Convention to produce a broad, comprehensive volume proved incompatible with the real needs of both Spanish-speaking congregations in this country and the indigenous Episcopal Churches in Central and South America. Preliminary examinations of the collected materials by representatives of the various constituencies mentioned in the General Convention resolution indicated that there was a significant gap between their needs and these materials. It also became increasingly obvious to the SCCM that there was a widespread perception among U.S. Hispanic congregations that this collection was more theoretical than practical. There was also a general feeling that, despite the efforts of the SCCM detailed in the 1988 Report to General Convention, there had not been enough communication about this project between the SCCM and Spanish-speaking people in this country.

In recognition of these factors the SCCM determined to reorganize the Spanish Hymnal project and broaden the editorial process to include persons representative of the various constituencies identified in the General Convention resolution. Even though the original project was nearly completed, the prospect of increased acceptance and use of the resulting hymnal seemed to warrant this reorganization. This decision was reached reluctantly and painfully and was an occasion of great hurt and disappointment to Fr. Milano and his staff, who had devoted themselves to this task.

At about the same time significant developments were taking place with regard to the extraterritorial dioceses which this hymnal was also supposed to serve. The emergence of a new Province of the Anglican Communion, composed of dioceses in Mexico and Central America, removed from the jurisdiction of the Episcopal Church a significant

portion of the proposed constituency for this hymnal. The SCCM also learned that hymnals were being prepared independently in Mexico and in several South American dioceses.

This information was also available to the Presiding Bishop and his staff. At their direction the SCCM was advised to abandon the production of a single, comprehensive hymnal in favor of the production of supplemental materials targeted to specific needs. It was their further determination that the most effective agency for providing these materials would be the Hispanic Ministries Office at the Church Center.

In light of these decisions, the SCCM relinquished further efforts to produce a comprehensive Spanish hymnal for the Episcopal Church and entrusted future endeavors in this matter to the Hispanic Desk of the Church Center.

Our experience with this project leads us to two observations which we commend to the General Convention and its interim bodies:

(1). There is a great need for better communication between the Presiding Bishop's staff and the interim bodies that do not have allied staff positions at the Church Center. Much time, energy, and money could have been saved if the commission had been apprised earlier that its work was subject to review by the Church Center staff and that the project might be curtailed without producing a tangible product. This outcome was a very disappointing and disillusioning experience for the commission.

(2). Commissions need to keep in mind that it may occasionally be appropriate for them to decline tasks delegated to them by General Convention. When this project was first assigned to the SCCM in 1985, the initial reaction on the part of the commission was that we were not equipped to handle it. Furthermore, no funds were provided to support the project. Even though we had strong reservations about the feasibility of such a hymnal, we made a good faith effort to produce one and even found independent funding through our own inquiries. Along the way, we made a number of mistakes owing to our lack of understanding of Hispanic cultures; but, although we grew to appreciate the complex matrix of Spanish-speaking peoples both inside the Church and around it, we believe that this project consumed a disproportionate share of the commission's resources for five years. We find it especially ironic that our initial sense that this was an impossible project should eventually prove correct.

### *Black Hymnal*

Resolution A139a of the 69th General Convention directed the Standing Commission on Church Music, in conjunction with the Office for Black Ministries, to prepare and produce, at a reasonable cost, a revision of the 1981 collection of African-American songs and hymns, *Lift Every Voice and Sing*, which had gone out of print. It was hoped that this revision, while providing a body of music designed to enhance the worship services of African-Americans by giving some attention to the sacred musical legacy of African and Caribbean cultures in the United States, would also contribute substantially in the musical and multicultural diversity of the Episcopal Church.

In accordance with this resolution, the Rev. Canon Harold T. Lewis, Staff Officer for Black Ministries, and the Rev. Carl P. Daw, Jr., Chair of the SCCM, organized an editorial committee consisting of nine members. Among these were the Rt. Rev. Arthur B. Williams, Jr., Suffragan Bishop of Ohio, Chair; two presbyters: the Rev. Dr. Richard C. Martin, Washington, D.C., and the Rev. Curtis W. Sisco, New Orleans; three lay persons: Dr. Deborah Harmon Hines, Worcester, Mass., Mrs. Irman Tillery, Cincinnati, and Mrs. Doris Summey, Fort Washington, Maryland; and three professional musicians: Mr. Robert Simpson, Atlanta, Dr. Carl Haywood, Portsmouth, Virginia, and Dr. David Hurd, New York. (Because of other pressing constraints, Dr. Hurd later had to resign

from the committee.) Dr. Horace Clarence Boyer of Massachusetts was appointed General Editor, while staff personnel assigned to the committee were Canon Lewis; Dr. Irene Jackson-Brown, Coordinator of Program Resources and the editor of the original *Lift Every Voice and Sing*; and Mr. Frank Hemlin, Publisher, Church Hymnal Corporation.

The committee had its first meeting in December 1988 and agreed upon publication guidelines. It was decided that music to be included would be:

(1) Standard Protestant hymns that have been absorbed into the African-American musical culture, such as "Break Thou the Bread of Life" and "Come, Thou Fount of Every Blessing."

(2) Nineteenth-century Gospel songs, Africanized, such as "Sweet Hour of Prayer" and "What a Friend We Have in Jesus."

(3) "Missionary" hymns and songs, such as "This Little Light of Mine" and "Glory, Glory, Hallelujah."

(4) Negro Spirituals.

(5) Gospel music, both traditional (composed between 1920 and 1970 and performed with piano and organ) and contemporary (music composed after 1970 and performed with synthesizer and drum machines).

(6) New hymns related to the African-American experience.

(7) Children's hymns.

(8) African and Caribbean songs.

(9) Other songs with special significance for African-Americans, such as "Lift Every Voice and Sing" and "Prayer for Africa."

The present collection contains 300 hymn and song entries and 50 selections of service music, including a Mass setting derived from African folk songs, gospel service music, and call/response chants.

Both musical and theological consultants were retained to insure consistency with the practice established in *The Hymnal 1982*. Serious attention was given, where warranted, to inclusive language, and duplications of materials in *The Hymnal 1982* were kept to the absolute minimum necessary to produce a balanced collection (e.g., "Amazing Grace," "Lift Every Voice and Sing" and Negro Spirituals).

While it will not be possible to have a completed and published hymnal by the 1991 General Convention, eighteen hymns and songs representing the several types of music contained in the hymnal and seven selections of service music have been selected and forwarded to Frank Hemlin of the Church Hymnal Corporation, who has promised to have a sampler of the hymnal ready by the time the Convention meets in Arizona. (A list of the items selected for this sampler is given in Section H of this report.) It is hoped that a number of these hymns might be used as the basis of an African-American service sometime during the Convention.

Post-production activities related to *Lift Every Voice and Sing II* will include the preparation of audio tapes of various accompanying instruments (organ, piano, instrumental ensemble) and a video tape of singers performing a number of songs from the hymnal, as well as the presentation of workshops and seminars.

Horace Clarence Boyer  
General Editor, LEVAS II

### *Music in Small Parishes*

The SCCM subcommittee dealing with Music in Small Parishes was formed as an offshoot of a previous subcommittee on Professional Concerns, which dealt with a man-

date from the 68th General Convention for the SCCM to study and report on the circumstances of church musicians throughout the Episcopal Church. This was accomplished through a questionnaire sent to all musicians and clergy. The results indicated that there was a need for the SCCM to concentrate on providing advice and assistance for church musicians in small parishes, especially those with fewer than 100 communicants. It should be added that there were a number of other areas of concern also identified by the questionnaire, but the commission felt that we should channel our efforts toward the small parish church, especially in its relationship to this decade of emphasis on evangelism.

The following committee was therefore appointed: Dr. Frederick Burgomaster, Chair; Dr. Marilyn Keiser; the Rev. Herbert G. Draesel, Jr.; and the Rt. Rev. Jeffery W. Rowthorn. Our first meeting was held September 14-15, 1990, at Christ Church Cathedral, Indianapolis. Also in attendance at this "brain-storming" session was Dr. Carol Doran of Bexley Hall/Colgate Rochester Divinity School/Crozer Theological Seminary, who is serving as an ex officio member of the committee. Guests included the Rev. Canon Thomas K. McCart, priest/musician at Christ Church Cathedral; the Rev. Canon Sue Reid, Canon to the Ordinary, Diocese of Indianapolis; and the Rev. Susan Mills, rector of a small parish in the diocese.

We began the meeting with a discussion of the overall problem, especially as it related to our own particular area of experience and expertise. After much debate, it was decided that we should concentrate on three areas: (1) The implementation of a Music Consultant program for each diocese, in which the individual church would receive practical advice and assistance from a person going *out* to them, rather than expecting the small church to come *in* to the large church or cathedral. (2) Sponsoring workshops geared toward church musicians of small and medium-size parishes, which might begin with diocese-led events on communication. (3) Initiating a certification program through Episcopal seminaries and other colleges and universities, which might be accomplished through two-week summer sessions emphasizing basic organ-playing and choral-conducting skills, theology, Bible, hymnology, liturgy, service playing, pastoral skills, and teaching new music to congregations. Each session would focus on no more than two or three of these courses. These three areas of concentration are all subservient to a general goal: *to discover and implement ways to help small parishes in church music endeavors which might lead toward more effective, inclusive, and inspirational worship.*

As a starting point, we have sent a letter to all diocesan bishops, suggesting that there might be someone in each diocese who would act as a "contact" or resource person; that is, someone with some knowledge of the Hymnal and other resources who would simply be available by telephone to answer questions from clergy and musicians in small parishes. This would, at the very least, provide a contact for those in need of assistance. Our hope is that this might develop into a Music Consultant program (the first area of concentration outlined above), so that churches are helped in their own environment, where the consultant can deal with the reality of the problem rather than with a second-hand description. With regard to funding, some consultant programs have begun with a budget allocation for the consultant's salary, while others utilize a part-time pastoral musician, paid on a part-time basis, with expenses shared by the diocese and the individual parish.

Another area that we are concerning ourselves with at present is the possibility of providing churches with simplified accompaniments to hymns and service music. Often-times the melody of a hymn or canticle setting is easy enough for the congregation to

learn, but the accompaniment is too difficult for the parish musician to play. As stated above, our principal concern is a grassroots one: how can we be truly effective in helping our brothers and sisters in small parishes.

Frederick Burgomaster

*Chair, Subcommittee on Music in Small Parishes*

### *Liturgical Worship as Evangelism*

Evangelism that has happened to date in the Episcopal Church is due in large part to our liturgical worship. Given that premise, we would do well to look at the state of worship in the Episcopal Church today.

We suggest that the following questions are appropriate in determining the health of worship in the local parish:

- (1). Is music in your congregation good news, leading people to a greater sense of the presence of God?
- (2). Is it inclusive from the standpoints of ethnicity, age, sex?
- (3). Is it suited to the capabilities of the community?
- (4). Is your music inviting to strangers?
- (5). Does music further the sense of community and hospitality?

We suspect that many places are struggling to reproduce a model which is not appropriate for their environment. We would like to see a greater variety of musical resources made available to congregations.

We believe that it is important for the Church to publish periodic supplementary musical materials to enable the ministry of evangelism, to address the needs of a pluralistic constituency, to provide musical resources for liturgy where existing materials are sparse, and to benefit from the enormous body of new church music being written today. Our recommendation for how to implement such a program appears below in the Special Resolutions section of the commission's report.

As part of our effort to explore various channels for bringing these matters to the attention of people throughout the Church, we are currently investigating the possibility of writing a series of articles for *Episcopal Life*, articles which would aid communication with local parishes and suggest available resources.

We have also enlisted the support of the Standing Commission on Evangelism in sponsoring a joint resolution concerning the need to explore diverse musical styles as a means of sharing the Good News. This resolution also appears below under the Special Resolutions section of this report.

Betty Carr Pulkingham

*Chair, Subcommittee on Liturgical Worship as Evangelism*

### *Program Coordinator for Liturgy and Music*

Resolution DI29a of the 69th General Convention established a position in the EFMM unit of the Episcopal Church Center for a Program Coordinator for Liturgy and Music and directed the Presiding Bishop and staff to find a means of funding this position. No funding has yet been identified through these channels.

The independent efforts of the SCCM, however, did elicit the generous offer of \$50,000 per year for five years from a private donor. In consultation with the Standing Liturgical Commission and the Executive for Mission Operations, it has been determined that this amount will be sufficient to support a part-time position until additional funding can be secured.

This position was advertised in the December 1990 issues of the newsletters of both the Association of Anglican Musicians and the Association of Diocesan Liturgy and Music Commissions. Seventeen people applied for the part-time position. As this report goes to press at the end of January, plans are underway for interviewing the most promising applicants, and it is hoped that the position will be filled several months before General Convention meets.

Because this independent funding does not fulfill the stated intention of the 69th General Convention to provide for a full-time staff person, the SCCM and the SLC have agreed to include in their respective budgets the additional sum of \$15,000 per annum to augment the donated money. This is also being done in recognition of the fact that the independent funds will be available for only five years and that, unless the Church Center staff is able to identify another method of funding, the two commissions will eventually need to ask General Convention directly for the full support necessary for this position.

### C. FINANCIAL REPORT

<b>Income</b>	<i>1989</i>	<i>1990</i>	<i>1991</i>
Appropriated by General Convention			
For the SCCM	\$39,100	\$41,610	\$31,535
(includes \$10,600/year for Black Hymnal)			
<b>Expenses</b>			
Meeting expenses	\$29,464	\$15,119	\$20,935*
Black Hymnal project	10,600	10,600	10,600
Total	\$40,064	\$25,719	\$31,535*

\*budgeted

### D. SPECIAL RESOLUTIONS PROPOSED TO GENERAL CONVENTION

#### Resolution #A139

#### Hymnal Supplements

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the Standing Commission on**
- 2 **Church Music be directed to prepare a series of supplements to *The Hymnal 1982*,**
- 3 **with special attention to the need to provide this Church with additional service music,**
- 4 **inclusive language hymnody, additional texts in languages other than English, addi-**
- 5 **tional hymnody related to the lectionary and rites of the Book of Common Prayer,**
- 6 **and texts and tunes written since the compiling of the present Hymnal; and be it further**
- 7 *Resolved*, **That the sum of \$45,000 be appropriated for this triennium towards the ex-**
- 8 **penses of the editor and committee preparing these supplements.**

### EXPLANATION

Many factors make it both desirable and necessary to augment the resources of our present Hymnal. The nine years since its compilation not only have produced an unprecedented abundance of new hymnody but also have witnessed a growing awareness of the need to provide hymns to complement our efforts to conduct worship in a more inclusive manner than was our custom. New service music is needed to fill perceived gaps in the present Hymnal and to provide settings of several texts in the *Supplemental Liturgical Materials* which the Standing Liturgical Commission is asking this Convention to authorize.

The funding request is based on the experience of the Standing Liturgical Commission in preparing supplemental liturgical materials. The provision of a paid part-time coordinator for that project was a significant factor in the timely accomplishment of that task. It is simply not feasible to expect a commission of volunteers to be able to produce materials for publication without such assistance.

### **Resolution #A140**

#### **Musical Diversity**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That we go on record as recognizing that the needs of the contemporary Church to share the Good News require a great**
- 2 **diversity of musical styles; and be further**
- 3
- 4 *Resolved*, **That we encourage congregations to explore all musical resources appropriate**
- 5 **to their situation and congruent with the Scriptures and the Book of Common Prayer.**

#### **EXPLANATION**

This resolution is jointly sponsored by the Standing Commission on Evangelism.

The mistaken assumption that any one style of music is the only correct style hampers our efforts to lead people to a greater sense of the presence of God. We suspect that many places, especially those with limited resources, are struggling to reproduce a model that is not appropriate for their environment. We would like to see our congregations explore a greater variety of musical resources in order to identify those best suited to their situation.

### **E. GOALS AND OBJECTIVES FOR THE COMING TRIENNium**

As one expression of its canonical charge to “serve the Church in matters pertaining to music,” the SCCM is committed to the development and publication of additional resources to enhance the role of music in the life of the Church. The resolutions in Section D of this report sketch some of the ways we plan to go about this effort, but these are by no means the only examples. In line with our concern for music in small parishes, where skilled musicians are often scarce, we hope to produce a book of simplified accompaniments for a comprehensive selection of hymns and service music. Also, for congregations with small choirs we are exploring the possibility of compiling a collection of simple anthems.

One specific resource that we hope will be explored by all sorts of congregations is the forthcoming *Lift Every Voice and Sing II*. Because we believe it is important to recognize that this is music not simply for black congregations but for the whole Church, we plan to produce a series of audio and video tapes to illustrate the range and diversity of materials in this collection and to help people become familiar with additional styles of singing and playing this music.

The Canon (II.6.2) providing for the establishment of the SCCM also directs the commission to “assist in the setting up of diocesan and regional courses and conferences on Church music.” We see this charge as being integral to our desire to provide educational opportunities (especially for musicians from small parishes), both in conjunction with a possible program of certification for church musicians and in addition to such a program.

For the development of an effective network for education and information, the diocesan Music Consultants and the Program Coordinator for Liturgy and Music discussed in Section B will be essential. Although the SCCM has enjoyed good communication for a number of years with the Association of Diocesan Liturgy and Music Com-

missions and the Association of Anglican Musicians, there has not been an ongoing means of communicating with small parishes in particular as directly as would be desirable.

In addition to communicating better with those who are responsible for music in small parishes, we hope to reach more individual Episcopalians directly through the pages of our national Church newspaper. We have already begun to explore with the editor of *Episcopal Life* how we might be able to identify newsworthy and thought-provoking examples of the role of music in all sorts and conditions of situations throughout the Church.

Because the clergy of this Church have such a pivotal role in determining what, when, and how music will be incorporated into the life of a congregation, we will continue to work at developing a good relationship with and visible presence at our seminaries. During the 1988-1991 triennium the commission has intentionally held three of its meetings at or adjacent to seminaries (Seminary of the Southwest; School of Theology, University of the South; Episcopal Divinity School). For the coming triennium we have specifically asked that a seminary musician be included as a member of the commission. We also see the seminaries of this Church as having a central part in the development of any possible program of certification for church musicians.

All of these efforts hinge in large part on the hope of having, for the first time, someone (even if part-time) at the Church Center who will be able to handle day-to-day matters related to this work of this commission. The former pattern of depending on volunteers to generate and implement an effective and comprehensive program of support for the musical life of this increasingly diverse Church has become untenable. People who come together for a few days twice a year cannot hope to oversee and stimulate such a broad scope of concerns or to be effective in "assisting the Church in matters pertaining to music."

#### F. PROPOSED BUDGET FOR THE TRIENNIUM

	1992	1993	1994
Meetings			
Full Commission (12 members)			
(Two 3-day meetings/year)	\$18,000	\$18,900	\$19,850
Subcommittees (3-4 members)			
(Three 3-day meetings/year)	9,750	10,250	10,750
Support of Program Coordinator			
for Liturgy and Music	15,000	15,000	15,000
Liaison with Standing Liturgical Commission,			
Association of Anglican Musicians,			
Association of Diocesan Liturgy and			
Music Commissions	1,500	1,500	1,500
Incidental administrative expenses	500	500	500
	<u>\$44,850</u>	<u>\$46,150</u>	<u>\$47,600</u>
Total for the triennium			\$138,600

#### G. 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 \$138,600 for the triennium for the expenses of the Standing Commission on Church Music.

# THE BLUE BOOK

---

## H. APPENDIX: CONTENTS OF *LIFT EVERY VOICE AND SING II* SAMPLER

### *Hymns*

Lift Every Voice and Sing  
Prayer for Africa  
Blessed Martin  
Absalom Jones  
Precious Lord, Take My Hand  
Oh Freedom  
It Is Well with My Soul  
Amazing Grace  
Let Us Break Bread Together  
Down at the Cross  
Better Be Ready  
Oh What a Beautiful City  
Praise Him  
Sign Me Up  
Jesus Came to Earth  
O Sacred Head  
He Will Remember Me  
In My Lord, Lord, Be Glorified

### *Service Music*

Lord's Prayer (Freedom Mass) - Pulkingham  
Kyrie - Gillespie  
Gloria - Haywood  
Sanctus (Cast Your Bread Upon the Water) - Brown  
Christ Has Died - Pulkingham  
Lamb of God - DeLewis  
Psalm 23 - Roberts

# The Joint Standing Committee on Nominations

## MEMBERSHIP

Bishops	Diocese	Province
Charles F. Duvall	Central Gulf Coast	IV
William C. Frey, <i>Chair</i>	Colorado	VI
Francis C. Gray	Northern Indiana	V
<b>Presbyters</b>		
Barnum McCarty	Florida	IV
Roswell O. Moore, <i>Secretary-Treasurer</i>	California	VIII
Dillard Robinson III	Newark	II
<b>Lay Persons</b>		
John K. Cannon	Michigan	V
Pamela P. Chinnis	Washington	III
Marlene Evans, <i>Vice-Chair</i>	Virgin Islands	II
John Farquharson	Western Massachusetts	I
Dixie S. Hutchinson	Dallas	VII
Catherine Saucedo	Western Mexico	IX

The entire membership of the committee concurs in presenting this report.

Representatives of the committee at General Convention:

The Rt. Rev. Charles F. Duvall (Central Gulf Coast) is authorized by the committee to accept or reject non-substantive amendments to its resolutions in the House of Bishops. Dixie Hutchinson (Dallas) is authorized by the committee to accept or reject non-substantive amendments to its resolutions in the House of Deputies.

## SUMMARY OF THE COMMITTEE'S WORK

### Meetings

The committee held three meetings: April 11-12, 1989, at the Evergreen Conference Center, Evergreen, Colorado; March 25-26, 1990, at the Canterbury Retreat and Conference Center, Oviedo, Florida; August 23-24, 1990, at the Canterbury Retreat and Conference Center, Oviedo, Florida.

At the first meeting, the officers of the committee were elected, their responsibilities outlined, and three working subcommittees established to develop slates for the four bodies to which the General Convention elects members. It was agreed that the committee needs to be proactive in seeking persons for nomination to all positions, particularly from under-represented groups in the Church's life. In seeking suggestions, the committee must provide clear and realistic descriptions of the expectations in time commitments, abilities and qualifications for the various positions. The suggestion form used in the previous triennium was revised and procedures established to secure the largest possible number of such suggestions.

At the second meeting, some 91 suggestions that had been received prior to February 1 were screened by the subcommittees and reported, and further suggestions received after February 1, 1990, were informally examined. Betty Lurie, the consultant and staff assistant to the committee, explained her particular responsibility in preparing the

biographies of nominees for the committee's report to General Convention. Steps were undertaken to secure further suggestions that would complete the pools of names for the various positions.

Some concern was expressed that the Trustees of the General Theological Seminary, including those elected by the General Convention, are expected (though not required) to pay their own travel expenses to meetings. The committee requested that resolutions addressing the expectations and relationships of these two bodies be prepared for consideration at its next meeting.

By the time of the third meeting, the pool of suggestions for the 40 positions to be filled by election had grown to 151. Eleven more names were either received after August 1 or suggested in the course of this meeting, providing a final total of 162. Further revisions in the suggestion form were recommended for its use in the next triennium.

### Nominations

*For Treasurer of the General Convention:* After considerable discussion, the committee was unable to reach consensus in presenting any nomination for election to the office of Treasurer of General Convention.

*For Secretary of the General Convention:* The Rev. Canon Donald A. Nickerson, Jr., conditional upon the prior action of the House of Deputies in electing him Secretary of that House, as provided by Canon I.1.1(j). This nomination was approved unanimously.

The committee wishes to note its difficulty in dealing with nominations to these two offices because they are presently filled in ways inconsistent with the separation of legislative and executive functions in the polity of the Church.

#### *For election to the Executive Council:*

Bishops for a six-year term (two to be elected): Sam B. Hulsey, Calvin O. Schofield, Jr., Frank H. Vest, Jr., William C. Wantland. [Those in this category continuing to serve until 1994: Rustin R. Kimsey (Eastern Oregon), Charlie F. McNutt, Jr. (Central Pennsylvania).]

Presbyters or deacons for a six-year term (two to be elected): Antoine L. Campbell, J. Earl Cavanaugh, Bertram N. Herlong, Marilyle Sweet Page. [Continuing to 1994: Lloyd S. Casson (New York).]

Presbyter or deacon for a three-year term (one to be elected): Reynolds S. Cheney II, Benjamin Pao.

Lay persons for a six-year term (six to be elected): Margaret Anderson, Joyce Phillips Austin, Sally M. Bucklee, Marjorie A. Burke, Thomas S. Hutchinson, William A. Johnston, John D. McCann, William Rogers, George T. Shields, Jean Swartling, Charles H. Tindal, Timothy D. Wittlinger.

This slate was approved with one negative vote recorded. [Continuing to 1994: David B. Beers (Washington), Kesley Edmo, Jr. (Rio Grande), George S. Lockwood (Hawaii), Harold B. Nicrosi (Alabama), Ana Maria Soto (Virginia), Marcy S. Walsh (South Carolina).]

#### *For election to the Board of Trustees of the Church Pension Fund:*

Twelve persons to be elected for a term of six years: Theodore H. Ashford, P. Thomas Austin, William A. Beckham, Donald E. Bitsberger, Frank S. Cervený, Noreen Suriner Craley, Vincent Currie, Jr., G. Nancy Deppen, Robert M. Gordon, James R. Gundrum, Marshall W. Hunt, Chilton R. Knudsen, Arthur T. Lichtenberger, Janet L. Maguire, Joseph E. Michael, Jr., Marnie Mueller, Clay Myers, Virginia Norman, Samuel F. Pryor III, Prezell R. Robinson, Herbert Thompson, Jr., Orris G. Walker, Jr., Victor Wei, Jerry M. Willcox.

One person to be elected for a term of three years: Robert John Dodwell, David M. Webster.

This slate was approved unanimously. [Continuing to 1994: Maurice M. Benitez (Texas), Earl H. Brill (North Carolina), John K. Cannon (Michigan), John L. Carson (Colorado), Matthew K. Chew (Arizona), Betty F. Connelly (Los Angeles), Harry W. Havemeyer (New York), Dixie S. Hutchinson (Dallas), Philip A. Masquette (Texas), Diane B. Pollard (New York), Robert M. Wainwright (Rochester).]

*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): James B. Brown, Robert H. Johnson, Robert L. Ladehoff, William E. Smalley. [Continuing to 1994: Richard F. Grein (New York), O'Kelley Whitaker (Central New York).]

Presbyters with pastoral cures (three to be elected): Robert William Duncan, Wallace A. Frey, Carole J. McGowan, Anne Wilson Robbins, E. Benjamin Sanders, Doyle Turner. [Continuing to 1994: Henry L. Bird (Maine), Edward F. Glusman, Jr. (Arkansas), Jack B. VanHooser (Western Michigan).]

Members of the faculty of theological seminaries or other educational institutions (three to be elected): Howard Hanchey, Frank W. Hughes, Guy F. Lytle, Stephen F. Noll, William H. Petersen, Minka Shura Sprague. [Continuing to 1994: William B. Green (Texas), Marion J. Hatchett (Tennessee), Charles P. Price (Virginia).]

Lay persons (three to be elected): Thomas R. Bates, Barbara Bennett, Pamela W. Darling, Susan Lindley, Warren C. Ramshaw, John C. Wolf. [Continuing to 1994: Charles C. Allen (Missouri), Verna J. Dozier (Washington), Barbara Wolf (Maine).]

This slate was approved with one negative vote recorded.

*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: G.P. Mellick Belshaw, Orris G. Walker, William J. Winterrowd, Andrew F. Wissemann.

Two presbyters or deacons to be chosen by the House of Deputies for a term of three years: Joseph M. Harte, Jr., T. James Kodera, Richard F. Tombaugh, Edward L. Warner.

Two lay persons to be chosen by the House of Deputies for a term of three years: Maria Antonieta Hernandez Soliz, Patricia B. Kilpatrick, Mae Barbee Boone Pleasant, John G. Zinn.

This slate was unanimously approved .

Biographical material for all persons so nominated is appended to this report.

## FINANCIAL REPORT 1989-91

	1989	1990	1991
Appropriated by Convention	\$ 6,922	\$18,840	-0-
Expended for meetings, consultant, and office expenses	6,109	9,684	-0-

## RESOLUTIONS

At this third meeting, the committee voted unanimously to present the following resolutions for consideration by the General Convention:

THE BLUE BOOK

---

**Resolution #A142**

1 *Resolved*, the House of \_\_\_\_\_ concurring, That the General Convention ap-  
2 propriate from the Expense Budget sufficient funds to pay the travel expenses of those  
3 Trustees of the General Theological Seminary who have been elected by the General  
4 Convention.

**Resolution #A143**

1 *Resolved*, the House of \_\_\_\_\_ concurring, That the General Convention re-  
2 quest the Standing Commission on Structure to study the requirement in the Con-  
3 stitution of the General Theological Seminary that a certain number of its Trustees  
4 be elected by the General Convention, and recommend to the 71st General Conven-  
5 tion alternative ways of maintaining the link between the Seminary and the Church.

**GOALS AND OBJECTIVES**

The goals and objectives of the committee are described in Joint Rule VII of the General Convention.

**BUDGET REQUEST FOR TRIENNIUM 1992-1994**

	1992	1993	1994	TOTAL
Travel, room and board for				
12 persons, at \$650/meeting	\$ 7,800	\$15,600	-0-	\$23,400
Consultant assistance	500	1,500	-0-	2,000
Office expenses	200	600	-0-	800
Total	\$ 8,500	\$17,700	-0-	\$26,200

**PROPOSED RESOLUTION FOR BUDGET APPROPRIATION**

**Resolution #A144**

*Resolved*, the House of \_\_\_\_\_ concurring, That there be appropriated from the Assessment Budget of General Convention the sum of \$26,200 for the triennium for the expenses of the Joint Standing Committee on Nominations.

William C. Frey, *Chair*  
Roswell O. Moore, *Secretary-Treasurer*

**APPENDIX**

**BIOGRAPHIES OF NOMINEES**

**THE SECRETARY OF THE GENERAL CONVENTION**

**The Rev. Canon Donald A. Nickerson, Jr.**

*Age:* 51    *Status:* Priest (1964)    *Diocese:* Maine    *Province:* I  
*Occupation:* Secretary, General Convention, 1988- , Executive Officer, General Convention, 1986- , Secretary, Executive Council  
*Present Service:* Oversee General Convention office, coordinate work of interim bodies, produce journals and records, manage major national Church meetings  
Trustee, Berkeley Divinity School

*Prior Service:* Served churches in New Hampshire, Maine  
 Deputy to General Convention, 1970-73, 1979-85; Alternate, 1976  
 Chair, HD Committee on World Mission  
 Council of Advice  
 Executive Council, 1982-86  
*Education:* Springfield College B.S. 1961; Berkeley Divinity School S.T.B. 1964

### The Executive Council

BISHOPS (six years)

#### Sam B. Hulsey

*Age:* 58    *Status:* Bishop (1980)    *Diocese:* Northwest Texas    *Province:* VII  
*Occupation:* Bishop of Northwest Texas  
*Present Service:* President, Province VII  
 Program, Budget and Finance Committee  
 Board, National Hospice Organization  
*Prior Service:* Served parishes in Texas, Tennessee  
 Standing Commission on Structure, 1982-88  
 Special Committee to Study Funding of the Church, 1986-88  
 National Association of Episcopal Schools  
*Education:* Washington and Lee University B.A. (English Lit.) 1953;  
 Virginia Theological Seminary M.Div. 1958

#### Calvin O. Schofield, Jr.

*Age:* 56    *Status:* Bishop (1979)    *Diocese:* Southeast Florida    *Province:* IV  
*Occupation:* Bishop of Southeast Florida  
*Present Service:* Board of Regents, University of the South  
 Trustee, General Theological Seminary  
 Chair, House of Bishops Committee on the Armed Forces  
*Prior Service:* Served parishes in Florida  
 U.S. Naval Reserve Chaplain, retired  
 College chaplain, 1962-64  
*Education:* Hobart College B.A. 1959; Berkeley Divinity School M. Div. 1962; Honorary:  
 Hobart S.T.D. 1980; Berkeley D.D. 1979; University of the South D.D. 1984

#### Frank H. Vest, Jr.

*Age:* 53    *Status:* Bishop (1985)    *Diocese:* Southern Virginia    *Province:* III  
*Occupation:* Bishop Coadjutor of Southern Virginia, 1989-  
*Present Service:* National Committee on Social and Specialized Ministries  
 Chair, House of Bishops' Committee on Dispatch of Business  
*Prior Service:* Served parishes in Virginia, North Carolina; college chaplain  
 Suffragan Bishop, North Carolina, 1985-88  
 Deputy to General Convention 1969-70, 1979-85  
 Trustee, Virginia Theological Seminary; member Alumni Executive Committee  
 Trustee, University of the South; Episcopal Radio/TV Foundation  
 Director, Appalachian People's Service Organization  
 Visiting Lecturer, Duke Divinity School, 1985-89  
*Education:* Roanoke College B.A. 1959; Virginia Theological Seminary M.Div. 1962,  
 D.D. 1985; University of the South D.D. 1987; Graduate studies at St. Luke's  
 School of Theology, St. George's College, Jerusalem

## THE BLUE BOOK

---

### **William C. Wantland**

*Age:* 56    *Status:* Bishop (1980)    *Diocese:* Eau Claire    *Province:* V  
*Occupation:* Bishop of Eau Claire  
*Present Service:* Presiding Judge, Province V Court of Review  
Vice-president, Nashotah House Trustees  
Commission on Racism  
Episcopal Council of Indian Ministries  
Co-chair, Lutheran-Anglican-Roman Catholic Wisconsin Commission  
Wisconsin Advisory Committee, U.S. Civil Rights Commission  
Coalition 14 Executive Committee  
Instructor in Canon Law, Nashotah House  
Vice-president, Episcopal Chancellors' Network  
*Prior Service:* Served parishes in Minnesota, Oklahoma  
FBI, 1954-59  
Insurance Company of North America, 1960-62  
Law practice, 1962-67  
Seminole Nation: Presiding Judge, Attorney General  
President, Wisconsin Conference of Churches  
Chair, National Committee on Indian Work  
Presiding Bishop's Blue Ribbon Task Force on Indian Affairs  
President, Oklahoma Indian Rights Association  
Law Professor  
*Education:* University of Hawaii B.A. 1957; Oklahoma City University J.D. 1964;  
Geneva Theological College D. Rel. 1976; Nashotah House, D.D. 1983, Seabury-  
Western D.D. 1983

### **PRESBYTERS AND DEACONS (six years)**

#### **Antoine L. Campbell**

*Age:* 36    *Status:* Priest (1986)    *Diocese:* South Carolina    *Province:* IV  
*Occupation:* Executive Director, Camp Baskervill, Pawleys Island, S.C., 1985-  
*Present Service:* Vicar, Holy Cross/Faith Memorial and St. Cyprian's Church  
Diocese: Jubilee Officer  
Standing Committee  
Department of Missions  
Church Growth Consultant  
National: Consultant, Office of Congregational Development  
*Prior Service:* Parishes in Connecticut  
*Education:* U.S. Naval Academy B.S. (Economics) 1977; Yale/Berkeley Divinity School  
M.Div. 1985

#### **J. Earl Cavanaugh**

*Age:* 59    *Status:* Priest (1958)    *Diocese:* West Missouri    *Province:* VII  
*Occupation:* Dean and Rector, Grace and Holy Trinity Cathedral, Kansas City, MO, 1976-  
*Present Service:* Deputy to General Convention, 1969-73, 1982-91  
National: State of the Church Committee, 1985-  
Council of Advice to President of HD, 1985-  
Kansas City Organization Project, 1987-  
Martin Luther King, Jr., Interfaith Coalition, 1986-  
Kansas City Community Joint Committee on Homelessness, 1986-

Mayor's Task Force on AIDS, 1986  
 Mayor's Task Force on Hunger and Poverty, 1983-  
 Council on Continuing Education, St. Paul School of Theology, 1980-  
*Prior Service:* Served parishes in California; college chaplain  
 Diocese: Bishop's Advisory Committee, 1975-76  
     Financial Planning Committee  
     Committee for Restructure of the Diocese  
     Program Group on Urban and Special Ministries, 1972-75  
 Provincial Clergy Representative to Standing Committee for Nomination of the  
     Presiding Bishop, 1988  
 Chair, HD Committee on Social and Urban Affairs, 1988  
 HD Committee on Evangelism, 1982  
 Local committees on ecumenism, racism  
*Education:* Lycoming College A.B. (English Literature) 1953; Drew University M.Div. 1956;  
 further study at Church Divinity School of the Pacific, Temple University, Wof-  
 ford College

**Bertram N. Herlong**

*Age:* 55   *Status:* Priest (1961)   *Diocese:* Michigan   *Province:* V  
*Occupation:* Dean, Cathedral Church of St. Paul, Detroit, 1979-  
*Present Service:* Deputy to General Convention, 1982-  
     Vice-chair, HD Dispatch of Business, General Convention  
     Chair, Board of the Cathedral Foundation, Cathedral Community Services,  
     Crossroads, Cathedral Bookshop, Cathedral School  
     Executive Officer, Cathedral Chapter  
     President, Board of Orchestra Place Development Corporation  
     President, Mid-Cities Concerned Citizens' District Council  
     Secretary, University Cultural Center Association  
     Diocesan Linkage to National Church Housing Program  
     Board of Cathedral Terrace  
     National Association of Episcopal Colleges  
     Steering Committee of Clergy and Corporate Leaders Forum  
     Local inter-faith clergy caucus  
*Prior Service:* Served parishes in Florida, New York  
 Diocese: School chaplain, assistant headmaster  
     District Youth Advisor  
     Department of Communication  
     Department of Christian Social Relations  
     Standing Committee  
     Chair, Diocesan Planning Committee  
     Vice-president, senior citizen housing project (NY)  
     Secretary, corporation for funding and operating camp and conference  
     program (NY)  
     Executive Council trustee, Program and Budget Committee (MI)  
     Stewardship Committee (MI)  
 Board, Whitaker School of Theology  
*Education:* University Florida B.A. (English) 1956; University of the South School of  
 Theology M.Div. 1959, S.T.M. 1970; New York Theological Seminary D.Min. 1981

## THE BLUE BOOK

---

### **Marilyne Sweet Page**

*Age:* 47    *Status:* Priest (1977)    *Diocese:* Western Massachusetts    *Province:* I  
*Occupation:* Rector, Church of the Atonement, Westfield, MA 1989-  
*Present Service:* Executive Council Committee on Trust Funds, 1989-  
American Association for Marriage and Family Therapy, 1987-  
Pastoral Counselor-in-training, American Association of Pastoral Counselors,  
1987-  
*Prior Service:* Served parishes in New York  
Pastoral and Family Counselor  
Diocese: Committee on Alcoholism and Drug Dependence, 1981-89  
Commission on Homophile Ministry, 1981-86  
National Treasurer, Office Manager, Episcopal Women's Caucus, 1976-80  
Province II Representative to Executive Council, 1988-89  
Board, Episcopal Church Home, 1981-87; President, 1985-87  
*Education:* Ohio University B.S. (Retail Merchandising) 1975; Bexley Hall/Colgate  
Rochester D.Min. 1986; continuing studies at School of Theology, University of  
the South  
*Publications:* "The Church and the Alcohol Addicted Family: A Co-Dependent Perspec-  
tive," 1986

### **PRESBYTER OR DEACON (three years)**

#### **Reynolds S. Cheney II**

*Age:* 53    *Status:* Priest (1961)    *Diocese:* West Tennessee    *Province:* IV  
*Occupation:* Rector, Church of the Holy Communion, Memphis  
*Present Service:* Deputy to General Convention 1976-79, 1985-91  
Joint Committee to Nominate the Presiding Bishop, 1988-  
Diocese: Bishop and Council, 1988-  
Chair, Convention Committee on General Resolutions  
Trustee, St. Mary's Episcopal School  
*Prior Service:* Served parishes in Mississippi  
Danforth Foundation Intern Chaplain, University of Pennsylvania, 1959-60  
HD Committee on Social and Urban Affairs, 1985-88  
Diocese: Executive Committee 1965-67, 1970-72  
Standing Committee 1980-81, 1983-87 (President 1987)  
Chair, Department of Youth, 1965-68  
Chair Division of Lay Leadership Training 1970-71  
Chair, Department of Pastoral Care, 1981-86  
Executive Committee, Episcopal Metropolitan Ministry, 1982-85  
Deputy to six provincial synods  
Community: Advisory Board, Salvation Army  
Board, County Mental Health Association  
Advisory Board, Regional Health Services  
Secretary, Mid-Delta Education Association (Head Start)  
Greenville Chamber of Commerce  
*Education:* Millsaps College B.A. 1957, Episcopal Theological School B.D. 1961;  
College of Preachers

**Benjamin Pao**

*Age:* 49    *Status:* Priest (1966)    *Diocese:* Los Angeles    *Province:* VIII

*Occupation:* Vicar, St. Gabriel's Church, Monterey Park, 1983-

*Present Service:* Deputy to General Convention 1991 (Chair of deputation)

National Episcopal Asiamerica Ministry Commission, 1984-

(Chair, 1988; Convenor, Chinese Convocation, 1984-87)

Vice-chair, National Jubilee Ministry Advisory Committee

Coalition for Human Needs Commission

Diocese: Program Group on Mission Congregations

Executive Committee, Community Counseling Service of Los Angeles

Co-founder, Chinese-American Civil Rights and Education Foundation

*Prior Service:* Served churches in Hong Kong, Massachusetts

Convener, National Episcopal Chinese Convocation, 1984-87

Diocese: Standing Committee, Diocesan Council 1986-87

VIM Cabinet, 1985-88

Department of Ministry in Higher Education, 1983-86

Committee on Future of the Diocese, 1984-85

Hong Kong: Hospital Chaplain, Social Service Director

Diocesan Standing Committee, 1971-73

*Education:* Chinese University of Hong Kong, Diploma of Science (Mathematics) 1962

Hong Kong Union Theological College Licentiate in Theology 1965; Episcopal

Theological School M. Div. 1968; Boston University School of Theology S.T.M.

1969; Boston University Ph.D. (Pastoral Psychology) 1985.

LAY PERSONS (six years)

**Margaret Anderson**

*Age:* 61    *Status:* Lay    *Diocese:* Arizona    *Province:* VIII

*Present Service:* Standing Commission on the Structure of the Church

Diocesan Commission on Ministry

Parish Outreach Committee and Newcomer Greeter

Executive Commission, North Central Association on Higher Education

*Prior Service:* Deputy to General Convention 1973-85

Joint Standing Committee on Program, Budget and Finance, 1983-86

Committee for the Full Participation of Women in the Church, 1986-88

Committee on Social Responsibility in Investments, 1983-89

Professional outreach worker/community organizer in ecumenical urban ministry  
and campus ministry for diocese, 1968-77

Diocesan Christian Social Concerns Committee

Parish vestry, finance committee chair, Church School teacher and superintendent

Iowa State Advisory Committee to U.S. Civil Rights Commission 1973-86

Iowa State Board of Regents, 1981-87

Iowa Commission on the Status of Women, 1976-84

Chair, Iowa ERA Coalition, 1979-80

Chair, Iowa Women's Political Caucus, 1977-78

School Board, 1971-77

President, United Way, 1975

*Education:* Smith College B.A. (Government) 1950

## THE BLUE BOOK

---

### **Joyce Phillips Austin**

*Age:* 66    *Status:* Lay    *Diocese:* New York    *Province:* II

*Occupation:* Retired; Attorney, Executive Vice-president, Federation of Protestant Welfare Agencies

*Present Service:* Vestry, Trinity Church, Wall Street

Deputy to General Convention, 1988-

Parish: Trinity Grants Board

Executive Committee, Trinity Center for Ethics and Corporate Policy

Diocese: Committee on Canons

Commission on Ministry

Board, Venture Fund of Diocese of New York

National: Standing Commission on Human Affairs

Co-convenor, Commission on Racism

Trustee, General Theological Seminary

Union of Black Episcopalians

Council of Advisors to Hunter College School of Social Work

Council on the Environment of New York City

*Prior Service:* Diocesan Council 1980-84

Alternate Deputy to General Convention, 1985

Executive Council Committee on Trust Funds, 1982-86

Standing Commission on Human Affairs and Health, 1984-88

Delegate to Diocesan Convention 1978, 1981, 1987-89

Ad Hoc Committee on South Africa and Trinity's Investment Policies, 1986

*Education:* Hunter College A.B.; Fordham University School of Law J.D.

### **Sally M. Bucklee**

*Age:* 59    *Status:* Lay    *Diocese:* Washington    *Province:* III

*Occupation:* Director, Public Health Education and Nutrition, Prince George's County (Maryland) Health Department

*Present Service:* Standing Liturgical Commission

Board, Episcopal Women's Caucus

Deputy, Province III Synod

Parish Stewardship Committee

EFM Mentor, Diocesan Consultant

Independent consultant to non-profit systems

Justice issues involvement

*Prior Service:* Deputy to General Convention, 1976

Commission for Full Participation of Women in the Church

Co-chair, Women's Witnessing Committee, Lambeth Conference, 1988

Women's Task Force, 1984-86

Diocese: Commission on Ministry, 1981-84

Evaluation Committee, 1984-86

Standing Committee, 1972-76

Delegate to Triennial, 1973

Parish: Organizer, Outreach program, 1967-70

*Education:* Douglass College, Rutgers University B.A. (English) 1952;

Johns Hopkins University Fellow (Organization and Community Systems) 1984

*Publications:* Co-author, *Studies of Urban Churches*, Alban Institute/Urban Caucus; Editor, quarterly public health digest, 1983-; Co-author, *Journey to Wholeness*, Morehouse, 1990

**Marjorie A. Burke**

*Age:* 53    *Status:* Lay    *Diocese:* Massachusetts    *Province:* I

*Present Service:* National President, Episcopal Church Women

Joint Standing Committee on Planning and Arrangements

Committee on Status of Women

Council for Women's Ministries

Editorial Board of diocesan *Episcopal Times*

Women of Vision

Presenter/Trainer, Design Team for Phase II

Chalice administrator

*Prior Service:* Province I representative to national ECW Board

President, Province I ECW, diocesan ECW, Editor, *ECW Communique*

Founding member, Provincial Council for Women's Ministries

Executive Committee, Province I

Presenter and member of design team, Women of Vision

Ad hoc committee of Convention on *The Episcopalian*

Diocese: 200th Anniversary Committee, Mission Committee,

Parish Development Committee, Bishop Search Committee

Lay co-chair, Venture in Mission

*Education:* Massachusetts College of Pharmacy B.S. 1957; Boston University graduate studies; yearly continuing education in pharmacy

*Publications:* Numerous articles in *ECW Communique*, *Journal of Women's Ministries*, *The Living Church*

**Thomas S. Hutchinson**

*Age:* 63    *Status:* Lay    *Diocese:* Dallas    *Province:* VII

*Occupation:* Petroleum engineer and oil executive (retired)

*Present Service:* Secretary, Standing Commission on Stewardship and Development

Diocese: Executive Council

Stewardship (1985-91) and Evangelism Commissions

Trustee, Bishop Mason Center

Parish: Stewardship Committee

Meals on Wheels Coordinator

Board, State Visiting Nurses Association 1982-

Computer Instructor

*Prior Service:* Secretary, Select Committee on Funding of the National Church, 1985-89

Volunteer liaison HD Dispatch of Business to Program, Budget and Finance at

1988 General Convention

Parish: Retreat and Conference Center Board, 1964-79

Vestry

Board, Society of Petroleum Engineers

Capital Projects Review Team for ARCO

Magnet School Advisory Committee, 1972-82

*Education:* University of Colorado B.S. (Chemical Engineering) 1950;

Southern Methodist University M.S. (Applied Mathematics) 1958;

Cornell University continuing education 1970

*Publications:* "An Extended Bottom Water Drive Analysis," 1956; "The Influence of Function," 1962; "A View of Stewardship of Time and Talent," 1990; three U.S. patents and seven patent applications

## THE BLUE BOOK

---

### **William A. Johnston**

*Age:* 60    *Status:* Lay    *Diocese:* Virginia    *Province:* III

*Occupation:* Attorney

*Present Service:* Chair, Diocesan Mission Development Service; Funds Trustee

Trustee, Virginia Theological Seminary 1987-

Fellow, American College of Trial Lawyers

Director, Shenandoah Gas Company

Winchester Regional Health Systems Director, 1970- ; Board Chair 1985-

*Prior Service:* Deputy to General Convention 1982-88

Diocese: President, Executive Board

President, Standing Committee, 1973-83

Chair, Venture in Mission, 1978-79

President, Region 14, 1972

Chair, Third Century Committee, 1985

Parish: Senior Warden

Church School Superintendent

Officer, U.S. Navy, 1951-54

Bank Director

County Electoral Board

Director, Grafton School, 1973-76

Officer in many health-related committees

*Education:* Rice University B.A. (pre-law) 1951; University of Virginia LL.B. 1957

### **John D. McCann**

*Age:* 47    *Status:* Lay    *Diocese:* Lexington    *Province:* IV

*Occupation:* Attorney

*Present Service:* Deputy to General Convention, 1982-91

Chair, HD Dispatch of Business Committee, 1991

Diocese: Chancellor

Executive Council, 1982-

Secretary, Episcopal Chancellors' Network

*Education:* University of Kentucky, B.S. (Commerce) 1965, J.D. 1968

*Publications:* Kentucky Law Journal

### **William Rogers**

*Age:* 62    *Status:* Lay    *Diocese:* Pittsburgh    *Province:* III

*Occupation:* Managing Partner, Continental Sales and Engineering Company

*Present Service:* Personnel Committee, Trinity School for Ministry, 1980-

Pittsburgh Regional Coordinator, Trinity School for Ministry, 1988-

Trustee, Church Army, 1990-

Deputy to General Convention, 1991

Delegate to Diocesan Convention

*Prior Service:* Parish: Senior Warden, 1971-73

Junior Warden, 1970-71

Finance Chairman, 1973-77

Diocese: Board of Trustees, 1983-86

Co-chair, Department of Evangelism, 1980-85

*Education:* Carnegie Institute of Technology B.S.E.E. 1953, B.S.I.M. 1960

**George T. Shields**

*Age:* 62    *Status:* Lay    *Diocese:* Spokane    *Province:* VIII

*Occupation:* Judge, State Court of Appeals

*Present Service:* Chair, Cathedral Trust and Endowment Committee, 1988-  
Board, St. John's Properties Committee, 1979-

*Prior Service:* Deputy to General Convention 1970-88

Chair, HD Dispatch of Business, 1976-88

Trustee, Episcopal Church Building Fund, 1981-84

Diocese: Chair, Bishop Search Committee, 1989-90

Standing Committee, 1967-72

Diocesan Council

Parish: Cathedral Warden, 1970-76, 1982-88

Cathedral Chapter, 1962-88

Major, Judge Advocate, General's Corps, USAR, (Ret.)

Steering Committee, White House Conference on Children and Youth 1969-71

Member and Chair of numerous federal, state and local committees

*Education:* Whitman College B.A. 1950; Columbia University School of Law J.D. 1953

**Jean Swartling**

*Age:* 50    *Status:* Lay    *Diocese:* Idaho    *Province:* VIII

*Occupation:* Stained glass artist

*Present Service:* Deputy to General Convention, 1988-

Diocese: Council

Chair, Idaho Centennial Committee

Editor, Reference/Policy Manual

Editor, Lay Employees Personnel Policies Handbook

Historian, 1990-

Convention Management Team

*Prior Service:*

Diocese: Convention delegate in Hawaii, Idaho

Chair, Commission on Ministry, 1986

Personnel Committee, 1980-89

Diocesan Council, 1986-90

Executive Committee, 1986-89

Parish: Vestry, 1984-85, Senior Warden

Library Board, 1980-85

Chair, United Way speakers bureau

*Education:* Carleton College B.A. 1960; University of California (Berkeley) continuing education, 1968-72

**Charles H. Tindal**

*Age:* 56    *Status:* Lay    *Diocese:* Central Florida    *Province:* IV

*Occupation:* Chair, President and CEO, Palmer Electric Company

*Present Service:* Deputy to General Convention, 1991

Lay Reader, Chalice Administrator

Director, Citizens & Southern Bank of Orlando

Director, Citizens & Southern National Bank of Florida

## THE BLUE BOOK

---

*Prior Service:* Diocese: Standing Committee

President, Episcopal Foundation

Chair, Transitional Committee for Election of Bishop Coadjutor

Chair, Mission and Ministry Campaign

Parish: Senior Warden

President, Cathedral Cloisters (high-rise facility for low income elderly)

*Education:* The Citadel B.S.E. 1957

### **Timothy D. Wittlinger**

*Age:* 49    *Status:* Lay    *Diocese:* Michigan    *Province:* V

*Occupation:* Attorney; Partner and head of Litigation Department, Hill Lewis

*Present Service:*

National: General Convention Deputy 1976-

HD Ministry Committee, 1982-

Secretary, Economic Justice Implementation Committee, 1988-

Title III Canons Revision Committee of Council for Development of Ministry, 1985-

Board, Evangelical Education Society of the Episcopal Church, 1975-81, 1987-; Finance Committee 1976-78

Diocese: Secretary, Trustees, 1983-

Episcopal Lay Ministry Network

Secretary, Bishop McGehee Program Related Investment Fund, 1987-

Parish: Co-chair, Adult Education Committee

Lay Reader, lay preacher, chalice administrator

Chair, Board, Grubb Institute of Behavioral Studies U.S.A., 1984-

*Prior Service:* Chair, National Task Force on Total Ministry

Diocese: Chair, Trustees Social Responsibility in Investments Committee

Vice-chair, Robert H. Whitaker School of Theology

Emrich Endowment Fund Committee

Chair, Committee on Constitution and Canons

Chair, Combined Episcopal Services Appeal

Co-chair, Venture in Mission Planning Committee

Province V Design Team for 66th General Convention Orientation

Lay Ministry Task Force

Parish: Vestry, 1986-89; Senior Warden, 1987-88

Co-chair, Adult Education Committee, 1984-89

Treasurer

Teacher, Grubb Institute, College of Preachers

Board member, Community Re-investment Work Group, Interfaith Center for Corporate Responsibility

Central Committee, Conference on Shareholder Responsibility, Provinces I, II and III

Work Group Leader, Episcopal Urban Caucus

Consultant, legal aspects of cults, for Committee on New Religious Movements, Detroit Council of Churches

*Education:* Purdue University B.S. (Mathematics) 1962; University of Michigan J.D. 1965

*Publications:* "The Youngstown Steel Crisis," "Guide to the New Michigan Court Rules"

**Board of Trustees, The Church Pension Fund (six year terms)****Theodore H. Ashford**

*Age:* 53    *Status:* Lay    *Diocese:* Delaware    *Province:* III

*Occupation:* President, Ashford Capital Management (investment management company)

*Present Service:* Trustee, Diocese of Delaware

Secretary, Investment Committee, Delaware State Pension Fund

Consultant for several corporate pension funds

Trustee, Mt. Cuba Astronomical Observatory

Trustee, several foundations

Advisory boards of several venture capital organizations

Director of several private corporations

Serving Harvard University, University of Delaware in several roles

Licensed Lay Reader

*Prior Service:* Diocesan representative on Real Estate Foundation

Every Member Canvass Chair

Vestry

Chair, Pension Committee

Outreach Committee

Assistant Parish Treasurer

Delegate to Diocesan Convention

*Education:* Harvard University B.A. (Economics) 1958

**P. Thomas Austin**

*Age:* 63    *Status:* Lay    *Diocese:* Ohio    *Province:* V

*Occupation:* Consultant in Estate and Compensation Planning

*Present Service:* Assistant to Bishop for Planned Giving

Diocese: Financial Development Unit

Committee on Personnel Policy

Parish: Treasurer, Cathedral

Chair, Budget and Program Committee

Cathedral Development Committee

Cathedral Church Pension Committee

President, Cleveland Society of Estate Analysts

Chair, Steering Committee, American Institute of CPA Estate Planning Conference

Board, Ecumenical Theological Center, Detroit

Board, St. Gregory's Abbey Foundation, Three Rivers, Michigan

*Prior Service:* Treasurer, Diocese of Michigan, 1970-75

Cathedral Senior Warden, 1978-85

Church treasurer, 1961-65

President, Michigan Association of CPAs, 1973-74

President, Estate Planning Council of Cleveland, 1987-88

*Education:* Miami University (Ohio) B.S. (Naval Science) 1947; University of Michigan

M.B.A. (Accounting) 1949; American College M.S. (Financial Services, Financial Planning) 1986. C.P.A. - 1952; C.L.U. - 1976; Ch.F.C. - 1982 C.F.P. - 1989

**William A. Beckham**

*Age:* 64    *Status:* Bishop (1979)    *Diocese:* Upper South Carolina    *Province:* IV

*Occupation:* Bishop of Upper South Carolina

*Present Service:* Trustee, Church Pension Fund, 1984-

Vice-chair, CPF; Executive and Finance Committees

Trustee, University of the South  
Trustee, Vorhees College  
Standing Commission on Structure, 1988-  
Director, Appalachian People's Service Organization  
*Prior Service:* Served churches in South Carolina  
Deputy to General Convention, 1964-79  
Secretary of Diocese, 1963-79; Archdeacon, 1964-79  
Deputy Province IV Synod, 1957-78  
Diocesan Executive Council, 1959-61  
Standing Committee, 1961-64  
Trustee, University of the South, 1961-63, 66-69  
Standing Commission on the Church in Small Communities, 1982-88  
*Education:* University of South Carolina B.S. 1951; Virginia Theological Seminary  
M.Div. 1954, D.D. 1980; University of the South D.D. 1985

### **Donald E. Bitsberger**

*Age:* 62    *Status:* Priest (1954)    *Diocese:* Virginia    *Province:* III  
*Occupation:* President, Evangelical Education Society, 1987-  
*Present Service:* Trustee, Church Pension Fund, 1982-  
CPF Executive Committee, Social and Fiduciary Responsibility Committee  
Adjunct Faculty, College of Preachers  
*Prior Service:* Served parish in Massachusetts, 1968-87  
Missionary, Japan, 1954-61  
Secretary, Overseas Department, ECEC, 1961-68  
Chair, Diocesan Commission on Ministry, 1972-75  
Deputy to General Convention, 1976-79, 1985  
General Board of Examining Chaplains, 1976-85; Chair, 1983-85  
Council for Development of Ministry, 1973-80; Vice-chair, 1980  
Chairman, Association of Yale Alumni, 1974-76  
*Education:* Yale B.A. 1950; Episcopal Theological School B.D. 1953

### **Frank S. Cerveny**

*Age:* 56    *Status:* Bishop (1974)    *Diocese:* Florida    *Province:* IV  
*Occupation:* Bishop of Florida  
*Present Service:* Chair, Strategic Planning for Theological Education  
Vice-chair, Board for Theological Education  
Anglican Council of North America and the Caribbean  
Urban Coalition of Bishops  
Metropolitan Council overseeing work of the Church in Cuba  
*Prior Service:* Served churches in Florida, New York, Tennessee  
*Education:* Trinity College (Hartford) B.A. 1955; General Theological Seminary M.Div.  
1958. Honorary degrees: Sewanee D.D. 1976; GTS D.D. 1976; Trinity D.D. 1977;  
ETSKy. S.T.D. 1979

### **Noreen Suriner Craley**

*Age:* 42    *Status:* Priest (1977)    *Diocese:* Maryland    *Province:* III  
*Occupation:* Rector, Church of Christ the King, Baltimore, 1982-  
*Present Service:* President, National Network of Episcopal Clergy Assns. 1988-  
AAEC Board, VTS, 1988-  
Coordinator, Group Leader, diocesan post-ordination program, 1986-

Consultant to Vestries: Evangelization and Vestry structure, 1983-  
Chaplain, Province III Hood Conference, 1985-  
*Prior Service:* Served churches in Maryland, District of Columbia  
Teacher (Curriculum design), St. Mary's R.C. Seminary, 1981  
Founder, President, Maryland Clergy Association, 1985-88  
Washington Episcopal Clergy Association, 1978-80 (Professional Affairs and  
Insurance Committee)  
Diocesan Council, 1978-80  
Chair, Diocesan Education Committee, 1982-84  
Coordinator, Page Program, Washington Diocesan Convention, 1978-79  
*Education:* Berkshire B.A.Th. (Religious Education) 1969; American International M.Ed.  
1974; Virginia Theological Seminary M.Div. 1976; St. George's, Jerusalem 1988;  
further study in group development, conflict management, experiential design.  
*Publications:* Chapter on "Women's Survival Skills" in *Surviving Ministry*, 1990

**Vincent Currie, Jr.**

*Age:* 50    *Status:* Lay    *Diocese:* Central Gulf Coast    *Province:* IV

*Occupation:* Administrator, Diocese of Central Gulf Coast

*Present Service:* Deputy to General Convention, 1976-

Episcopal Church Executive Council, 1985-91

Chair, Administration, Budget and Finance Committee

Chair, Council of Advice to National Church Treasurer

Chair, Conference for Diocesan Treasurers and Administrators

Board of Visitors, Kanuga

Board of ACTS

*Prior Service:*

Chair, HD Church Pension Fund Committee, 1985

Chair, Executive Council Agenda Committee, 1985-88

Trustee, University of the South, 1981-83

Presiding Bishop's Conference of Diocesan Executives, 1987

Diocese: Standing Committee, 1974-77

Treasurer/Chair, Finance Committee, 1976-78

Chair, Bishop nominating committee, 1980

Vestry, Junior Warden, 1967-70

President, Rotary Club, 1989

Red Cross Board, 1985-89

Child Study Center Board, 1985-89

Vice President, Florida National Bank, 1964-74

Executive Vice President, Colonial Insurance and Investment Co.  
1974-81

*Education:* University of Southern Mississippi B.S. 1962; Florida School of Banking, 1974

**G. Nancy Deppen**

*Age:* 58    *Status:* Lay    *Diocese:* New Jersey    *Province:* II

*Occupation:* Executive Director, Consortium of Endowed Episcopal Parishes

*Present Service:* Evaluation Associate, Auburn Seminary

Governing Board, New Jersey Council of Churches

Conference Planning Associate, Convex Management Services

Board of Directors, Audit Education, Westfield, N.J.

## THE BLUE BOOK

---

*Prior Service:* Consultant, Episcopal Church Center, Public Issues, 1983-87, Evangelism, 1988

Hunger Coordinator, Diocese of Missouri, 1977-82

President, Senior Service Board, 1975-77

Community Schools, 1973-75

Public Issues Consultant, 1983-87

*Education:* Bryn Mawr A.B. (Political Science) 1953; Georgetown University graduate work 1953-56; University of Wisconsin 1966-68

### **Robert M. Gordon**

*Age:* 68    *Status:* Lay    *Diocese:* Utah    *Province:* VIII

*Occupation:* Chief Financial Officer, Diocese of Utah and Corporation of the Bishop

*Present Service:* Trustee, Church Pension Fund, 1982-

CPF Committee on Social and Fiduciary Responsibility

Deputy to General Convention, 1991

*Prior Service:* Deputy to General Convention, 1973-85

Province VIII Council, 1980-88

Executive Committee, Coalition 14, 1978-81

Diocese: President, Standing Committee, 1973-75

President, Diocesan Council, 1972-73

Senior Warden, Holy Trinity, 1956-61

Senior Warden, St. Mark's Cathedral, 1967-69

Marketing Analyst, Standard Oil of California, 1946-69

Supervisor, Penn Mutual Life Insurance, 1967-79

*Education:* Northwestern University

### **James R. Gundrum**

*Age:* 61    *Status:* Priest (1954)    *Diocese:* South Dakota    *Province:* VI

*Occupation:* Retired Dean, Calvary Cathedral, Sioux Falls, S.D.

*Present Service:* Title III Canon Revision Committee

*Prior Service:* Served churches in Iowa, South Dakota

Delegate to Provincial Synod, 1959, 1963-66

Deputy to General Convention, 1964-73

Secretary, House of Deputies, General Convention, Executive Council and Executive Officer of General Convention, 1975-86

Diocese: Mission Consultant, 1969-76

Executive Council, 1963-67

Chair, Department of Church Extension, 1964-67

Department of Finance, 1966, 1969-70

President, Cedar Rapids/Marion Area Council of Churches, 1968

*Education:* Iowa Wesleyan B.A. 1951; Seabury-Western M.Div. 1954, D.D. 1976

### **Marshall W. Hunt**

*Age:* 58    *Status:* Priest (1957)    *Diocese:* Massachusetts    *Province:* I

*Occupation:* Rector, St. Anne's Church, Lowell, MA

*Present Service:* Deputy to General Convention, 1982-91

Committee on the State of the Church, 1985-

Ad Hoc Committee on Parochial/Diocesan Reports, 1989-

Diocesan Standing Committee, 1990-

*Prior Service:* Served churches in Michigan, New Hampshire, Massachusetts

Diocese: Diocesan Council, 1988-90

Vice-chair, Stewardship and Development, 1988  
 Stewardship Officer, 1977-87  
 Stewardship Commission, 1975-76, 1989  
 Chair, Liturgics Commission, 1984-86  
 Standing Committee, 1977-80  
 Women and Ministry Committee, 1973-75  
 Examining Chaplains (MI), 1961-65  
 Cathedral Chapter (MI), 1966-69

*Education:* University of New Hampshire B.A. 1953; Episcopal Theological School 1956; Michigan State University M.Ed. 1964

**Chilton R. Knudsen**

*Age:* 43    *Status:* Priest (1981)    *Diocese:* Chicago    *Province:* V

*Occupation:* Administrator, Pastoral Care, Diocese of Chicago

*Present Service:* Human Investigation Committee, Rush-Presbyterian Hospital  
 Administrator, Diocesan Employment Assistance Program  
 Theology Instructor, Program for Permanent Diaconate  
 Private practice of spiritual direction, retreat leadership

*Prior Service:* Served churches in Illinois

Biology Instructor, Chatham College, Pittsburgh, 1968-73

Advanced Biology Instructor, Winchester-Thurston School, Pittsburgh, 1973-74

Executive Director, non-profit health clinic, 1975-77

*Education:* Chatham College B.A. (Biology) 1968; Seabury-Western M.Div. 1980; EAP Institute, courses in Mental Health Law, 1987; Center for Parish Development, Chicago, 1985-

*Publications:* "Employee Assistance in the Episcopal Church," 1989

**Arthur T. Lichtenberger**

*Age:* 61    *Status:* Lay    *Diocese:* Western Massachusetts    *Province:* I

*Occupation:* President, Westfield Coatings Corp.

*Present Service:* Diocese: Commission on Ministry, 1972-

Parish: Education and Outreach Committee

Treasurer, Noble Health Systems, 1987

Shurtleff Children's Services, 1983-

Trustee, Noble Hospital (Investment Committee), 1985-

*Prior Service:* Diocese: Chair, Commission on Ministry, 1976-81

Standing Committee, 1982-88

Co-chair, Committee to Nominate Diocesan Bishop, 1983

Parish: Chair, Search Committee, 1976

Profile Committee, 1988

Warden, Vestry, numerous years

Chair, Shurtleff Children's Services, 1986-88

*Education:* Amherst College B.A. (biochemistry) 1951; Rutgers University M.B.A. 1956

**Janet L. Maguire**

*Age:* 67    *Status:* Lay    *Diocese:* Virginia    *Province:* III

*Occupation:* Captain, U.S. Navy (Ret.)

*Present Service:* Diocesan Commission on Aging, 1989-

Chair, Northern Virginia Group on Aging, 1989-

Vice-chair, Washington Theological Consortium Trustees

Secretary, Evangelical Education Society Board

Advisory Group to Bishop for Armed Forces, 1976-

## THE BLUE BOOK

---

Chair or member, several diocesan and parish committees

Member, local cancer support group board

*Prior Service:* Deputy to General Convention, 1976-88

Joint Standing Committee on Program, Budget and Finance, 1979-88

Chair, Program Development Section, 1982-85

House of Deputies Ministry Committee, 1979

Diocese: President, Standing Committee, 1977, 1985

Committee on Lay Ministry, 1981-83

Diocesan Council, 1970-90

Chair, Washington Theological Consortium Board, 1981

Vestry, Junior and Senior Warden, 1970-87

U.S. Naval Officer, 1944-74; retired in 1975 as Deputy Chief of Naval Material (Management and Organization)

*Education:* University of California A.B. (Psychology) 1944; New York University A.M.

(Personnel Administration) 1951; George Washington University M.A. (Religion)

1962; Virginia Theological Seminary M.Div. 1980

### Joseph E. Michael

*Age:* 66    *Status:* Lay    *Diocese:* New Hampshire    *Province:* I

*Occupation:* Attorney; District Circuit Court Judge; Adjunct Professor of Law, University of New Hampshire

*Present Service:* Trustee, Church Pension Fund, 1985-

CPF Executive Committee; Vice-chair, Finance Committee

Diocese: Trustee and Secretary

Secretary, Diocesan Convention

Commission on Ministry

Secretary and Director, Profile Bank of New Hampshire

Director, First National Bank of Rochester

*Prior Service:* Deputy to General Convention, 1967-82

Chair, HD Committee on Ministry, 1979-82; Vice-chair, 1976

Committee on State of the Church, 1979-85

Parish: Treasurer, Senior Warden, Chair of Building Fund

Moderator, Town of Durham, 1970-86

*Education:* Dartmouth B.A. 1945; Boston University J.D. 1950

### Marnie Mueller

*Age:* 53    *Status:* Lay    *Diocese:* Connecticut    *Province:* I

*Occupation:* Senior Vice-president, Corporate Administration, Connecticut Mutual Life Insurance Co.; Chair, Employee Benefits Committee (pension and welfare health plans)

*Present Service:* Diocese: Insurance Board

Cathedral: Personnel Committee

Licensed Lay Reader, Chalice Bearer

Treasurer, Institute for Community Research

Senior Fellow, American Leadership Forum

Women Executives Committee of Greater Hartford Chamber of Commerce

*Prior Service:* Cathedral Chapter, 1984-88

Cathedral Finance Committee, 1984-85

Diocesan Task Force on Vocation in the World, 1988-89

*Education:* Wellesley College B.A. (Economics) 1959; Yale University Ph.D (Economics) 1965; C.L.U. (Chartered Life Underwriter)

*Publications:* Various articles on medical economics and economics of volunteer work, 1972-77

**Clay Myers**

*Age:* 62    *Status:* Lay    *Diocese:* Oregon    *Province:* VIII

*Occupation:* Vice President, Capital Consultants, Inc.

*Present Service:* Vestry, Trinity Parish, New York

International Advisory Committee, Union Theological Seminary

Director, Corporate Forum of New York

Trustee, Pacific University

Lambda Chi Alpha: Education Foundation Board, Investment Advisors Board

*Prior Service:* Deputy to General Convention, 1967-82

Standing Committee on Church in Metropolitan Areas, 1976-82

Committee on Social Responsibility in Investments, 1984-86

Trustee/Treasurer, Church Divinity School of the Pacific, 1976-83

Oregon Secretary of State, 1967-77

Oregon State Treasurer (Chief Investment Officer), 1977-84

Vice-president, Insurance Company of Oregon, 1962-65

*Education:* University of Oregon B.S. 1949; Northwestern College of Law, post-graduate law studies; Investment management workshops, Princeton (1983), Dartmouth (1979), Stanford (1978)

**Virginia Norman**

*Age:* 65    *Status:* Lay    *Diocese:* Dominican Republic    *Province:* IX

*Occupation:* Treasurer, Province IX

*Present Service:* Commission on Theological Education for Latin America and the Caribbean

Junior Warden, Altar Guild Coordinator

*Prior Service:* Trustee, Church Pension Fund, 1985-88

Diocesan Treasurer, 1950-89

*Education:* College (Accounting)

**Samuel F. Pryor III**

*Age:* 62    *Status:* Lay    *Diocese:* New York    *Province:* II

*Occupation:* Attorney; Senior Partner, Davis Polk & Wardwell

*Present Service:* Trustee, Church Pension Fund, 1983-

CPF Executive Committee; Chair, Audit Committee, Finance Committee

Counsel to the Fund

Overseer, University of Pennsylvania Law School

Director, World Rehabilitation Fund

Director, Appalachian Mountain Club

Director, Westchester Land Trust

*Prior Service:*

Director, United Way

Director, Northern Westchester Hospital

Trustee, Taft School

*Education:* Yale B.A. 1950; University of Pennsylvania LL.B 1953

## THE BLUE BOOK

---

### **Prezell R. Robinson**

*Age:* 68    *Status:* Lay    *Diocese:* North Carolina    *Province:* IV

*Occupation:* President, St. Augustine's College

*Present Service:* Trustee, Church Pension Fund, 1983-  
CPF Social and Fiduciary Responsibility Committee

Diocese: Standing Committee

Parish: Senior Warden, Lay Reader

*Prior Service:* President, United Negro College Fund

St. Augustine's College: Professor of Sociology; Director of Institutional Planning; Executive Dean

National Association for Equal Opportunity in Higher Education

*Education:* St. Augustine's College A.B.; Cornell M.A., D.Ed.;

Honorary Degrees: University of the South D.C.L., University of California LL.D.,  
Virginia Theological Seminary L.H.D.

### **Herbert Thompson, Jr.**

*Age:* 56    *Status:* Bishop (1988)    *Diocese:* Southern Ohio    *Province:* V

*Occupation:* Bishop Coadjutor of Southern Ohio

*Prior Service:* Served Churches in New York

Deputy to General Convention, 1985-88; HD Chaplain, 1988

Presiding Bishop's Committee on Black Ministries

Coalition for Human Needs

Council of Advice to President of House of Deputies

Joint Standing Committee on Planning and Arrangements

Trustee, General Theological Seminary; colloquium moderator, tutor  
Board, St. Augustine's College

Reader, General Ordination Examination

Diocese: Standing Committee, President

Lecturer, Mercer School of Theology

Cathedral Chapter

Partners in Mission Commission

Deputy to Provincial Synod, 1986-88

Racial Audit Committee

Executive Director, Brooklyn Interfaith Services

Board, Jamaica Development Corporation

Board, Central Queens YMCA

Jamaica Chamber of Commerce

Queens Federation of Churches

*Education:* Lincoln University A.B. 1962; General Theological Seminary M.Div. 1965;

Stony Brook University, Church Divinity School of the Pacific - graduate studies;

United Theological Seminary (Dayton) D.Min. program 1990-92

### **Orris G. Walker, Jr.**

*Age:* 47    *Status:* Bishop (1988)    *Diocese:* Long Island    *Province:* II

*Occupation:* Bishop of Long Island

*Present Service:* Trustee, General Theological Seminary

Standing Commission on Ecumenical Relations

House of Bishops: Chair, Committee on Canons

Diocese: President, Diocesan Council

Vice-president, Trustees

*Prior Service:* Served churches in Maryland, Missouri, Michigan

Deputy to General Convention, 1970, 1976-88

Council of Advice to President HD, 1982-88

Committee on State of the Church, 1986-88

Standing Commission on Constitution and Canons, 1977-85

Episcopal Commission on Black Ministries, 1982-84; Chair, 1984

National Commission on Social and Specialized Ministries, 1982-84

Nominating Committee for Election of Presiding Bishop, 1982-85

President, Cathedral Terrace (Senior Housing Project), 1983-88

Trustee, Diocese of Michigan, 1974-77

Faculty, Board member, Robert Whitaker School of Theology, 1973-84

*Education:* University of Maryland B.A. (Political Science) 1964; General Theological Seminary M.Div. 1968; Drew University D.Min. 1980; University of Windsor M.A. 1984

**Victor Wei**

*Age:* 44    *Status:* Priest (1973)    *Diocese:* California    *Province:* VIII

*Occupation:* Rector, St. Luke's Church, San Francisco

*Present Service:* Deputy to General Convention, 1982-91

Joint Standing Committee on Program, Budget and Finance, 1985-

Board, Church Deployment Office, 1988-

Provincial Council, 1989-

Diocesan Standing Committee, 1989-

*Prior Service:* Served churches in California

Diocese: Executive Officer, 1980-88

Commission on Ministry, 1975-78

Chair, Department of Missions, 1982-83

Chair, Department of Youth, 1984

Chair, Department of Social Ministries, 1985-86

Chair, Department of Ethnic Ministries, 1975-78

*Education:* San Jose State University B.A. (Psychology) 1968; Church Divinity School of the Pacific M.Div. 1972

**Jerry M. Willcox**

*Age:* 53    *Status:* Priest (1965)    *Diocese:* Minnesota    *Province:* VI

*Occupation:* Financial Counselor, CIGNA, 1984-

*Present Service:* Diocese: Trustee, Strategic Planning Joint Committee, 1989-  
Wellness Committee, 1986; Planned Giving Committee

*Prior Service:* Served churches in Minnesota

Project Director, Pilot City Health Center, Minneapolis/Federal Project 1972-77

Director of Planning, Duluth Medical Center, 1979-81

Vice-president, Health Resources, St. Paul, 1981-84

*Education:* University of Minnesota B.A. 1960; Bexley Hall/Kenyon B.D. 1964

University of Minnesota School of Public Health M.H.A. 1972

*Publications:* "Clergy Income and Retirement Survey," Diocese of Minnesota 1989;  
"Wellness Incentive Deferred Compensation Plan," St. Mary's Medical Center,  
Duluth

*Special skills:* Corporate capital structure, stock, estate and benefit plans

---

**Board of Trustees, the Church Pension Fund (three years)**

**Robert John Dodwell**

*Age:* 55    *Status:* Priest (1959)    *Diocese:* Louisiana    *Province:* IV

*Occupation:* Rector, St. Anna's Church, New Orleans

*Present Service:* Diocese: Secretary, 1980-  
Executive Board, 1980-  
Vice-chair, Conference Center Fund-raising, 1989-

Trustee, Seabury-Western, 1979-88, 1989-

Executive Committee, National Network of Episcopal Clergy Associations, 1979-

Council for the Development of Ministry, 1986-

Executive Committee, Louisiana Clergy Association, 1975-

President, Metropolitan New Orleans Foster Grandparent Board, 1987-

City of New Orleans Vieux Carre (French Quarter) Task Force

*Prior Service:* Served churches in Louisiana

President, National Network of Episcopal Clergy Associations, 1983-86

Executive Committee, Trustees of Seabury-Western, 1983-88

Diocese: President, Louisiana Clergy Association, 1976-79

Member/President, Standing Committee, 1983-89

Assistant Secretary, 1960-80

Director, Episcopal Community Services, 1971-74

Headmaster, Episcopal Day School, 1963-65

Family corporation boards, including one bank board

*Education:* Louisiana State University B.A. (History, Philosophy, Political Science) 1955;

Seabury-Western L.Th. 1958, D.D. 1989

**David M. Webster**

*Age:* 40    *Status:* Lay    *Diocese:* Chicago    *Province:* V

*Occupation:* U.S. Arms Control and Disarmament Agency, 1989-

*Present Service:* Corporate Law Committee, Chicago Bar Association, 1979-

Trustee, Seabury-Western; Finance and Property Committee, Long-Range Planning Committee, 1988-

Parish Commission on Ministry

*Prior Service:*

Diocese: Trustee, Episcopal Charities, 1980-87

Chair, Committee on the State of the Church, 1986

Developer, Crisis Intervention Center

Assistant Chancellor, 1979-87

Parish: Vestry, Music and organ renovation committee, 1979-83

Special Assistant to Director, F.B.I., 1988-89

Special Assistant to Director, U.S. Arms Control & Disarmament Agency, 1987-88

White House Fellow, 1987-88

Illinois Secretary of State's Advisory Committee on the Illinois Business Corporation Act, 1982-83

Director, Illinois Society for the Prevention of Blindness, 1980-87

*Education:* Williams College B.A. (History) 1972; University of Virginia School of Law J.D. 1975

**General Board of Examining Chaplains**

**BISHOPS**

**James B. Brown**

*Age:* 57    *Status:* Bishop (1976)    *Diocese:* Louisiana    *Province:* IV

*Occupation:* Bishop of Louisiana

*Present Service:* Board of Trustees, University of the South, 1976-

Presiding Bishop's Select Committee of Bishops and Seminary Deans, 1987-  
Committee on Rules of Order and Parliamentarian, House of Bishops, 1985-

*Prior Service:* Served parishes in Louisiana

Deputy to General Convention, 1973

Commission on Ministry, 1970-72

Board of Examining Chaplains, 1967-70

Chair, Division of Leadership Training, 1969-72

Chair, Committee on Dispatch of Business, 1970-76

President, Louisiana Interchurch Conference, 1982-84

House of Bishops Liaison to National Episcopal Cursillo Committee, 1977-79

Board for Theological Education, 1976-83

Standing Committee on Ecumenical Relations, 1982-88

SCER Theology Committee, 1985-88

Chaplain, U.S. Army 1957-59

*Education:* Louisiana State University B.S. (Chemistry, Biology) 1954; Austin Presbyterian Theological Seminary B.D. 1957; Goettingen University, Germany, (Theology) 1959-60; Princeton Theological Seminary (graduate studies), 1960-63, teaching fellow (Theology), 1961-63; General Theological Seminary, (Anglican Studies), 1964-65; Institut fuer Okumenische Forschung, Tubingen, Germany (Ecumenical Theology), 1984

**Robert Hodges Johnson**

*Age:* 55    *Status:* Bishop (1989)    *Diocese:* Western North Carolina    *Province:* IV

*Occupation:* Bishop of Western North Carolina

*Present Service:* General Board of Examining Chaplains, 1988-

*Prior Service:* Served parishes in Florida, Georgia

General Convention Deputy, 1976-88

Trustee, Virginia Theological Seminary, 1981-88

Diocese: Youth Advisor, 1966-67

Chair, Department of Communications

Executive Council, 1966-67

Liturgical Commission, Secretary, 1968-72

Chair, Stewardship Department, 1973-75

Executive Board, 1973-83

President, Northside Suburban Ministerial Association (Atlanta), 1975-76

*Education:* Florida University B.S. (Business administration) 1956; Virginia Theological Seminary B.D. 1963

**Robert Louis Ladehoff**

*Age:* 57    *Status:* Bishop (1986)    *Diocese:* Oregon    *Province:* VIII

*Occupation:* Bishop of Oregon

*Present Service:* Chair: HB Committee on Prayer Book and Liturgy

Joint Standing Committee on Program, Budget and Finance

## THE BLUE BOOK

---

Province VIII Council

Ecumenical Ministries of Oregon

Chair, Board of Directors, Good Samaritan Hospital, Corvallis

Chair, Executive Board, Good Samaritan Hospital, Portland

*Prior Service:* Served parishes in North Carolina, East Carolina

Commission on Ministry, Dioceses of North Carolina (1968-74) East Carolina (1974-77)

*Education:* Duke University B.A. 1954; General Theological Seminary S.T.B. 1957; Virginia Theological Seminary D.Min. 1980

### **William E. Smalley**

*Age:* 50    *Status:* Bishop (1989)    *Diocese:* Kansas    *Province:* VII

*Occupation:* Bishop of Kansas

*Prior Service:* Served parishes in Pennsylvania, Maryland

Deputy to General Convention, 1976-79

Federal Projects Director, Lehighton (PA) Area School District 1970-72

Diocesan Commission on Ministry, 1972-80

*Education:* Lehigh University B.S. (Sociology) 1962; Episcopal Theological School S.T.M. 1965; Temple University M.S.Ed. 1970; Wesley Theological Seminary D.Min. 1987

## PRESBYTERS WITH PASTORAL CURES

### **Robert William Duncan**

*Age:* 42    *Status:* Priest (1972)    *Diocese:* Delaware    *Province:* III

*Occupation:* Rector, St. Thomas' Parish and University Church, Newark

*Present Service:* Deputy to General Convention, 1991

Diocese: Chair, Commission on Ministry

Chair, Commission on Pastoral Leadership

Executive Committee, General Theological Seminary

*Prior Service:* Served parishes in North Carolina, New Jersey, Scotland

College Chaplain

Dean of Students, General Theological Seminary, 1974-78

Vice-president, Diocesan Council, 1975-76

Deputy to General Convention, 1985-88

*Education:* Trinity College A.B. (European History) 1970; General Theological Seminary M.Div. (Church History, Ascetics, Liturgics) 1977; Edinburgh University post-graduate studies (Scottish History) 1973; Guild of Health Library, London, sabbatical study, 1987

*Publications:* "The Ministry of John Talbot, 1702-1727," *The Historical Magazine of the Episcopal Church*, 1973

### **Wallace A. Frey**

*Age:* 54    *Status:* Priest (1961)    *Diocese:* Central New York    *Province:* II

*Occupation:* Rector, St. David's Church, DeWitt

*Present Service:* Deputy to General Convention, 1970-

Vice-chair, Standing Commission on World Mission

Board for Theological Education, Stewardship of Theological Education

Diocese: Council; Commission on Ordained Ministry

*Prior Service:*

Chair, Board for Theological Education, 1983-86

Episcopal Church Executive Council, 1982-88

*Education:* Denison University B.A. 1958; Episcopal Theological School B.D. 1961

**Carole J. McGowan**

*Age:* 43    *Status:* Priest (1981)    *Diocese:* Rio Grande    *Province:* VII

*Occupation:* Rector, St. Thomas of Canterbury, Albuquerque, NM

*Prior Service:* Served parishes in New York, Ohio, Connecticut

Director, Episcopal Church Relations, and Associate to the Dean, Bexley Hall,  
1984-90

Assistant to the Bishop of Connecticut, 1980

*Education:* Vassar A.B. 1968; Yale University School of Forestry and Environmental Studies

M.F.S. 1972; Nashotah House M.Div. 1979

**Anne Wilson Robbins**

*Age:* 58    *Status:* Priest (1983)    *Diocese:* Southern Ohio    *Province:* V

*Occupation:* Rector, St. Patrick's Church, Dublin

*Present Service:* Deputy to General Convention, 1985-

(Chair of deputation, 1991)

Diocese: Board of Examining Chaplains

Chair, Program Review

Chair, Theologian-in-Residence Committee

Committee on Constitution and Canons

Total Ministry Task Force

*Prior Service:* Served parishes in Ohio

Chair, Diocesan Council, 1986-88

Adjunct Instructor (Church Administration), United Theological Seminary 1984-89

Chair, Parish Intern Program, 1984-87

*Education:* Wells College B.A. (Fine Arts) 1953; University of Southern California M.S.

(Secondary Education) 1968; United Theological Seminary M.Div. 1982; General

Theological Seminary (Anglican Studies), 1981

*Publications:* "Welcome to Total Ministry," 1987; Articles in "Action Information,"

Alban Institute

**Edwin Benjamin Sanders**

*Age:* 51    *Status:* Priest    *Diocese:* Kentucky    *Province:* IV

*Occupation:* Rector, Calvary Church, Louisville

*Present Service:* Deputy to General Convention, 1991

Diocese: Chair, Budget Committee

Trustees and Council

Board, St. George's Center

President, The Help Office of Louisville, Inc.

*Prior Service:* Served parishes in Virginia, Kentucky, Tennessee

Commission on Ministry, 1983-90; Chair, 1985-87

Chair, Department of Christian Education, 1982-83

General Ordination Examination Reader, 1984-90

Board, Louisville Central Area, 1984-88

## THE BLUE BOOK

---

*Education:* University of Virginia B.A. (History) 1959; Drew University Theological School (Biblical Studies) B.D. 1962; University of Virginia, graduate studies (learning disabilities), 1976-78

*Special Skills:* Analysis of learning disabilities

### **Doyle Turner**

*Age:* 43    *Status:* Priest (1986)    *Diocese:* Minnesota    *Province:* VI

*Occupation:* Priest-in-charge, Samuel Memorial and Breck Memorial Churches, White Earth Reservation

*Education:* Moorhead State University B.S. (Personnel Psychology) 1982; Seabury-Western M.Div. 1985

*Special Skills:* Native American ministry, small churches in reservation setting

## FACULTY

### **Howard Hanchey**

*Age:* 48    *Status:* Priest (1968)    *Diocese:* Southern Virginia    *Province:* III

*Occupation:* Professor of Pastoral Theology, Virginia Theological Seminary, 1978-

*Present Service:* National Association of Clinical Pastoral Education

American Association of Pastoral Counselors, 1972-

Evangelical Education Society of the Episcopal Church

Fellow, College of Chaplains, 1976-

ACPE Chaplain Supervisor, 1973-

*Prior Service:* Served churches in Virginia, Connecticut

Counselor/Chaplain, Medical College of Virginia, 1969-72

Public school teacher

*Education:* University of North Carolina B.A. 1963; Virginia Theological Seminary

M.Div. 1967; Union Theological Seminary (VA) D.Min. 1975

### **Frank Hughes**

*Age:* 36    *Status:* Priest (1981)    *Diocese:* Chicago    *Province:* V

*Occupation:* Adjunct Assistant Professor, Graduate Religion Department, LaSalle University; Interim Pastor, St. James' Church, Ashton, PA.

Instructor, Diocese of Pennsylvania School of the Diaconate

*Present Service:*

Co-convenor, Constructive Theology Working Group

Society of Biblical Literature

American Academy of Religion

North American Patristic Society

Chicago Society of Biblical Research

*Prior Service:* Served church in Illinois

Visiting Professor of Religion, University of Northern Iowa, 1985

Visiting Professor of Religious Studies, University of North Carolina, Greensboro, 1985-86

Fulbright Research Scholar, University of Goettingen, 1986-87

*Education:* Hendrix College B.A. (Religion) 1975; Seabury-Western M.Div. 1979; University of Chicago M.A. (New Testament and Early Christian Literature) 1981; Northwestern University Ph.D. (New Testament, Patristics, Rhetoric and Theoretical Criticism, Classics) 1984

*Publications:* *Early Christian Rhetoric and Second Thessalonians* (1989); articles and reviews in *Anglican Theological Review*, *Dictionary of Biblical Interpretation*, *Mercer Dictionary of the Bible*  
*Special Skills:* Extensive experience in black parishes

**Guy F. Lytle**

*Age:* 45    *Status:* Priest (1987)    *Diocese:* Texas    *Province:* VII  
*Occupation:* Professor, Church History, Historical Theology, Liturgics, Church Divinity School of the Pacific, 1984-  
*Present Service:* President, Conference of Anglican Theologians  
                     Vice-president, Historical Society of the Episcopal Church  
                     Chair, Programs and Grants Committee  
                     Episcopal Church representative to Inter-Anglican Dialogue, Hong Kong, 1990  
                     Member, theological advisor, diocesan Commission on Evangelism and Church Growth  
*Prior Service:* Served churches in California  
                     Professor (History and Theology), Catholic University of America, 1970-77;  
                     University of Texas, 1977-84; Episcopal Theological Seminary of the Southwest 1983-84  
                     Visiting Professor, Oxford University, 1971-72, 1980, 1986; Folger Library, 1975-76; Australian National University, 1983  
                     Official Historian, Lambeth Conference, 1988  
*Education:* Princeton University B.A. (History, Philosophy) 1966, M.A. (History) 1969, Ph.D. (History) 1976; Oxford University Marshall Scholar (History, Theology) 1967-70  
*Publications:* *Theological Education for the Future*, 1988; *Lambeth Conferences Past and Present*, 1989; over 30 books, articles and reviews  
*Special Skills:* Twenty years experience in designing and assessing exams; ongoing commitment to active parish ministry.

**Stephen F. Noll**

*Age:* 43    *Status:* Priest (1972)    *Diocese:* Pittsburgh    *Province:* III  
*Occupation:* Academic Dean, Associate Professor of Biblical Studies, Trinity Episcopal School for Ministry, 1979-  
*Present Service:* Examining Chaplain, Diocese of Pittsburgh, 1983-  
                     Agency boards, including Lazarus Center, Ambridge  
*Prior Service:* Served churches in Virginia  
                     Diocesan Evangelism Commission  
                     FOCUS  
*Education:* Cornell B.A. (History) 1968; Graduate Theological Union (Berkeley) M.A. (Old Testament) 1970; Church Divinity School of the Pacific M.Div. 1971; University of Manchester (England) Ph.D. (Dead Sea Scrolls) 1979  
*Publications:* *The Intertestamental Period: Study Guide*, 1985; "Esther," in *Evangelical Commentary on the Bible*, 1989

**William H. Petersen**

*Age:* 49    *Status:* Priest (1966)    *Diocese:* Rochester    *Province:* II  
*Occupation:* Dean of Bexley Hall; Professor, Church History, Colgate  
                     Rochester/Bexley Hall/Crozer Theological Seminary, 1983-

## THE BLUE BOOK

---

*Present Service:* General Board of Examining Chaplains, 1985-

Representative, Council of Deans, Board for Theological Education, 1988-  
Lutheran Episcopal Dialogue, 1978-  
COCU Delegate, 1978-

*Prior Service:* Served churches in California, Iowa

Teaching Fellow, Church Divinity School of the Pacific, 1970-72

Chaplain, University of California (Berkeley), 1972-73

Academic officer, professor, Nashotah House, 1973-84

Standing Committee on Ecumenical Relations, 1982-88

Board, Assistant Editor, *Anglican Theological Review*

Presiding Bishop's Working Group on Ecclesiology, 1988-89

*Education:* Grinnell College A.B. (History, Philosophy) 1963; CDSP M.Div. 1966; Graduate Theological Union Ph.D. (Church History, Historical Theology) 1976; Ecumenical Institute, Geneva (Ecumenics) 1989

*Publications:* "History of Anglican Pastoral Care" in *Anglican Theology and Pastoral Care*, 1988; *Implications of the Gospel*, 1989; numerous articles and reviews.

### **Minka Shura Sprague**

*Age:* 45    *Status:* Deacon (1986)    *Diocese:* New York    *Province:* II

*Occupation:* Professor of New Testament, Biblical Languages, New York Theological Seminary; Staff, Cathedral Church of St. John the Divine

*Present Service:* Examining Chaplain (Bible and Ethics), Diocese of New York  
Society of Biblical Literature  
APRE

*Prior Service:* Served parish in New York

Assistant Director, Continuing Education, General Theological Seminary, 1977-80;  
Fellow, Instructor, 1980-85

Adjunct Faculty, Union Theological Seminary, 1986-88

*Education:* University of Minnesota B.A. 1966; General Theological Seminary M.A. 1978, Th.D. 1985; Post-doctoral Fellow, Center for Congregational Studies, 1985-86

*Publications:* *One to Watch*, *One to Pray*

## LAY PERSONS

### **Thomas R. Bates**

*Age:* 55    *Status:* Lay    *Diocese:* Central Florida    *Province:* IV

*Occupation:* Ophthalmologist

*Present Service:* Deputy to General Convention, 1985-91

Diocese: Standing Committee, 1985-

Parish: Worship Commission

Sub-deacon, chorister, lay eucharistic minister

*Prior Service:*

Diocese: Transition Committee; Board and Executive Committees

Parish: Vestry, Junior Warden, 1978

Senior Warden, 1976, 1985-87

*Education:* Ohio State University B.A. 1957; O.S.U. College of Medicine M.D. 1960; Ongoing studies at Diocesan Lay Institute for Christian Studies

### **Barbara Bennett**

*Age:* 47    *Status:* Lay    *Diocese:* Maine    *Province:* I

*Occupation:* Production Director, Wooden Boat Publications

*Present Service:* General Ordination Examination Reader, 1990-

Parish: Senior Warden  
DownEast Charter Council  
Volunteer, H.O.M.E.; shelter homeless (short-term)  
Hunger Task Force  
Bread for the World

*Prior Service:*

Island Nursing Home volunteer  
Maternity Center Association (non-profit)

*Education:* Smith College B.A. (English, Music) 1963; New York University M.A. (English Literature) 1965; Columbia University Ph.D. (English Literature) 1968; N.Y.U. M.A. (Publications Administration) 1982

**Pamela W. Darling**

*Age:* 46    *Status:* Lay    *Diocese:* Bethlehem    *Province:* III

*Occupation:* Fellow, General Theological Seminary

*Present Service:* Steering Committee, Lay Professionals Network

Consultant, Committee on Status of Women  
Board, Episcopal Women's History Project  
Instructor, Church Polity and Ministry Resources, G.T.S.  
Lecturer in parishes on church history, feminist theology and women in the Church

*Prior Service:* Leader, Triennial Workshop, 1988

Consultant, Committee for Full Participation of Women, 1987-88  
Chair, Network of Seminarians with Lay Vocations, 1986-89  
Diocesan Council, 1982-85  
Delegate to Diocesan Convention  
Parish: choir, altar guild, lector, Sunday School, assistant treasurer  
Librarian and library educator, 1971-86  
Novice, Order of St. Helena, 1965-69

*Education:* Northwestern University B.A. (English) 1965; Columbia University M.S. (Library Science) 1971; General Theological Seminary M.A. (Church History) 1987, work on Th.D. in progress

*Publications:* *Reaching Toward Wholeness: Participation of Women in the Episcopal Church*, 1988; *Preservation Planning Program . . . For Libraries*, 1982, 1987

**Susan Lindley**

*Status:* Lay    *Diocese:* Minnesota    *Province:* VI

*Occupation:* Associate Professor of Religion (Church History), St. Olaf College, Northfield

*Present Service:* Diocese: Examining Chaplain (Church History)

Curriculum Advisory Board, Lay School of Theology  
Parish: Choir, altar guild, ECW secretary, assistant treasurer, chalice bearer, lector

*Prior Service:* Trustee, Seabury-Western, 1985-88

Diocese: Board, Minnesota Episcopal Foundation, 1981-89  
Editorial Board, *Soundings* (diocesan journal), 1979-81  
Various boards, including "Discernment," 1977-81

Parish: Vestry, Senior Warden, Search Committee for new rector, 1980-89

*Education:* Mount Holyoke College B.A. 1967; Graduate Theological Union (Pacific School of Religion) 1968-70; Duke University Ph.D. (Church History) 1974

## THE BLUE BOOK

---

*Publications:* "Feminist Theology in a Global Perspective," *Christian Century* 1979; "The Social Gospel's Message for Today," *The Witness* 1983; "'Neglected Voices' and Praxis in the Social Gospel," *Journal of Religious Ethics* 1990

### **Warren C. Ramshaw**

*Age:* 64    *Status:* Lay    *Diocese:* Central New York    *Province:* II  
*Occupation:* Professor, Sociology and Anthropology, Colgate University  
*Present Service:* Member (1985- ), Vice chair, General Board of Examining Chaplains  
Diocesan Commission on Lay Ministry  
Tutor, Literacy Volunteers of America  
*Prior Service:* Deputy to General Convention, 1976-85; Alternate, 1988  
Committee on the State of the Church, 1982-88  
Council of Advice to the President of HD, 1982-88  
Executive Committee, Province II, 1983-86  
General Ordination Examination Reader, 1975-85  
Member and Secretary, Diocesan Standing Committee, 1974-82  
External Examiner for Panjab University, India; Lancaster Seminary; Virginia Theological Seminary  
Scholar-in-residence, Episcopal Divinity School, 1978  
Visiting Senior Fellow, Faculty of Theology, University of Manchester (England) 1989

*Education:* University of Illinois B.S., M.A., Ph.D. 1966

*Special Skills:* Statistical analysis and compilation for GBEC, other church agencies

### **John C. Wolf**

*Age:* 46    *Status:* Lay    *Diocese:* Northwest Texas    *Province:* VII  
*Occupation:* Psychologist, U.S. Department of Veterans Affairs, 1973-  
Adjunct Professor of Psychology, South Plains College, 1973-  
*Present Service:*  
Diocese: Chair, Commission on Ministry, 1990-  
Deputy, Province VII Synod  
First alternate deputy to 1991 General Convention  
Parish: Vestry, choir, Brotherhood of St. Andrew, stewardship team  
*Prior Service:* Diocese: Commission on Ministry, 1986-89  
Delegate to Diocesan Convention, 1984-85, 1987-89  
Parish: Vestry, 1982-85  
Choir, lay reader  
Board, Lubbock Civic Chorale, 1983-85  
Board, Human Services for South Plains College, 1975-89  
Board, Dixie Little League, 1985-87

*Education:* Austin State University B.S. (Psychology) 1964, M.A. (Psychology) 1967, M.Ed. (Counseling) 1969; University of North Texas Ph.D. (Educational Psychology) 1976

*Publications:* Numerous professional articles, papers on counseling, education, and statistical analysis

*Special Skills:* Experience in assessment and evaluation of readiness for ordained ministry

---

**The Board of Trustees of the General Theological Seminary**

**BISHOPS**

**G.P. Mellick Belshaw**

*Age:* 62    *Status:* Bishop (1975)    *Diocese:* New Jersey    *Province:* II  
*Occupation:* Bishop of New Jersey  
*Present Service:* Trustee, G.T.S. 1975- ; Member, Development Committee  
                     Economic Justice Implementation Committee, 1988-  
*Prior Service:* Served churches in Hawaii, Delaware, New Jersey  
                     Trustee, Westminster Choir College, Princeton, N.J. 1976-82  
                     Joint Commission on Peace, 1979-85  
                     President, Episcopal Urban Caucus, 1986-89  
                     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, G.T.S., 1969-70  
*Education:* University of the South B.A. 1951; G.T.S. S.T.B. 1954, S.T.M. 1959, D.D. 1975

**Orris G. Walker**

*Age:* 48    *Status:* Bishop (1988)    *Diocese:* Long Island    *Province:* II  
*Occupation:* Bishop of Long Island  
*Present Service:* Trustee, General Theological Seminary, 1982-  
                     Executive Committee, Racism Audit Task Force, Education Committee, Committee on Faculty Development  
                     Standing Commission on Ecumenical Relations  
                     House of Bishops: Chair, Committee on Canons  
                     Diocese: President, Diocesan Council  
                     Vice-president, Trustees  
*Prior Service:* Served churches in Maryland, Missouri, Michigan  
                     General Convention Deputy, 1970, 1976-85  
                     Council of Advice to President HD, 1982-88  
                     Committee on the State of the Church, 1986-88  
                     Standing Commission on Constitution and Canons, 1977-85  
                     Episcopal Commission on Black Ministries, 1982-84; Chair, 1984  
                     National Commission on Social and Specialized Ministries, 1982-84  
                     Nominating Committee for Election of Presiding Bishop, 1982-85  
                     President, Cathedral Terrace (Senior Housing Project), 1983-88  
                     Trustee, Diocese of Michigan, 1974-77  
                     Faculty, Board member, Robert Whitaker School of Theology, 1973-84  
*Education:* University of Maryland B.A. (Political Science) 1964; G.T.S. S.T.B. 1968; Drew University D.Min. 1980; University of Windsor M.A. 1984; Fellow, University of the South

**William J. Winterrowd**

*Age:* 52    *Status:* Bishop (1991)    *Diocese:* Colorado    *Province:* VI  
*Occupation:* Bishop of Colorado  
*Prior Service:* Served churches in New York, Minnesota, Louisiana  
                     President, Episcopal Family Network  
                     Executive Director, Episcopal Community Services, Philadelphia, 1976-80  
*Education:* Centenary B.A. 1959; General Theological Seminary S.T.B. 1963  
*Publications:* "Religion and Dependent Children," "The Church and Family Systems,"  
                     "National Commission on the Family"

## THE BLUE BOOK

---

### **Andrew F. Wissemann**

*Age:* 62    *Status:* Bishop (1984)    *Diocese:* Western Massachusetts    *Province:* I

*Occupation:* Bishop of Western Massachusetts

*Prior Service:* Served churches in Connecticut, Massachusetts

Deputy to General Convention, 1976-82

Diocese: Executive Council, 1962-68

Department of Administration and Finance, 1968-74

Standing Committee, 1974-82; Secretary, 1979-80

Commission on Ministry, 1979-84

Executive Committee, Associate Alumni/ae of G.T.S.

*Education:* Wesleyan B.A. 1950; Union Theological Seminary 1950-51; General Theological Seminary S.T.B. 1953, Fellow 1967

## PRESBYTERS OR DEACONS

### **Joseph M. Harte, Jr.**

*Age:* 45    *Status:* Priest (1970)    *Diocese:* Wyoming    *Province:* VI

*Occupation:* Rector, St. James' Church, Riverton 1980-

*Present Service:* Trustee, G.T.S., 1988-

Board, National Network of Episcopal Clergy Associations, 1985-

Board, Wyoming Church Coalition

Board, Rural Workers' Fellowship

*Prior Service:* Served churches in Texas, Botswana (Central Africa)

Deputy to General Convention, 1985-

College Work Commission, Province VI

Standing Committee (Botswana)

Diocesan Council (Wyoming), Communications Committee

President, Wyoming Episcopal Clergy Association

*Education:* Southern Methodist University, B.A. 1967; General Theological Seminary S.T.B. 1970

### **T. James Koderá**

*Age:* 44    *Status:* Priest (1986)    *Diocese:* Massachusetts    *Province:* I

*Occupation:* Department Chair and Professor of Religion, Wellesley College

*Present Service:* Associate Rector, St. Mark's Church, Southborough

Vice-convenor, Japanese Convocation, Episcopal Asiamerican Ministry

Joint Committee on Christian Initiation

Committee for Translation of 1979 Prayer Book into Japanese

Research Associate, Reischauer Institute, Harvard University

Co-chair, Asian Religions section, American Academy of Religion in New England

Executive Committee, New England Japan Seminar

College Work Committee, 1980-

*Prior Service:* Served churches in Massachusetts

Chair, Boston Chinese Ministry, 1983-85

Chair, Diocesan Committee on Asiamerican Ministry, 1983-89

Social Issues Committee, 1980-83

Visiting Lecturer, Episcopal Divinity School, 1982-83

Assistant Professor Religion and East Asian Studies, Oberlin College 1973-76

Chair, Search Committees in Old and New Testaments, Hinduism, Islam, Jewish Studies, East Asian Studies

Evaluator and consultant for Bates College, Colby College, Emmanuel College, Radcliffe College, Bunting Institute

Evaluator for National Endowment for the Humanities, 1980

Carleton College Alumni Board, 1978-80

*Education:* Carleton College B.A. (Religion, Philosophy) 1969; Yale Divinity School B.D. 1970; Columbia University/Union Theological Seminary, joint degree program, M.A. 1972; M.Phil. 1974, Ph.D. 1976 (Comparative and Historical Study of Religion)

*Publications:* *Dogen's Formative Years in China*, 1980; *Dialogue and Alliance: Encounters Between Asian and Western Conceptions of the Ultimate*, 1987

**Richard F. Tombaugh**

*Age:* 57 *Status:* Priest (1958) *Diocese:* Connecticut *Province:* I

*Occupation:* Canon to the Ordinary, Diocese of Connecticut, 1986-

*Present Service:* Consultant, Coalition 14

President, Resource Management, Inc. (management consulting)

Leader, diocesan ordinands' training program

*Prior Service:* Served churches in Missouri, Illinois, Connecticut

*Education:* Princeton University A.B. (Biology) 1954; Columbia University M.A. (Zoology) 1958; General Theological Seminary S.T.B. 1958; Th.D. (Moral Theology) 1964

*Publications:* "The Problems in Prolonging Life," 1975; "Values in our Post-Newtonian Age," 1971; "Beyond Ethical Pluralism," 1969

**Edward Lewis Warner**

*Age:* 51 *Status:* Priest (1964) *Diocese:* Atlanta *Province:* IV

*Occupation:* Rector, St. Paul's Church, Atlanta

*Present Service:* Trustee, G.T.S. 1988-

Deputy to General Convention, 1991

Steering Committee, Mid-Atlanta Convocation

Diocesan Sexuality Task Force

*Prior Service:* Served churches in New Jersey, Missouri

Deputy to General Convention 1976, 1985-88, Alternate 1982

Diocesan Standing Committee, 1987-89, President, 1989

Board, Atlanta NAACP

Dean, Mid-Atlanta Convocation

Urban League, Greater Brunswick, Greater Kansas City

Kansas City Board of Education

*Education:* Rutgers University B.A. 1961; General Theological Seminary S.T.B.; Virginia Theological Seminary, Continuing Education

LAY PERSONS

**Maria Antonieta Hernandez Soliz**

*Age:* 54 *Status:* Lay *Diocese:* Western Mexico *Province:* IX

*Occupation:* Chair, Planning and Research, University of Guadalajara

*Present Service:* Trustee, G.T.S. 1988-

Chair, National Committee on Mexican Hymnal

Vestry

*Prior Service:* Founder, Director, 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  
*Education:* State Teachers' College, Guadalajara; St. Margaret's House, Berkeley, California; Union Theological Seminary

### **Patricia B. Kilpatrick**

*Age:* 62    *Status:* Lay    *Diocese:* Ohio    *Province:* V  
*Occupation:* Vice-president, University Marshal, Case Western Reserve University  
*Present Service:* Deputy to General Convention 1991 (co-chair of deputation)  
Diocese: Chair, Commission on Ministry  
Congregational Development Department  
Lay Reader, 1971-  
Board of Managers, University Christian Movement  
Ohio Board, United Ministries in Higher Education  
*Prior Service:* Diocese: Standing Committee 1983-87; President 1984-87  
Vestry 1980-83, Senior Warden  
Chair, Every Member Canvass, 1979  
Associate Dean of undergraduate college  
*Education:* Ohio Wesleyan University 1945-47; Western Reserve University A.B. (History, Biology) 1949, M.A. (Physical Education, Health Education) 1951

### **Mae Barbee Boone Pleasant**

*Age:* 65+    *Status:* Lay    *Diocese:* Southern Virginia    *Province:* III  
*Occupation:* Retired College Administrator, Hampton University  
*Present Service:* Diocese: Council, Evangelism Committee, Continuing Education Committee  
Institutional Chaplaincies for Campus Ministry  
Parish: Vestry  
Coordinator of Campus Ministry  
ECW Coordinator, College Work  
Building Fund Committee  
*Prior Service:* Administrative Assistant to President, University Secretary  
Diocese: Commission on Ministry  
Chair, Committee on Clergy Recruitment  
Self-Study Committee, 1988-89  
Trustee, Virginia Theological Seminary  
Development Committee, Long-range Planning Committee, Continuing Education Committee  
State Director, Association for Study of Negro Life and History, 1973-75  
American Association of University Women  
Numerous community boards and committees  
*Education:* Tennessee State University B.S. (Business); Hampton University M.A. (Education Administration and Supervision); Continuing Education  
*Publications:* *Hampton Institute: A Pictorial Review of Its First Century 1868-1968*, 1962;  
Editor, *Journal of African-American Studies*, 1972-73

**John G. Zinn**

*Age:* 43    *Status:* Lay    *Diocese:* Newark    *Province:* II

*Occupation:* Chief Financial Officer, Diocese of Newark; Bishop's Staff

*Present Service:* Treasurer of Diocesan Convention

Parish: Chair, Finance Committee

Vice-chair, Board, Christ Hospital, Jersey City

President, Essex County Episcopal Housing, Jersey City Episcopal Housing

Chair, Diocesan Stewardship Commission

Treasurer, Apostles' House, Newark

*Education:* Rutgers University B.A. 1968; Rutgers Graduate School of Management  
M.B.A. 1970

# Committee on Pastoral Development

## MEMBERSHIP

- The Right Reverend Robert Anderson, Minnesota
- The Right Reverend Clarence Coleridge, Connecticut
- The Right Reverend Richard Grein, New York
- The Right Reverend Frank Griswold, Chicago
- The Right Reverend Joseph Heistand, Arizona
- The Right Reverend Edward Jones, Indianapolis
- The Right Reverend Charles Vaché, Southern Virginia
- Roberta Walmsley, Connecticut
- The Right Reverend Robert Witcher, Long Island
- Beverly Wolfrum, Colorado
- The Right Reverend Edward Chalfant, Maine, *Chair*
- The Right Reverend Harold Hopkins, Office of Pastoral Development

Representatives of the committee at General Convention:

The Right Reverend Edward Chalfant, House of Bishops, is authorized by the committee to receive non-substantive amendments to the report.

## SUMMARY OF THE COMMITTEE’S WORK

The committee met twice a year during the triennium. The committee served as a Council of Advice for the Office of Pastoral Development; acted as a source of feedback, support, course correction, and sounding board for the Director of the Office of Pastoral Development; and continued to discern ways in which to serve the House of Bishops and the pastoral needs of the larger Church.

The committee conducted annual training sessions for new bishops, sponsored a presentation to the House of Bishops in 1990 by Robert Royce, Chancellor of the Diocese of Long Island, and encouraged the publication of *Front Row, Back Row*, written by Jack and Peg Wyatt for retired bishops.

The committee worked with a consultant to gather and collate information on how to better serve the House of Bishops and the larger Church. A major part of the committee’s “think tank energy” has been directed at the relationship between the mission of the Church and dioceses, and how together they help or hinder that mission. At the heart of this discussion is a reflection on the nature of the relationship of the Church and God, and to what areas of service God may be calling the Church.

## FINANCIAL REPORT

<i>Income</i>	<i>1989</i>	<i>1990</i>	<i>1991</i>
Appropriated by Convention	\$6,000	\$6,300	\$6,600
<i>Expenses</i>	\$5,084	\$5,509	-0-

## OBJECTIVES AND GOALS FOR THE NEXT TRIENNIUM

- Provide peer consultation for new bishops
- Explore ways to deal with deployment/career issues

- Review of clergy crises
- Develop wellness models
- Review of resources for discovery/sharing
- Review of ongoing issues of the diocese and its interaction with the episcopacy

The committee hopes to write a theological reflection on the office of the episcopacy which will include ways in which individuals entering the episcopacy can deal with the major paradigm shift from parish ministry to the office of bishop.

A number of other pastoral concerns are on the committee's long-range agenda: clergy misconduct, guidelines for grievances, sexuality

### **BUDGET REQUEST**

#### **Resolution #A145**

*Resolved*, The House of \_\_\_\_\_ concurring, **That there be appropriated from the Assessment Budget of General Convention, the sum of \$21,600 for the triennium for the expenses of the Committee on Pastoral Development.**

# The Standing Commission on Peace

## CONTENTS

<b>Membership</b> .....	394
<b>Financial Report</b> .....	395
<b>Summary of the Commission's Work and a List of Persons and Groups Consulted</b> .....	395
<b>Report and Resolutions</b> .....	399
Introduction .....	399
Economic Conversion .....	400
Report of the Middle East Task Force .....	405
Report of the South Africa Task Force .....	415
Continuing Issues in Central America .....	425
A Summing Up .....	427
Additional Resolutions .....	428
<b>Actions Taken on 1988 Convention Resolutions</b>	
<b>Referred to the Standing Commission on Peace</b> .....	430
<b>Goals and Objectives</b> .....	431
<b>Proposed Budget for the Coming Triennium</b> .....	431
<b>Proposed Resolution for Budget Appropriation</b> .....	431

## MEMBERSHIP

The Rt. Rev. William Davidson (1991), Retired  
The Rt. Rev. Donald P. Hart (1994), Hawaii  
The Rt. Rev. James H. Ottley (1994), Panama  
The Rev. Jane Garrett, *Chair* (1991), Vermont  
The Rev. Suzanne Peterson (1994), Iowa  
The Rev. William W. Rankin, II, *Vice Chair* (1994), California  
Dr. William H. Anderson (1994), Virginia  
The Hon. Hugh R. Jones (1991)\*, Central New York  
Mr. Warren E. Preece, *Secretary* (1994), Western Massachusetts  
Mr. Lee Davis Thames ((1991), Mississippi  
Ms. Patricia A. Washburn (1994), Colorado  
Ms. Thelma Wilson (1991), Nicaragua  
The Rev. Brian Grieves, Presiding Bishop's Staff Officer for Peace and Justice,  
New York  
Ms. Anne Shirk, *Seconded Staff Liaison*, Washington

\*Executive Council Liaison

The Rt. Rev. William Davidson replaced the Rt. Rev. John T. Walker, *Vice Chair*, Washington, who died suddenly on September 30, 1989.

We join our voices with those of others within the Episcopal Church, the Anglican Communion, and throughout the world in both sacred and secular life to express our sadness and dismay at John's death and our joy and gratitude in the celebration of his life and ministry. John Walker was a powerful contributor and leader in the affairs of the Standing Commission on Peace. We have missed his clear vision, his undaunted courage

and determination, his lively good humor. John was a great and effective champion of peace with justice, and in saluting him we happily acknowledge that we have been greatly bettered as a commission and as its individual members in consequence of having walked with him.

### *Representatives of the Commission at General Convention*

In the House of Bishops, the Rt. Rev. William Davidson, the Rt. Rev. Donald P. Hart and the Rt. Rev. James H. Ottley are authorized by the commission to receive non-substantive amendments to the report. In the House of Deputies, the Rev. Jane Garrett, the Hon. Hugh R. Jones and Mr. Lee Davis Thames are authorized by the commission to receive such amendments.

## **FINANCIAL REPORT**

<b>Income</b>	<i>1989</i>	<i>1990</i>	<i>1991</i>
Appropriated by Convention	\$15,000	\$29,920	\$10,000
Revised by PB & F Challenge		36,870	9,730
<b>Expenses</b>			
General Meetings	14,656	17,446	7,619
Task Force Meetings*		17,681	0
Postage, Telephone, Xeroxing		491	387
<b>Total</b>	<b>\$14,656</b>	<b>\$35,618</b>	<b>\$ 8,006</b>

\*The commission benefited from a project of the Diocese of Washington's Commission on Peace which sponsors trips to Israel, the occupied territories, and Jordan, with support from the PAX World Foundation.

## **SUMMARY OF THE COMMISSION'S WORK**

The Standing Commission on Peace met five times during the triennium. In addition, two subcommittees made fact-finding trips in the summer of 1990: to Israel and the occupied territories and Jordan (Davidson, Hart, Garrett, Rankin, Jones, Thames, Washburn and Wilson) and to South Africa (Ottley, Peterson and Anderson). During the regular SCP meetings and in the course of the subcommittee trips, we benefitted from discussions with the following individuals and groups:

### *April 1989 (Washington, D.C.)*

Under the leadership of the Rt. Rev. John T. Walker, the commission gathered for its first meeting and set priorities for its work during the triennium.

Representatives of the Commission on Peace, the Rev. Canon Charles Martin, *Chair*, Diocese of Washington;

Helena Cobban, journalist, Washington, D.C.

### *November 1989 (Washington, D.C.)*

The Rt. Rev. Ronald H. Haines, Diocese of Washington

Congressman Ted Weiss (D., NY)

Betty Coats, Ph.D., and the Rev. Robert Brooks, Washington Office, the Episcopal Church

Jane Jackson, Oakland, CA

The Rev. Canon Samir J. Habiby, Old Greenwich, CT

Rabbi Andrew Baker, Executive Director, American Jewish Committee, Washington, D.C.

John Karefa-Smart, M.D., World Health Organization consultant, Chevy Chase, MD

The Rev. C. Parke Street, Washington, D.C.  
The Hon. Robert S. Smith, Washington, D.C.  
The Rev. Canon Michael Hamilton, Washington Cathedral  
The Rev. Clive Barrett, National Chair, the Anglican Pacifist Fellowship

### *March 1990 (Seattle, WA)*

The Rt. Rev. Vincent Warner, Diocese of Olympia  
The Rt. Rev. Robert H. Cochrane, Diocese of Olympia, retired  
Sarah Ignatius, Esq., Joint Legal Task Force for Central America, Seattle  
The Hon. Mike Lowry, former Congressman, Seattle  
Margaret Shield, SANE-FREEZE, Economic Conversion Committee  
Tom Sine, Ph.D., Seattle  
The Very Rev. John Peterson, Dean, St. George's College, Jerusalem  
The Rev. Canon John Huston, St. Mark's Cathedral, Seattle  
Members of the St. Mark's Cathedral Palestinian Concern Group, Seattle  
Prof. Farhat J. Ziadeh, Seattle  
Dan Petegorsky, Western Region Director, Peace Development Fund  
Glenn Pascall, Perkins Columbia, Inc., Seattle  
Robert D. Lamson, R.D. Lamson & Associates, Seattle  
Representatives of the Nicaraguan-Episcopal Health Assistance Project, Seattle  
Paula Bretlinger, M.D., Seattle  
The Rev. Canon Timothy M. Nakayama, St. Peter's Parish, Seattle  
Greg Hope, Diocesan Refugee Coordinator, Diocese of Olympia

### *July 1990 (Israel, West Bank, Gaza and Jordan)*

The Most Rev. Samir Kafity, President-Bishop of the Diocese in Jerusalem and the Middle East

The Rev. Mark Brown, Evangelical Lutheran Church in America, Jerusalem liaison of the Middle East Council of Churches

West Bank Palestinian Christian college professors

Elias Freij, Mayor of Bethlehem

The Very Rev. John Peterson, Dean, St. George's College, Jerusalem

The Rev. Canon Na'em Ateek, Canon Pastor, St. George's Cathedral, Jerusalem

Rabbi Ron Kronish, Ph.D., Director, Israel Office, American Jewish Committee

Nava Frank, Israeli guide (*extraordinaire*)

Uri Gordon, Ph.D., Advisor to the Minister of Foreign Affairs on Relations with the Churches of the State of Israel, Ambassador-designate to Turkey

The Rev. Marcel Dubois, head of a Dominican Monastery and Professor of Philosophy, Hebrew University

M. Bernard Resnikoff, Ph.D., Director emeritus, Israel Office, American Jewish Committee

Dan Ben-Simon, political reporter for *Davar*

Noemi Teasdale, Advisor on Christian Relations to Teddy Kollek, Mayor of Jerusalem

Aria (Lova) Eliav, member of the Knesset for the Labor Party (A scheduled meeting with a representative of the Likud Party was cancelled by the Likud.)

Hospitality in the home of Howard and Eliana Sachar, West Jerusalem, where the Chair of the SCP talked with Natanel Lorch, an Israeli diplomat, and Ari Rath, a former editor of *The Jerusalem Post*

Rabbi Jeremy Milgrom, member of Yesh G'vul, the Rabbinical Human Watch, and Clergy for Peace

UNRWA representatives, Bheisheh Refugee Camp, West Bank

Randa Siniora, Al Haq, "Law in the Service of Men," Ramallah

The Rev. Manib Younan, Pastor, Evangelical Lutheran Church of Hope, Ramallah

Jonathan Kuttub, Esq., co-founder of Al Haq, Jerusalem

UNRWA personnel, Jabalia Refugee Camp and Beach Refugee Camp, Gaza

Constantine Dabbagh, Area Secretary, Near East Council of Churches Committee for Refugee Work, Gaza

Haider Abdel Shafi, M.D., Chairman, Red Crescent Society of Palestine

Tawfig Abu Ghazala, Esq., Gaza Centre for Rights and Law

Samira Farah, Administrative Assistant to the Director of the Al Ahli Arab Hospital, Gaza

Hospitality of the Steimatzky family, Tel Aviv, which enabled the Chair to talk with many Israeli intellectuals and publishing people

Mark Heller, Ph.D., Senior Research Associate, Jaffee Center for Strategic Studies, Tel Aviv University

Yehuda Paz, Ph.D., Director, Afro-Asian Institute, Tel Aviv

Yoav Ossiya and Marilyn Fefer, Peace Now, Tel Aviv

Hospitality in the homes of Dina and Eliezer Fisher; Ramat Gan; Rachel and Izivore Haimov, Tel Aviv; and Avi and Tove Oron, Magdiel

Col. Ra'anan Gissin, Deputy Spokesman of the Israel Defense Forces

Chaim Peri, Ph.D., Director, Yemin Orde Youth Village

"Czech," Kibbutz leader, Kfar Ruppin, Galilee

Hospitality in the home of Anton Farah, Palestinian guide, Nazareth

Hospitality in the home of Mrs. Gamil Habiby, Jerusalem, where the SCP talked with many Palestinians who live and work in East Jerusalem

Bob Lang, Efrat Settlement, Gush Etzion

The Hon. Neville Lamdden, Deputy Secretary for North American desk, Foreign Ministry, Jerusalem (interview with Lee Davis Thames, Esq.)

Justus Winer, Esq., Ministry of Justice, Department of Human Rights

The Hon. Philip Wilcox, U.S. Consel General, Jerusalem

The Rev. Canon Riha Abu El-Assal, Rector, Christ Evangelical Episcopal Church, Nazareth

Rafiq Hussein, Ph.D., Director, Medical Aid for Palestinians, Amman, Jordan

The Rt. Rev. Elia Khoury, Assistant Bishop of the Diocese in Jerusalem and member of the Palestine National Council, Amman, Jordan

Hospitality in the home of Johnny and Randa Hadda Snobar, Amman, Jordan

### *August 1990 (South Africa)*

Archbishop Desmond M. Tutu, Metropolitan of the Church of the Province of Southern Africa, and Leah Tutu—gracious sharers of hospitality and insights

The Rev. Mazwi Tisani, personal assistant to the Archbishop of Cape Town

Emma Mashinini, director of Justice and Reconciliation of the Church of the Province of Southern Africa, Johannesburg and other staff: Maggie Helass, Media Workshop, Maureen Simons, Secretary of the Mothers' Union, Cynthia Botha, Secretary of the Publishing Committee

The Rev. Canon Winston Ndungane, Provincial Executive Officer, CPSA, Cape Town

- Clergy and spouses of the Archdeaconry of Mitchells Plain  
The Rev. A. P. Mdunyelwa, Rector of St. Peter's, Khayelitsha  
Nomazizi Stuurman and Ntsiki Jaxa, members of St. Peter's, Khayelitsha  
The Rev. Courtney Sampson, Anglican chaplain, University of the Western Cape  
The Hon. Charles Bacquet, Consul General, U. S. Consulate, Cape Town  
Prof. Renfrew Christie, Dean of Research, University of the Western Cape  
Dr. Goolam Aboobaker, personal assistant to the Rector of the University of the Western Cape
- Paul Hess, staff with the Board of Social Responsibility, Diocese of Cape Town  
Nabs Wessels, staff at Cowley House, Cape Town  
The Rev. Simon Adams, pastor of the Volk Kerk, Ida's Valley, Stellenbosch  
The Rev. Wilma Jakobsen, Anglican chaplain at Stellenbosch University and deacon at St. Mary on the Braak, Stellenbosch
- Ian Sacks and representatives of the South African Jewish Board of Deputies, Cape Town
- Joe Lloyd, director of the Theology Exchange Programme, Athlone, Cape Town  
Trevor Manuel and Amy Thornton, African National Congress, Cape Town  
The Rev. John Frye, Rector of St. Peter the Fisherman, Hout Bay, Cape Town  
"Charlemagne," local organizer of the squatter community at Hout Bay  
Tom Winslow, U.S. citizen working with Cowley House, Cape Town  
Leslie Liddle, director of the Western Province Council of Churches (WPCC)  
Anthony Dietrich, WPCC field worker in Justice and Reconciliation  
Buyiswa Jack, WPCC worker with squatters and repatriation  
South African Domestic Workers Union (SADWU)—Florence De Villiers, Gertrude Mafenuka, Myrtle Witbooi
- Centre for Contextual Hermeneutics in Southern Africa, Stellenbosch University—Hans Muller, Liesel Rossouw, Johann Kinghorn
- Rob Goldman, Justice and Reconciliation worker, Diocese of Natal  
Patty and David Geerds, sharers of gracious hospitality, Durban  
The Rev. Lawrence Sibisi, rector of Prince of Peace Anglican Church, Inanda  
Dorothy and Vishnu Appalasamy, Koinonia/Southern Africa and students at the Federal Seminary, Pietermaritzburg
- Diakonia, ecumenical programme in Durban—Paddy Kearney, director, Mike Vorster, clergy support program, Maureen Manuel, communications staff, Elizabeth Mkane, advice centres, Sue Britton, social action network
- Institute for a Democratic Alternative for South Africa (IDASA)—Stephen Collins, conflict monitor, Gary Cullen, regional coordinator
- Dr. Diliza Mji, ANC/Natal and a member of the ANC/Inkatha negotiating team  
The Rt. Rev. Michael Nuttall, Diocesan Bishop of Natal, and Doris Nuttall, Pietermaritzburg
- Representatives of the Justice and Reconciliation Support Group, Durban  
Peter Kerchoff, director of the Pietermaritzburg Agency for Christian Social Awareness (PACSA)
- Representatives of the local Movement for the Ordination of Women Committee  
Richard Steele and Anita Kromberg, local workers with the Fellowship of Reconciliation, Durban
- Brigalia Bam, Deputy General Secretary, South African Council of Churches, Johannesburg
- Sheena Duncan, Vice President of the South African Council of Churches, and Neil Duncan, Johannesburg

The Rt. Rev. Duncan Buchanan, Bishop of Johannesburg  
The Rev. Samson Makhalemele, Priest-in charge, St. Michael's and All Angels, Alexandra Township, Johannesburg  
Allister Sparks, journalist and author, and Sue Sparks, Johannesburg  
John Mallory, layman active in the Diocese of Pretoria  
Kent Obee, Counselor of the U.S. Embassy for Public Affairs, Pretoria  
The Rev. Desmond Potter, assistant priest, Sts. Peter and Paul, Springs  
The Rt. Rev. David Beetge, Diocesan Bishop of the newly formed Diocese of the South Eastern Transvaal, Springs  
The Sisters of the Order of the Holy Paraclete, St. Benedict's House, Rosettenville, sharers of gracious hospitality

*October 1990 (Minneapolis, MN)*

The Rev. Steven Charleston, Bishop-elect, Diocese of Alaska  
Representatives of the Peace Commission, Diocese of Minnesota  
Representatives of the Justice and Peace Commission, St. John's Church, Minneapolis  
Mary Shepard, Women Against Military Madness  
Legia Spicer, South Dakota Peace and Justice Center, Watertown, SD

*January 1991 (Delray Beach, FL)*

The final meeting of the SCP was devoted entirely to work on our report and proposed resolutions.

## REPORT AND RESOLUTIONS

### Introduction

#### *God Is Found in Our World*

The Christian understanding of God and humankind centers upon Jesus of Nazareth. In him we recognize "God for us" and know what we are called to do and to be. We discover fundamental axioms in his teaching and examples from which we should never depart. Among these are the infinite value of even the least among us (evidenced in the parable of the lost sheep), the irrelevance of geographical boundaries when compassion is needed (parable of the Good Samaritan), the universal love of God for the entire world (John's gospel and elsewhere), the divine forbearance (parable of the tares), the inexhaustible forgiveness of God (parable of the prodigal son), the inconsequentiality of cultural differences (woman at the well), and the special Christian calling to be peacemakers, reconcilers and healers (the gospels throughout).

The world itself is the locus of the divine saving process, as Paul told us when he wrote, "In Christ, God was reconciling the world to God's self, not counting their sins against them and trusting to us the ministry of reconciliation" (2 Cor. 5:19).

From all of this we believe with Simone Weil that each individual life is eternally destined and therefore infinitely precious to God, and so to God's people. We are correspondingly skeptical of collective identities—whether national, racial, or religious—which are offered as inducements or warrant for setting people against one another. From this theological perspective, nationalisms buttressed by quick resort to military force, challenge our most deeply held beliefs. War as the extreme instance of militaristic nationalism is wrong, and military people themselves are among its most dehumanized victims. These insights have been stated and restated by witnesses to the gospel throughout Christian history.

### *God's Kingdom*

The earliest Christians believed that in Christ the powers of the Kingdom of God were present in our world. His wonderful acts of healing, forgiveness, and reconciliation fulfilled all that the prophets had foreseen as the peace (*shalom*) and justice (*mishpat*) of God's reign, about to be realized in our world. He came into the world of enmity and strife to "make all things new." He proclaimed liberation from all that stultifies the full and gracious flowering of human life; he came to nurture all who had no hope, save their hope in God alone.

He asked for faithfulness to him and, we believe, commitment to the community of all women and men, to children, and to justice and peace. In light of his claim upon us we regard war as that demonic event in which the weakest have suffered the worst, the strongest have perverted their humanity the most, and the seeds of future strife have been planted deepest. More than any other aspect of history, war displays the illness of the human condition which Christ has come to heal. The 1930 Lambeth Conference recognized that "war as a means of settling international disputes is incompatible with the teaching and example of Christ." This was reaffirmed by Lambeth and the Episcopal Church's General Convention in 1988.

### *This Report*

We have brought these sensibilities to the exercise of our responsibilities as members of the Standing Commission on Peace (SCP), 1988-91.

Below is the record of our inquiries into the roots of war in the Middle East, South Africa, and Central America. In them we find the ancient biblical testimony as timely as today's news. We have studied with equal alarm the tenacious structures of defense spending in the United States. These predispose us to war while gravely weakening the prospects for a just peace—at home and abroad.

Our judgments are fallible, our concerns are deep.

We offer this report to the Episcopal Church in the hope that all of us may summon the faithfulness, possess the sanity, mobilize the energy, and make the sacrifices necessary for Christian peacemaking in our world.

### **Economic Conversion**

The Cold War era at last has ended, and the United States for the first time in decades has an opportunity, if it will grasp it, to reallocate significant portions of its resources from military purposes to an attack on its social problems. Though events in the Middle East are taken by some to demonstrate the necessity of continued funding of local troop deployments, the overriding factor in determining the kind and extent of long-range military spending is the astonishing reality of the political changes that have taken place in the last year in the Soviet Union and Eastern Europe. Whatever justification there might have been for maintaining a strategic military posture has been eroded and many among us now recognize that America's deepest security needs have less to do with communism than they do with drug abuse, family disintegration, crime, failing educational systems, shoddy school facilities, homelessness, inadequate and frequently non-existent health care and the like. The staggering sums of money until now spent on our military can constitute a potent resource for addressing these urgent human needs.

We face a prospect that should inspire every Christian. If we are daring, appropriately diligent and sensitively innovative, we shall be able to enhance the quality of life and improve the welfare of all of the people of our land. We are convinced that our commitment to such an effort is consistent with the mind of Christ.

The goals, means, and problems of shifting enormous economic resources from military to civilian uses constitute the subject matter of what has come to be called "economic conversion."

### *Some Characteristics of the Recent Situation*

Now little more than a political cliché, the term "military industrial complex" was first spoken by Dwight Eisenhower in 1961 in his farewell address, in which he warned the country that "only an alert and knowledgeable citizenry can compel the proper meshing of the huge industrial and military machinery of defense with our peaceful methods and goals so that security and liberty may prosper together." Speaking of the "unwarranted influence, whether sought or unsought," of the complex, Eisenhower pointed out that "every gun that is made, every warship launched, every rocket fired represents in the final analysis, a theft from those who hunger and are not fed, who are cold and are not clothed."

Nearly a decade before Eisenhower, General Douglas MacArthur had also grasped the connection between military spending and civilian economic welfare, and had pointed out that if war could be outlawed, "it would produce an economic wave of prosperity that would raise the world's standard of living beyond anything ever dreamed of." Foreshadowing Eisenhower's later warnings, MacArthur noted that "it is part of the general pattern of misguided policy that our country is now geared to an arms industry which was bred in an artificially induced psychosis of war hysteria and nurtured upon an incessant propaganda of fear."

The warnings of both men went largely unheeded, and the military industrial complex which MacArthur implied and Eisenhower named became a dominant economic factor in American life. Today 6,500,000 military and civilian personnel are working in over 135,000 bases, factories, and laboratories, and there is hardly an American congressional district anywhere in the country that does not contain one or more of these facilities within its boundaries. The dependence of people upon the complex for jobs on the one hand and an apparently persistent need to be concerned with potential foreign enemies on the other resulted, perhaps inevitably, in a strong tide of support for ever rising levels of military spending. Columbia University Professor emeritus Seymour Melman has said that for over 40 years the United States diverted to military purposes "resources whose value exceeds the fixed reproducible tangible wealth of the entire civilian economy." Many thousands of factories, he argues, became "virtual wards of the Pentagon and, since in that position they were not subject to normal market forces, could, and did, adopt inefficient and costly operating methods." An indirect consequence of the overwhelming share of tax dollars funneled into the military establishment, Melman believes, was "a diminution of public investment in the infrastructure and its resulting decay."

Indeed, when one studies the economic applications of military and industrial spending in the United States, one discovers that from 1981 through 1987 the Pentagon spent two trillion dollars, a figure equivalent to \$21,000 for every household in the country. The Center for Defense Information puts the figures another way: we have been spending, it says, \$9,000 per second, or \$30 million an hour, every hour of every day on military goals, and at the same time the federal deficit has spiraled to unprecedented heights. From fiscal 1980 to fiscal 1989 the national debt more than tripled, from \$914 billion to \$2.8 trillion, according to Center figures, and "between 1980 and 1987 the U.S. went from being the world's largest creditor nation to being the world's largest debtor nation. During the 1980s military budgets more than doubled, with this accelerated spending accounting for more than half the increase in national debt. The military-driven debt,

in turn, led to a near tripling of the annual net interest on that debt. In 1987 spending on the military and interest on the national debt accounted for almost 90 percent of all federal income taxes collected from individuals and corporations.”

In the 1989 edition of her annual report, *World Military and Social Expenditures*, economist Ruth Leger Sivard dealt in worrisome terms with the American condition. “The world’s premier military power has slumped to 4th place among 142 countries in literacy, to 13th in maternal mortality rates, 21st in child mortality.” Her figures, which demonstrate a predominance of U.S. spending on military production and research and development programs, highlight the fact that “. . . the U.S. is the only country among the developed nations which does not have a public system providing health care protection for all or most of the population. Less than 25 percent of Americans have public health insurance. An estimated 37 million have neither public nor private health insurance.”

The justification for this lopsided ordering of priorities is increasingly being questioned. People who care about homelessness, for instance, are unhappily aware that each B-2 bomber produced costs nearly three-quarters of a billion dollars; each MX missile costs over 56 million dollars. To such people, in a post-Cold War era the fact that the MX missile can strike the Soviet Union seems little reason to continue producing them, and the fact that the B-2 bomber can fly undetected to the Soviet Union after a strategic nuclear exchange to drop nuclear bombs on anything still standing seems irrelevant.

Despite all of the above, and while it is obvious that dollars spent on guns are not available for butter and that much could be accomplished for millions of people and for the environment if reasonable percentages of military money could now be deployed to non-military ends, it is a fact that there is a persisting notion among Americans that spending large sums for military purposes must be good economics for the country. In this connection, however, it is significant that a study by Employment Research Associates has established that 321 of the 435 United States congressional districts are actually paying a net Pentagon tax—they are, that is, paying out more in federal taxes for military programs than they are receiving from military contracts and salaries.

Nor can huge military expenditures be defended on the basis that spending on military projects produces large numbers of jobs. Michael Renner, of Worldwatch, argues that while \$1 billion in 1981 dollars created 9,000 jobs in guided missile production or 14,000 in military aircraft production, the same amount would have created 21,500 jobs in local mass transit industries, 16,500 in water and solid waste pollution control, and 63,000 in educational services.

There is a further problem about jobs created by military expenditures: Melman submits that when large sums of money are allocated to the military, the end result is to create serious risks to individuals and their local municipalities because the jobs created are tied to only one customer (the Pentagon). What is more, the production, engineering, research, and management skills that are cultivated in defense industries have little transferability to the civilian section; defense plant equipment may be useless as a source of civilian production, and cost-plus contracting (in which the producer is paid for what he spends plus a profit at a fixed rate agreed to in advance) bears little resemblance to reality in the world of the free market. Given these factors, Melman says, on the local level the vulnerability of towns and cities to the loss of plants and of employees to the loss of jobs is considerable.

This vulnerability highlights the need for careful and sensitive planning throughout the whole economic conversion process. The impact on the areas affected by a federal decision in 1988 to close 86 military bases and partially close five more (out of 4,000) brings into sharp focus the need for local communities to decide as early as possible in the conversion process how to reposition themselves in terms of employment, tax base,

and overall quality of life for the changes that lie ahead. To cite only one typical case, the continuing story of Portsmouth, New Hampshire's response to the possible fate of nearby Pease Air Force Base, which has led some to propose converting the housing units on the base to homeless shelters, and others to be concerned about the dangers of hazardous waste that may have accumulated there over the years.

Clearly, the process of reallocating funds from military to civilian causes has already begun, and whether or not we want such changes, whether or not we prepare ourselves for them, they will increasingly be thrust upon us. The reasons this commission finds for preparing ourselves for them in advance include benefits to our overall social life as well as a pastoral concern for those more immediately and perhaps most dramatically affected by them.

Such a position is in harmony with pronouncements by major religious bodies:

The American Baptist Church has pleaded, "Convert armaments into implements that affirm life. . . ." The Union of American Hebrew Congregations urges, "Significantly reduce armament levels, thus making more resources available for human social benefits." The Unitarian Universalist Association urges, "Join . . . mutual nuclear weapons moratorium, immediately halting testing, production and deployment . . . and transfer funds . . . to civilian use."

In addition, the U.S. Roman Catholic bishops, in a March 27, 1990, letter to members of the House and Senate Budget Committees, asked that the Congress give "special scrutiny" to costly weapons systems and adjust the nation's "misplaced priorities" by greatly expanding domestic social spending. Asking for reduced military spending and increased commitment to meeting human needs, the bishops spoke of the "added urgency, given the dramatic changes in the world's political and military structures, the pressing needs of new democracies and the continuing reality of hunger, homelessness and poverty in our land and around the world."

It is time now to examine some of the details of the planned reallocation of massive national resources from a military to a sound civilian economy as they may be envisioned under the heading of "economic conversion."

### *Economic Conversion*

Professor Melman and Lloyd Dumas, a University of Texas political economist, have written in the April 16, 1990, *Nation*, "By conversion we mean political, economic and technical measures for assuring the orderly transformation of labor, machinery and other economic resources now being used for military purposes to alternative civilian uses."

In the words of the Center for Economic Conversion, the subject includes "transforming defense plants to civilian production—e.g., from building submarines to subways, diversifying the economies of military-dependent cities, and establishing new national priorities designed to revitalize our society, restore our natural environment, and educate our population."

The most visible and widely discussed conversion proposal so far on the political agenda is Congressman Ted Weiss's bill H.R. 101, the Defense Economic Adjustment Act, introduced into the House on January 3, 1989. Although it is not the only way to implement economic conversion, it is an excellent example of a practical application of the concept.

The background, intent, and rationale surrounding H.R. 101 are best summarized in Melman's book, *The Demilitarized Society*. The book's major proposals, which are reflected in Weiss's bill are these:

1. Mandatory creation, within each and every military facility, arms plant, or laboratory of "alternative use committees" composed of local labor and management representatives and charged with identifying appropriate alternative civilian production which could be undertaken at the installation;

2. Support for advanced conversion planning to be concerned with marketing, materials, and plant requirements for alternative uses;

3. Requirements that the government give advance notice of impending contract terminations in order to enable affected communities and industries to prepare for conversion;

4. Establishment of obligatory skills retraining programs, especially for upper level supervisors, to enhance employee effectiveness in converting to civilian production;

5. Support for contingency planning and funding as necessary for the relocation of workers;

6. Insistence on local control of conversion planning;

7. Guarantees of income support for workers during conversion; and

8. Capital investment of funds presumably to be saved by cutbacks in military spending in the civilian infrastructure, human services, and environmental projects.

Economic conversion goals envisioned by the bill's sponsors include, but are not limited to, repairing the whole of the U.S. infrastructure—roads, bridges, railroads, waste disposal facilities, providing new housing, cleaning up toxic and nuclear waste, repairing school buildings, refurbishing libraries, addressing health care needs, eliminating hunger and poverty, providing for child care and alleviating smog, acid rain, congestion, noise and global warming through the development of urban transportation and the like. Job opportunities created in all of these fields obviously would be significant.

The economics of such a program are compelling. The *Boston Globe* has estimated that the \$68 billion cost of the Stealth bomber program would go two-thirds of the way toward meeting U.S. clean water goals by the year 2000; the \$100 billion cost of the Trident II submarine and F-18 jet fighter programs equals the estimated cost of cleaning up the 10,000 worst hazardous waste dumps in the United States, and the \$6 billion cost of development of the Midgetman ICBM would equal the annual cost of cutting American sulfur dioxide emissions by eight to ten million tons per year in the fight against acid rain.

In much the same vein, *Business Week* has reported that "by eliminating missiles and demobilizing troops, America could reap a sizeable peace dividend by the year 2000. Short-term interest rates could fall to less than 5 percent, housing could surge, the federal budget would move into surplus and growth would accelerate." Reporting the results of computerized projections of the effects of continuing defense budget cuts during the 1990s, the magazine's writers said that after a reasonable phase-in period, during which there would be slower growth rates, "... later, as a shrinking deficit pushes interest rates lower and keeps inflation tame, capital spending rises, production revives, and overall growth rates accelerate" until the resulting payoff "becomes enormous."

The Standing Commission on Peace believes deeply in economic conversion.

### *Proposed Resolution on Economic Conversion*

#### **Resolution #A146**

##### **Economic Conversion**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the 1991 General Convention**
- 2 **of the Episcopal Church strongly endorse the development of federal policies to shift**
- 3 **economic resources from military to civilian uses and urge the parishes and dioceses**
- 4 **of our Church to study and to discuss the application of economic conversion prin-**
- 5 **ciples and to prepare for their implementation.**

## Report of the Middle East Task Force

*Pray not for Arab or Jew  
for Palestinian or Israeli  
but pray rather for yourselves  
that you may not divide them in your prayers  
but keep them both together in your heart.*

*(Prayer from bulletin board at St. George's Cathedral, Jerusalem)*

### Introduction

The work on our report was begun during the final days of our trip to the Holy Land and Jordan. We celebrated the Feast of St. James on July 25th with a simple eucharist in the lounge of the Hotel Jerusalem International in Amman, Jordan. St. James, brother of John, son of Zebedee, was the first of the apostles to be martyred for his faith in Jesus Christ. He was the first to taste the cup of suffering that Jesus said was part of following him.

First and clearest in our thoughts and prayers throughout that eucharist was the Christian Church in the Middle East and especially the Anglicans of the Diocese in Jerusalem—a people and church under enormous pressure. We had seen the work of Anglicans in cities and in refugee camps. We had heard the bishops, several of the clergy and many laity speak of their life and of the difficulties they face. But most of all we had been impressed by their courage and hope and joy. We were inspired by them, and we call our Church to continue with them in prayer and to be generous in our support of their work.

Events since our July 1990 visit to Palestine-Israel have made this report an even more critical task. We are aware that we were specially privileged to visit the Middle East when we did and, perhaps as a consequence, our reflections and recommendations will carry with them a special urgency.

While there are innumerable issues we might address, we have chosen to focus our reflection on the following: (1) issues of human and civil rights, (2) reaffirmation of the 1988 General Convention resolution supporting a two-state solution, (3) the need for dialogue and communication, (4) the troublesome area of "anti-semitism," (5) the lack of accountability in the use of U.S. aid by Israel, (6) the need for increased Christian-Muslim dialogue, and (7) an affirmation of concern for and solidarity with our fellow Christians in the Middle East.

### *(1) Issues of Human and Civil Rights*

As members of our commission met with Israelis and Palestinians, we encountered almost opposite opinions about both the fact and the extent of human rights violations. Palestinians detailed extensive lists of charges for us; the Israelis by and large denied or downplayed offenses, or blamed them on the Palestinian uprising, the intifada.

We recognize that some Palestinians overemphasize their plight and oversimplify proposed solutions to it and some depreciated the degree to which their own actions have provoked Israeli overreactions. We are also aware that Palestinians with Israeli citizenship are not subject to the same restrictions as Palestinians living in the occupied territories (the West Bank and Gaza), many of whom carry no citizenship at all.

It is also true that many in Israel and elsewhere seem to be unaware of Israel's treatment of Palestinians in the occupied areas. The Israeli government and Israeli Defense Forces (IDF) are quick to justify their policies for reasons of national security, and they give evidence that considerable effort is being made to investigate some human rights

violations and to punish any soldiers or others who are responsible for them. Indications that the problem is now openly recognized are seen in such comments as Simon Peres's reference to it as "the tragedy between two peoples."

Some Israelis with whom we spoke said that the intifada had challenged the morality of Israel; others, that Israel survives not on morality or justice but on power. It was even suggested that these people who have themselves been oppressed for 2000 years have now become oppressors while still viewing themselves as oppressed. It seemed reasonable to us that the people who survived the Holocaust and have become a powerful nation would tenaciously uphold moral and ethical principles and respect the rights of others. We recognize, of course, that the thoughts and actions of the Israeli government and people, to an extent that it is difficult for an outsider to comprehend, are permeated and driven by a theology of the Holocaust and by a pervasive preoccupation with concerns of national security.

It would be impossible to detail the individual or corporate violations of human rights reported to us and the evidence we saw of their reality, but in broad categories, and against the above background, they are as follows:

*A. School and University Closings.* During the last two years, some schools for Palestinian children in the occupied territories have been shut down, or allowed to operate only intermittently, so that the only education available has been clandestine home study classes operated under constant threat of discovery and ensuing punishment. Likewise, Palestinian universities in the West Bank have been closed for three years and colleges only recently have been allowed to reopen on a limited basis. None has been permitted to seek funds outside the territory to maintain facilities or faculties. The Israeli rationale for such closings is that schools are organizing and staging areas for intifada street violence. Nonetheless, the immediate and long-term effects of this policy are to have hundreds of idle children and young adults growing up in ignorance and with a mounting anger towards their oppressors.

Clearly, the policy of school and university closings must be abolished in order to restore to this generation of Palestinians their basic rights to obtain the tools of learning and decency which should be the right of all human beings.

*B. Collective Detention and Punishments.* Since December 1987, as many as 10,000 Palestinians have been imprisoned without trial by Israeli authorities through the practice of "administrative detention" for periods which now may extend to one year, without disclosed evidence of unlawful activity. We visited a college professor who had completed a four-month prison sentence with the only known charge being that he operated a small shed from which he sold seedlings and provided gardening instruction for residents of his small town, following a lengthy boycott of Israeli produce.

In many instances authorities go beyond individual punishment to summarily demolish or seal off the homes of whole families of presumed offenders, sometimes before they are tried or convicted of the crimes for which they are detained. Thirty-eight houses were sealed or demolished in January, 1990, the second highest monthly total ever.

One further form of collective punishment is the curfew imposed on entire refugee camps or villages because of the misbehavior of one or a few of the inhabitants. The Gaza Strip has been under continuous dusk to dawn curfew for over a year. One refugee camp in the West Bank suffered a 115-day curfew, and one whole village was under curfew for 40 days.

The commission believes that extended periods of "administrative detention" for individuals and the collective punishments listed above are unwarranted interventions in

---

the lives of persons, who are deprived of the right to pursue their life and work and of the right to be free of suspicion and accusations unless proven to be guilty. We believe that these punishments should be discarded entirely or greatly limited in their use.

*C. Property, Water Rights, and Market Accessibility.* During Israeli rule, 42% of the land in the Gaza Strip and 52% in the West Bank has been directly confiscated from Palestinian owners or its use otherwise restricted. The practice of forcibly removing owners from property—land and building, both personal and commercial—continues. At the same time, Israel's capacity to absorb new immigrant populations of Jews from other parts of the world is being stretched remarkably. We saw settlements being established in Gaza and the West Bank to accommodate new Israelis while the Palestinian population is being further restricted. Though these settlements on disputed land are viewed by many as being in direct violation of the Geneva Convention with respect to confiscation, the Israelis argue that they are not occupying the Palestinian land but are simply providing military administration, and are not therefore subject to the accords.

There are similar inequities in water use both for living and for agricultural purposes. In the entire region water is at a premium and its long-term supply is in question, yet Israel's "settlers" are given generous allowances while Palestinians are severely limited both in camps and elsewhere. We were told, for instance, that in 1987 per capita water consumption for Palestinians in the Gaza Strip averaged 175 cubic meters, compared to an average of 1320 cubic meters per year for the Israeli settlers.

In addition, serious restrictions are applied to Palestinian producers of agricultural and other goods as compared with their Israeli counterparts. Tax laws discriminate against Palestinians as do prohibitions on the development of credit and loans, particularly in terms of trade and markets. Palestinians have only restricted access to Israeli and foreign markets and have no protection from the importation of Israeli goods, which further exacerbates their economic situation and impinges upon their rights as human beings.

The commission is unable to understand the logic of these forms of harassment and unfair treatment, which have a devastating effect on the per capita income of Palestinians, causing them to request food rations and other assistance. Surely the Israeli government must reexamine these policies and develop new approaches which will consider the needs and the humanity of the people over whom they exert control.

*D. Use of Military Force and Weaponry.* Members of the commission deplore violence on either side and have seen evidence of the violence to which Palestinians have resorted since the intifada. We nevertheless assert that their stones, knives and occasional Molotov cocktail all too often have been met with disproportionate responses from the Israeli Defense Force (IDF). At the Al Ahli Arab Hospital in Gaza, we were given statistics indicating that emergency room admissions from gunshot wounds and beatings had increased from 44 in December, 1987, to 598 in May, 1990. Sadly, we were told that the age of victims is dropping to the point where one-third are under 15. We saw the results of the rubber and plastic bullets, originally introduced as "non-lethal," and we examined tear gas cannisters (made in Strasborg, PA) that were reported to have been tossed through windows in homes and hospitals. Even reasonable provocation for the use of tear gas would not justify its use in this manner.

Given the increased use of reserve troops (IDF) instead of active duty personnel to respond to Palestinian conduct in the intifada, the commission became concerned that adequate riot control and civil defense training had not been given to the young Israeli men and women who often find themselves the object of rock throwing. Our information indicates that frequently only minimal or no such training is given. The disaster

potential in this circumstance seems to have occurred in October 1990, when over 20 Palestinians were killed and 150 injured in an eruption of violence between fundamentalist Jews and Palestinians on the Temple Mount; the military border police, not being equipped with anti-riot equipment (masks, shields, tear gas), opened fire with live ammunition.

From our observations, we are convinced that the military forces could proceed with their task of occupation in a much more humane manner. Considerable improvement is needed in the monitoring of the IDF by the Israeli government to assure adherence to international standards on the use of force by occupying troops.

E. *Other Policies and Procedures.* Other violations of human rights include: (1) currency restrictions limiting the amount of money that can be received from abroad; (2) unfair taxes, assessments, licenses, fines, and levies which have been imposed on Palestinians with questionable means of collection; (3) unreasonable restraints on the travel of Palestinians outside of Gaza and the West Bank; (4) denial of citizenship to Palestinians in the occupied territories and the right to travel (If they are outside the country for more than one year they are not able to return.); (5) population transfer used as an instrument of national policy—tragically reminiscent of the suffering Jews have themselves endured over the years.

In sum it should be noted that the law currently governing the occupied territories is a complex, confusing set of regulations going back many generations and still incorporating most of the Emergency Defense Regulations of 1945, created and administered during the British Mandate. Civil liberties and human rights are luxuries not contemplated by these regulations. Evidence of any concern for justice in these matters on the part of Israel is not convincing.

### *(2) The Two-State Solution*

In 1988 both General Convention and the Lambeth Conference affirmed “the existence of the State of Israel and its right to recognized and secure borders . . . [and] the right of Palestinians . . . to self-determination, and the establishment of their own state.” In our conversations with them, many Israelis and Palestinians supported these affirmations, but there is little agreement between them as to how there can be a just and equitable partition of the area which both claim as “homeland.”

As a rational and pragmatic solution, however, the Palestinian Liberation Organization (PLO) has announced its readiness to negotiate a democratic, secular, unarmed state comprising the West Bank and the Gaza Strip. Palestinians express confidence that leadership exists that could govern such a state, and opportunities are there to make it economically viable, especially, they say, if a confederation can be developed that includes Israel and Jordan, and eventually other nations. Whether the Palestinian diaspora, including those registered as refugees outside of the proposed new state, would return in any great number is unknown. They would be comforted to know that, like the Jews, they have a national identity which would give them standing among the nations. The status of the Israeli settlements within the occupied territories and of Jerusalem would remain to be negotiated, and there is little ground for optimism in the refusal of the government of Israel to accept the establishment of any such state or to recognize the PLO as speaking for Palestinians.

We believe that the successful settlement of the Israel-Palestine problem will be the key to Israel's making peace with all of its Arab neighbors. Clearly, Israel, supported by the United States, should make every effort to initiate and pursue a policy of negotiations that will bring about the existence of two autonomous states in the hope that this will lead to further peace with justice for the whole Middle East.

The case of Jerusalem itself transcends the two-state debate. Bishop Samir Kafity, President-Bishop of the Episcopal Diocese in Jerusalem and the Middle East, has spoken of Jerusalem as the mother. "The significance of the motherhood of Jerusalem to Judaism, Christianity and Islam, lies in the fact that true motherhood does not discriminate or have any preferences. Jerusalem is a mother who loves all her children equally and alike. . . . This symbol of motherhood, of love and peace, is what Jerusalem has offered to humanity across the years. We pray that it may regain this eternal symbolism and may once again be the answer to the quest for peace. May it be a city completely shared in every respect and at every level by Jews, Muslims and Christians."

This eloquent statement speaks to the commission's concern that Jerusalem remain an interreligious municipality, allowing the coexistence of the three faith groups that claim it as holy ground.

### (3) *Communication*

After the invasion of Kuwait and the subsequent deployment of U.S. troops to Saudi Arabia, Professor Edward Said of Columbia University, a member of the Palestine National Council, wrote, "The Palestinian drive toward self-determination has been dealt a grievous, perhaps even catastrophic blow. It now seems to be both the Israeli and the Arab impulse to drive things back to the way they were in 1948, with the Arab states and Israel dealing with each other over the Palestinian heads."

It is quite apparent that one of the critical issues in the Israeli-Palestinian conflict is the matter of communication. Much of our discussion with people centered on who the rightful representatives of the Palestinians might be and with whom the Israelis were willing to talk. The impasse seems to be that, by our estimates, 90% of the Palestinians consider the PLO as their representative, and the Israelis refuse to negotiate with the PLO. If Israel persists in its present position, there seems little hope for meaningful negotiation.

To that end it was felt that one of the opportunities we have in the Episcopal Church is to encourage dialogue between American Jews and Palestinians. There are a number of models for such dialogue groups, including ecumenical efforts. We need to expand this dialogue to include not only Christians but Muslims.

We found that our trip was enriched by planning assistance from the American Jewish Committee, which provided a more balanced program than many we have seen. Thus our understanding of the Jewish concerns and positions was enhanced. We hope that consideration will continue to be given to trust-building measures between the Jerusalem staff of the American Jewish Committee and the Diocese in Jerusalem, and we recommend that the Church Center staff give support to these efforts.

We call upon the Church Center staff to develop objective educational materials for use in parish religious education programs to help the Church to better understand Islam, Judaism and the Palestine-Israel issue.

We are also concerned with U.S. government participation. In many of our briefings we heard a hope that the United States would take a more active role in the mediation and negotiation of the conflict. There was a sense of urgency that the U.S. begin to take this role much more seriously, a feeling that the longer the crisis in the Middle East continues, the more difficult it will be to keep violence in check. The willingness of Palestinians to suffer on behalf of their claims to a just settlement was deeply moving. Negotiations must begin with the moderate Islamic elements before the rise in Islamic fundamentalism makes this more complicated. We have seen this become less a theoretical

concern and more a reality of the situation. Daily it grows more difficult for the U.S. to play a mediating role as anti-American sentiment and rhetoric escalate and fundamentalism becomes more popular.

The commission agrees with Canon Na'em Ateek of St. George's Cathedral, who quotes Frances Perkins, Secretary of Labor under President Roosevelt, on the role of the Church in bearing witness to issues of public policy: "The Church informs the conscience of the people, presents the moral implications of choice, stimulates strong defense of the dignity, and with it the liberty and responsibility, of the individual in the course of collective action. The Church continues to present to the State the moral principles of restraint, of human rather than material considerations in its action, of respect for individual rights and differences, and a sense that the earth is the Lord's and the fullness thereof, and that officers of government are stewards." Canon Ateek adds, "To pursue peace with justice is the Church's highest calling in Israel-Palestine today, as well as its greatest challenge."

#### (4) *Anti-Semitism*

Any discussion of anti-semitism as applied to the Israeli-Palestinian conflict must begin with the awareness that since many Palestinians and Israelis share a common Semitic heritage, it is perhaps more accurate to speak of anti-Jewish or anti-Israeli sentiment rather than of anti-semitism. We are deeply aware of the painful history of discrimination that has been part of Jewish history. Dr. Ron Kronish of the American Jewish Committee suggested that this anti-Jewish attitude has helped to keep Jews "Jewish" during periods of assimilation and rising secularism. The history of the Jewish people as displayed in the Museum of the Diaspora is a poignant rendering of a cycle of acceptance, rejection and expulsion spanning over 2,000 years. We state unequivocally that anti-Jewish action and sentiment are to be abhorred as a deeply regrettable part of history for which Christians must have a profound sorrow.

However, as Father Marcel Dubois of Hebrew University noted, Christians expect that Jews will be faithful to their call and chosenness as we ourselves must be faithful to our highest moral calling. Thus, when we see activities of a nonreligious nature that we believe to be unjust, it is appropriate to lift up those concerns without fear of being branded as anti-semitic or anti-Jewish. Criticism of Israeli foreign policy is a legitimate task of this commission. A post-Holocaust attitude tends to make Christians feel guilty for their silence during the Holocaust, which in turn makes them loath to speak critically of any actions by Jewish people. We must not be caught in the trap of refusing to name injustice when we see it, whether it is our fault, or that of Israelis, Palestinians or others.

Our use of language often reinforces our prejudice. What do we mean by Israel? In this report, the commission has used the term Palestine-Israel, or vice versa, to refer to the land claimed by two peoples; but, as the historian Arnold Toynbee has pointed out, Israel once meant "a religious community of devout worshippers of ancient Israel's God." Membership in such an Israel was conditional upon obedience to God's commands and following his precepts, declared by the mouth of his prophets. "Present-day Israel," Toynbee says, "has, for all of us, obliterated or, at least, adumbrated the spiritual Israel of the Judeo-Christian tradition."

Na'em Ateek says, "Before the creation of the State, the Old Testament was considered an essential part of Christian scripture, pointing and witnessing to Jesus. Since the creation of the State, some Jewish and Christian interpreters have read the Old Testament largely as a Zionist text to such an extent that it has become almost repugnant to Palestinian Christians. When we pray, 'Blessed be the Lord God of Israel [who] has visited and redeemed the people,' we must ask: Which Israel? Whose redemption?"

As a consequence of the Holocaust, society may be unwilling to address this paradox: much of Israeli government policy and practice is abusive of Palestinians and resembles the way in which the Jews themselves were abused. The oppressed has become the oppressor. When this phenomenon is named, as it was by Archbishop Tutu—in likening Israeli behavior to that of South Africa—it is frequently labeled as being anti-semitic.

Anti-Arab prejudice is a growing problem as well—and anti-Palestinian prejudice—even in some parts of the Arab world. Among Arabs, Palestinians are often seen as “Jews” of the Arab world. We also note that the term “terrorist” has become politicized to such an extent that all Palestinians are stereotyped as terrorists. It is this stereotype that is used to justify the Israeli reluctance to speak with the PLO, which is perceived as a terrorist organization. We as the Church must strive time and again to reduce anti-semitism against both Arabs and Jews.

#### *(5) Israel and the United States*

Over the years the United States has demonstrated a tremendous sympathy for the Jewish people because of their long history of oppression and particularly because of the Holocaust. The concept and the development of a Jewish homeland and Jewish state has received support from U.S. Jews and non-Jews alike.

As members of the commission traveled throughout Israel, we were deeply impressed with much that we saw. There are modern cities, thriving agriculture, and expanding commerce. Cultural and educational development is clearly a high priority, as seen in the many universities and museums. We were impressed with the accomplishments of the youth village, Yemin Orde, in changing the lives of abandoned young people from many lands, and we visited with Dr. Yehuda Paz, director of the Afro-Asian Institute, to learn how this institution trains leadership for cooperatives, youth, labor, agriculture, and community organizations in 97 countries around the world.

We enjoyed the hospitality of Jewish people in Tel Aviv and the Kibbutz Kfar Ruppin in Galilee, and we visited the Knesset to try to understand how Israel as a democracy has been able to survive while surrounded by non-democratic Arab nations. We saw evidence of the continuous immigration into Israel of Jews, many of them refugees, from around the world. We saw the preparations and efforts being made to assimilate the new wave of thousands of Soviet Jews. The commission members recognize that Israel and its leaders have faced formidable challenges.

We did carefully consider, however, that the government of Israel receives more than \$10 million in U.S. aid per day. Of this, \$1.8 billion per year is for military aid, and \$1.2 billion is in economic support funds, with additional funding for refugee settlement and some other programs. We were told that the U.S. requires no accounting for these funds and sends such large sums that Israel is able to realize considerable interest by investing money that is received before it is needed. Whereas virtually all other recipients of U.S. aid must spend the money in the U.S., Israel is permitted to spend \$300 million of its military assistance in Israel. Reports state that about \$500 million in economic support funds are being used to finance Jewish settlements in the West Bank despite U.S. government policy, and it now appears that \$1.8 million in Israeli government funds was used to help purchase St. John's Hospice in the Christian quarter of Jerusalem.

For these and other reasons mentioned elsewhere in this report, the commission members urge the United States to reconsider its aid to Israel policy and require that the funds be used only for purposes that are consistent with U.S. policy and humanitarian concerns. In addition, we recommend that the U.S. require accountability for aid funds to Israel, both military and economic support, and that a USAID office be established

in Israel to facilitate this purpose. For the continuation of such good relations as have flourished in the past between the United States and Israel, we believe that the matter of economic support needs the careful attention of both nations.

### (6) *Christian-Muslim Dialogue*

From a Palestinian Arab, we heard, "I am a Christian in religion, but I am a Muslim in history and tradition."

This was the paradox articulated to us by a resident of Beit Sahour. This succinct definition by a Christian Palestinian helped us to realize the complexity of relationships and alliances in the Middle East. We are woefully ignorant of the Palestinian population, which is overwhelmingly Muslim. These are the "people of the land," descendants of the many other tribes mentioned in the Old Testament. To understand their claim we need to understand their history and their own culture.

There has been a major effort, originating in the 1970s, to better understand Christian-Jewish relations. Most recently this work has been carried on by the Presiding Bishop's Committee on Christian-Jewish Relations, an advisory committee that has as its purpose to "maintain an overview of the wide field of relationships between Anglicans and Jews in the U.S. and around the world." No comparable effort has been made to relate to the Muslim world. Christians represent a very small percentage (3.2%) of the population of Palestine-Israel. Many more Christian Palestinians are in the diaspora. As the Lutheran pastor in Ramallah quipped, "I have a congregation of 400 people, 300 of whom live in Detroit." In order to support a Christian presence in the Middle East, it is essential that we understand our Muslim neighbors.

Two major concerns need to be addressed. First, the rise of Islamic fundamentalism is a source of anxiety throughout the Middle East, and especially among Palestinians, who remain among the best educated of all the Islamic world. They fear that unless there is a marked movement toward peace soon, the frustration and pain of the intifada will make fundamentalism an attractive alternative to an exhausted and oppressed population. We are seeing that already in the current crisis.

Second, since few seminaries offer courses in Muslim theology, we need to encourage more of them to do so. We have already noted the need for denominational resources for parish education, but would reemphasize that here.

### (7) *Solidarity With and Concern For Anglicans*

The Anglican presence in the area of our concern is under the leadership of the Most Reverend Samir Kafity, President-Bishop of the Diocese in Jerusalem, which includes Israel and the occupied territories, as well as Jordan, Syria and Lebanon. As Metropolitan of the whole Anglican Province, Bishop Kafity's jurisdiction also includes the Dioceses of Cyprus and the Gulf, Iran, and Egypt, which includes North Africa, Ethiopia and Somalia. Even with the commission's limited travel in this area, we came to an appreciation of the tremendous scope and diversity of the territory and the difficulty of maintaining a sense of Anglican identity and community within it.

We were privileged to observe the growing ecumenical witness of Christians through the Middle East Council of Churches, as well as the leadership of Anglicans in the council and their faithful presence in Jerusalem, Israel and the occupied territories. Our conversations with Bishop Kafity in Jerusalem and his assistant bishop, Elia Khoury, in Amman, Jordan, as well as other Anglican clergy and laity, helped us to realize how deserving they are of the prayers and support of our own Church and of the whole Anglican Communion.

St. George's College and St. George's Cathedral in Jerusalem form the center of

Anglican church work. There are eight service institutions in the diocese, and exciting work is going on in Bethlehem, Ramallah, Nazareth, Haifa, and elsewhere, including the Al Ahli Arab Hospital in Gaza. We saw the health and educational and vocational training projects in Gaza, where Anglicans cooperate with the Middle East Council of Churches and the United Nations Relief and Works Administration to accomplish useful ministries, especially among those in need.

It is our strong recommendation that the Episcopal Church continue to support the Anglican presence in the Holy Land with greater understanding and concern and with fervent prayers. We must also support them financially to whatever extent possible in accordance with needs identified by Bishop Kafity and diocesan authorities. The bishop must be free from harassment by Israeli authorities in the normal administration of the diocese and his pastoral ministry in Israel and the occupied territories.

The Episcopal Church should recognize that there is a dwindling number of Anglicans and other Christians in the Holy Land, due to the rapid rate of Christian emigration from the Middle East. The future of a Christian presence in the Holy Land is threatened by this phenomenon, and our attention needs to be drawn to its long-term consequences.

We were deeply impressed with the attitude of many Palestinian Anglicans and other Christians in their hopes for peace and for reconciliation with their Jewish neighbors, although their cries for justice also ring in our ears. We believe and sincerely pray that healing and reconciliation can come—*salaam, shalom* and peace.

*There is a time for healing and a time for forgiving  
There is a time for building bridges and that time is now  
Oh, take our hearts, Lord, take our minds  
Take our hands and make them ONE.*

*(A banner at St. George's Cathedral.)*

### *Proposed Resolutions on Palestine-Israel*

#### **Resolution #A147**

In Support of a Two-state Solution

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the 1991 General Convention**
- 2 **of the Episcopal Church reaffirm:**
- 3     **1. The existence of the State of Israel and its right to recognized and secure borders,**
- 4 **as well as the civic and human rights of all who live within its borders, and**
- 5     **2. The rights of the Palestinians to self-determination, including choice of their**
- 6 **own representatives and the establishment of their own state.**
- 7     **[See Resolution D053s of the 1988 General Convention, Journal, p. 293]**

#### **Resolution #A148**

Palestinian/Israeli Relationships

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the 1991 General Convention**
- 2 **of the Episcopal Church convey to the President of the United States, to the Secretary**
- 3 **of State, and to Episcopalian and other appropriate Members of Congress:**
- 4     **1. Its deep concern for the peaceful, fair, just, and timely resolution of the dif-**
- 5 **ferences between the Palestinians and the people and government of the State of Israel,**
- 6 **and also its concern that there be respect and fair and just treatment of both the Palesti-**
- 7 **nians and the Israelis pending the achievement of such resolution;**
- 8     **2. Its conviction that in communications and negotiations with the Palestinians**
- 9 **and the State of Israel, the United States government should use persuasion and ap-**
- 10 **propriate accompanying pressure:**

a. To bring about an end to the violations of civil and human rights and the unnecessary brutalities to individuals, families and groups which are now occurring;

b. To restrict the use of military force to measures and practices proportionate to the situation and suited to the legitimate control of civilian populations, and, to that end, to assure that military personnel and units, before assignment to duty, be given proper training in riot control and the techniques and practices of control of civilian populations;

c. To cause the State of Israel to discontinue the use of administrative detention and collective punishment ("curfew"), except in those instances when it can be demonstrated that such use is essential for the legitimate concerns of national security;

d. To accomplish the reopening of schools, universities, and other educational institutions for the Palestinians in the occupied territories;

e. To cause the State of Israel to be evenhanded and fair in the recognition and enforcement of the rights and interests of the Palestinians with respect to their personal safety, property rights, water rights, and rights of access to commercial markets; and

f. To encourage and facilitate open, candid, and patient communication between the representatives of the Palestinians and the State of Israel and between the Palestinian and the Israeli peoples; and

g. To support the continuation of the City of Jerusalem as an interreligious municipality in which full respect is accorded the rights and interests of Christians, Jews and Muslims.

### Resolution #A149

Accountability for U.S. Aid to Israel

1 *Resolved*, the House \_\_\_\_\_ concurring, That the 1991 General Convention of  
2 the Episcopal Church urge the President and the Congress of the United States to  
3 develop a policy requiring the State of Israel to account to the government of the United  
4 States for all aid in whatever form that the United States grants to the State of Israel  
5 and its instrumentalities.

### Resolution #A150

Support for Anglican Presence in Middle East

1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 1991 General Convention  
2 of the Episcopal Church express its gratitude for and its solidarity with the Anglican  
3 Church in the Middle East, and assure the Most Reverend Samir Kafity, President-  
4 Bishop of the Episcopal Church in Jerusalem and the Middle East, and the clergy and  
5 laity of the Anglican Church in the Middle East, of its high regard and firm support.

### Resolution #A151

Christian-Muslim Dialogue

1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 1991 General Convention  
2 of the Episcopal Church urge its individual members and appropriate units within the  
3 several Dioceses of the Church to engage in study and dialogue with respect to Chris-  
4 tian/Muslim relations, and to that end request that the staff at the Church Center  
5 distribute balanced resource materials to nourish such study and dialogue.

**Resolution #A152****Deploing Anti-Jewish Prejudice**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the 1991 General Convention**  
 2 **of the Episcopal Church deplores all expressions of anti-Jewish prejudice (sometimes**  
 3 **referred to by the imprecise word “anti-Semitism”) in whatever form on whatever oc-**  
 4 **casion and urges its total elimination from the deliberations and affairs of the Episcopal**  
 5 **Church, its individual members, and its various units; and be it further**
- 6 *Resolved*, **That the Episcopal Church recognizes that a distinction exists between the**  
 7 **propriety of legitimate criticism of Israeli governmental policy and action and the im-**  
 8 **propriety of anti-Jewish prejudice.**

**Resolution #A153****Distribution of Resolutions Relating to Palestine/Israel**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the Secretary of the 1991**  
 2 **General Convention of the Episcopal Church be requested to send copies of all resolu-**  
 3 **tions adopted by this Convention relating to Palestinian/Israeli relations to the Presi-**  
 4 **dent of the United States, to the Secretary of State, to Episcopalian and other ap-**  
 5 **propriate Members of Congress, to the representative of the Anglican Consultative**  
 6 **Council to the United Nations, to the Middle East Council of Churches, and to the**  
 7 **Most Reverend Samir Kafity.**

**Report of the South Africa Task Force**

Allister Sparks in *The Mind of South Africa* points out that most of us know South Africa “as a symbol of racism” but know little about “the tragic, beautiful power of the place . . . its endless agony and enduring hopefulness . . . the fire that it carries in itself which burns into the soul of everyone who ever goes there and which will not let them alone again.” Those of us who went to South Africa on behalf of the Standing Commission on Peace have returned committed to sharing the truth of these words.

Our delegation was received by Archbishop Desmond Tutu, Metropolitan of the Church of the Province of Southern Africa (CPSA), which consists of the dioceses in South Africa, Namibia, Lesotho, Mozambique and Swaziland. He provided us with valuable insights and information about the work and witness of the CPSA and expressed concern that we should become acquainted with, and hear from, others in the Church who are working for peace and justice. One such person is Emma Mashinini, the province’s resource staff person for justice and reconciliation programming. Her personal story and witness are as a long-time labor organizer who experienced the harsh reality of extended detention and solitary confinement; as a wife and mother who journeyed through the pain of losing a teenage daughter to the overt violence of apartheid and several babies to an iniquitous health care system, which is the result of apartheid; and now as a full-time church worker. She bore powerful testimony to the intensity of the struggle that is the day-to-day reality for so many South Africans and to the particular burden that women bear in that struggle.

The suffering and inhumanity that are the fruits of apartheid are not pretty. As we traveled through South Africa we saw people living in extreme poverty and subhuman conditions in a country with riches and space enough for everyone if only they could be shared; we saw the effects of unemployment and the desperation idleness fosters when human resources are not properly utilized and rewarded; we saw young people who have come to believe that liberation takes precedence over education, and so are now less

amenable to being educated; and we saw young people who still value education but are frustrated by the low quality education being offered them in the inadequate facilities designated for black youth. We saw young people who have come to believe that violence is the best or the only way to solve problems and others who have come to believe that authority, whether white or black, is not to be obeyed or trusted, and we saw older people tired out by their struggle to change things and frustrated at the continuation of intolerable conditions despite their best efforts to make a better life for themselves and their loved ones. We spoke with people about these problems, and our perspectives were broadened by what we heard. We learned that these people who suffer are a people of deep spirituality living in trying conditions.

### *The Struggle for Peace and Justice*

As we listened to people speak of their struggle for justice and reconciliation, we were deeply moved by their faith, courage and perseverance in the face of seemingly insurmountable obstacles. Men and women, young and old, lay and clergy, black, colored, Asian and white, they have united against the evil of apartheid and have spoken with one voice for a "new" South Africa, where peace with justice for all will be the guiding reality. Many with whom we spoke came to their convictions and witness because of their faith. Others worked from secular perspectives. Many have offered their witness at great price, including imprisonment and torture.

As we saw the fruits of their labors and heard them speak of their own conversion, transformation and empowerment in the face of persecution and suffering, we were inspired and instructed. Despite the recent resurgence of violence and the tragedy of continued injustice and killing, the vast majority of them continued to express faith and hope in the future. Disappointments and frustrations have brought them up to but not over the brink of despair; they have not given up. Although the immediate future gives cause for pessimism, they continue to press for a just society. From the stories of a few of the people we met, we may deduce models of conversion and peace education which we may apply in our own situation.

Mrs. Nabs Wessels serves as coordinator for the Dependents' Conference, a department of the South African Council of Churches housed in the Anglican-owned Cowley House, which is under the joint trusteeship of the Anglican Archbishop of Cape Town, the Roman Catholic Archbishop of Cape Town and the General Secretary of the South African Council of Churches (SACC). The conference serves the families of political prisoners by providing accommodation to those who are visiting relatives and loved ones in prison. It also provides assistance in legal matters, attorneys' fees and bail for detainees when necessary. Finally, it provides counseling and tries to help people in readjusting to life when they come out of prison. The government provides none of these services and usually releases prisoners with only minimum prior notice.

Mrs. Wessels first became involved in this work when her husband, a Moravian pastor, was imprisoned for organizing a church in 1976. He was detained for five months and was later reincarcerated for three and a half months. In the wintry three months of his last period of imprisonment, Pastor Wessels was stripped of his clothing for the entire time. At one point his jailers smeared his body with feces and gave him only cold water with which to wash. Sometime later Mrs. Wessels was herself arrested in the middle of the night for an alleged traffic violation. In describing the psychological treatment which her husband had needed to recover from his imprisonment, interrogation and torture, she spoke little of her own suffering but expressed concern for the impact all of this

has had on her children: one daughter is now extremely fearful and concerned not to violate any laws so as to be imprisoned herself; their oldest son, who is 14, on the other hand, is extremely militant and engages in demonstrations in which there are sometimes confrontations with police. Recently he had been picked up and detained by the police for a day before his parents could locate him. The police, who accused him of carrying live ammunition, were unable to provide any evidence to justify the charge.

On our first Sunday in South Africa we saw other examples of Christians working for peace and justice. We attended services at St. Peter's Church in Khayelitsha, a black township where many of the residents had located as a result of forced removals instituted by the South African government. Though Khayelitsha is a Xhosa word meaning "new home," most homes in this depressed area looked to us to be anything but new or homey. Members of St. Peter's spoke of displacement from their original homes because of their race, and they told us that there would have been even more people at the eucharist at St. Peter's had it not been for the previous day's protest, in which several thousand people had marched on the Council Hall to demand that the township be provided with much-needed public services and amenities.

After the service and dinner at the church, we visited one of the most depressed squatter settlements in the area, where Nomazizi Stuurman welcomed us without apology into her shack covered with black plastic, and invited us to take pictures of her in the house with her children. Ironically, Mrs. Stuurman, a health care worker assisting handicapped children and their families, must herself live in unhealthy surroundings. She had been one of the leaders of the previous day's demonstration and told us that she was particularly happy about the very good attendance and behavior of the demonstrators. The thousands who participated had kept everything peaceful, and when the police had used tear gas had dispersed without throwing rocks in return.

Ntsiki Jaxa, who had also attended the demonstration, is a member of St. Peter's and a worker in the Church. She lives in one of the small, four-room concrete houses built by the government. A considerable improvement over the housing in which Mrs. Stuurman must live, her matchbox dwelling is, nevertheless, small, stark and austere. Mrs. Jaxa spoke to us about her work with the Church's agency for refugees and told us she had been laid off recently when the agency had closed for lack of funds. Commenting on the sad state of affairs being experienced by refugees coming into the city from the "homelands" which can no longer support them, she said that because the government has not responded adequately to these needs, the Church has attempted to fill the gap, and people have come to depend on the Church.

### *The Consequences of Racial Division*

Later, we got still another view of church workers in South Africa when we visited Mitchells Plain, an area designated for colored people, many of whose residents had been displaced from District Six of Cape Town by the Group Areas Act and had had to start all over again in Mitchells Plain. The housing we saw was of a much better quality than that in Khayelitsha, but the disruptive consequences of displacement were evident in the fact that the Anglican Church building in which we found ourselves was a converted ranch-style house. The archdeacon and six other clergy and their spouses who had invited us to a cookout dinner spoke to us about the problems created for their parishioners by the unjust policies of the government and the hopes and anxieties brought about by recent changes. Like so many of the people with whom we spoke, they worried that, while recent changes seem dramatic to those outside the country, the fact is that for the non-white population inside South Africa, little in their day-to-day existence has changed.

Our hosts spoke about their continued resolve to work for justice in the emerging order, but like others, they predicted dark days ahead during the process of change.

The so-called colored people of South Africa have always found themselves in an ambiguous situation with regard to racial and social separation. A colored priest, the Rev. Courtney Sampson, showed us around some of the areas of Cape Town that have been set aside for Coloreds and Blacks. After showing us some very depressing squatter settlements near Crossroads, he drove us to the University of the Western Cape (UWC), where he serves as a chaplain. An institution with a predominantly black and colored student body, the university, of which Archbishop Tutu is chancellor, sees itself as a balance to the other two major universities in the area—the University of Cape Town, predominantly influenced by English-speaking South Africans and representing their point of view and their interests, and the University of Stellenbosch, predominantly Afrikaner and serving as a think tank for Afrikaner interests. Intellectuals at UWC talk of making it the primary institution representing black interests and perspectives. They see their task as one of cooperating with and supporting the development of the surrounding communities by making the fruits of knowledge and research more accessible to them. The university's dean of research, Renfrew Christie, told us of the institution's efforts to foster greater participation by, and increased proficiency of, black and colored people in the area of science and mathematics.

Dean Christie told us that UWC takes seriously the slogan of the African National Congress (ANC) challenging blacks to "prepare to govern." At the same time, both the dean and Father Sampson acknowledged the very serious problems of classroom discipline in the high schools and the very poor preparation of black youths for college. Both spoke of the difficulty teachers have in educating a generation of children who have boycotted schools and protested in the streets and have learned to question authority and to be suspicious of it.

Lesley Liddle, who is the director of the Western Province Council of Churches (WPCC) and a white member of the staff, gave us insights into the role of the Church in preparing her for her work. Her background, she told us, included three months of detention during which her first reaction had been one of anger and rage and frustration and fear about her two children outside the prison. She threw things, she said, and railed against her jailers until, "Eventually, I decided that I had to get myself together and work on some things in my own life. I began to read the Bible they had placed in my cell, [and] as I read it over and over I began to understand and experience things I had never understood before. Each Thursday and Sunday I received the sacrament from an Anglican priest who faithfully came to pray with me and who communicated news of home in the course of our praying."

Ms. Liddle said that she agrees with Boniswa Jack, another church worker, that relying on God's help helped them to endure the brutality and intimidations of the interrogations to which they had been subjected during incarceration. She admitted that she had been radicalized as the result of her prison experience and had become more of a "liberationist" in her theology. Having left South Africa to visit and to work for a while for a church organization in the United States, she said that it is her impression that the Church in the United States is lazy and unchallenged by hardship or persecution in comparison to that in South Africa, and that the Church in South Africa, although more liberationist, is also more sexist. "Whether it is sexism or racism or problems of education or development," she said, "people must be empowered to confront these issues which affect their lives. It is the role of the Church to help them to do this."

We met Florence DeVilliers, Gertrude Mafenuka, and Myrtle Witbooi in the office of the South Africa Domestic Worker's Union (SADWU). Mrs. DeVilliers told us that

before coming to work for SADWU, she had worked on the Anglican Church's Board of Social Responsibility and the Church Council, and said that her work with the Christian Institute had been particularly important to her. She said that it had once seemed to her that "the Church is like a make-believe world divorced from the real problems of the community," but that while at the institute she had worked in squatter camps, and having once been a domestic worker had begun to see the inconsistency of employers piously going to church on Sunday while not permitting their domestic workers to do so. To her, she said, it is scandalous that some domestics had to lie to get a day off to attend services. Fellow case worker Gertrude Mafenuka reinforced these comments in speaking of her own work in the Church before going to work full-time in SADWU. She had been very active in the Anglican Church as chair of the Mothers' Union, but when her sister illegally moved to Cape Town from Transkei in 1982, she had become involved in the problems her sister was having as a squatter and a domestic worker and decided that she herself would join the Domestic Worker's Union. Her involvement led to her being elected vice president of SADWU in 1986. These women spoke of their union's fight against employer exploitation and abuse of workers, practices which they told us are rife among both domestic and foreign employers.

The exploitation of domestic workers is particularly bad in the colonial town of Stellenbosch, where we were hosted by the Rev. Wilma Jakobsen (a white and one of the small number of women deacons in the Anglican Church in South Africa) and the Rev. Simon Adams, a colored minister in the Volkskerk. Stellenbosch has been called the "womb of apartheid." It was at the University of Stellenbosch that many Afrikaner intellectuals, politicians, and supporters of apartheid were educated. Despite the university's reputation for conservatism, many students, scholars, journalists, writers, and professional people associated with it have recently moved ahead of some of the more traditional English-speaking liberals in their readiness to consider a future for South Africa under black rule.

We visited three such scholars on the faculty of the university: Dr. Liesel Rossouw and Dr. Hans Muller, professors of theology, and Dr. Johann Kinghorn, professor of biblical studies. Professors Muller and Kinghorn were both signatories to *The Road to Damascus: Kairos and Conversion*, a third world Christian statement tracing present-day conflict to their roots in colonialism, western imperialism and low intensity wars, condemning those who oppress, exploit, persecute and kill the poor and calling for a conversion which will mark the end of oppression and exploitation. As members of the Dutch Reformed Mission Church and the Dutch Reformed Church, respectively, Professors Muller and Kinghorn were asked to recant their statements, but they refused and were vindicated with subsequent investigation of their work. In a work entitled "The Option for Inclusive Democracy," the authors, Professor Kinghorn among them, conclude that a theology of human rights is much more a heritage of the Dutch Reformed Church than most people think. They posit that in its period of "heretical theological expression" in the 1940s, the Church left its traditional roots, and they distinguish between the Dutch Reformed Church as being heretical and the Church as sponsoring heresy, and argue that the Dutch Reformed Church has erred in its application of theology, not in the theology itself. The university's Department of Biblical Studies has been able to sponsor progressive-controversial speakers on campus, among them Walter Sisulu and Archbishop Tutu, and there are plans to bring other black leaders to the campus to speak in the very near future. Ironically, the Department of Political Science at Stellenbosch cannot sponsor such speakers for fear that it will be accused of taking sides in the political

arena. Some believe that these developments in the Department of Biblical Studies and the Center for Contextual Hermeneutics at the University of Stellenbosch may represent the beginning of change toward a more racially just policy in the Dutch Reformed Church in South Africa.

At the Theological Exchange Program (TEP) in Cape Town, we met Joe Lloyd, a colored who coordinates the program in its attempts to look at liberation theology and its implications for South Africa. The focus of studies at TEP, a service project intended to benefit the ecumenical Church, is "trans-third world"; material is gathered from the grassroots levels in countries such as Nicaragua, El Salvador, Guatemala, Brazil, Peru, the Philippines, Lebanon, Zimbabwe, Namibia, and Costa Rica. Last year TEP scholars worked on the problem of low intensity warfare. This year they have been working on the process of negotiations. Like other individuals with whom we spoke, Mr. Lloyd and his colleagues are investigating questions about the role of the Church in the new South Africa.

### *The Changing Role of the Church*

People at TEP, the University of Stellenbosch, WPCC, SADWU and Cowley House all asked the same question: "Now that apartheid's days seem to be numbered, and now that the political organizations have been unbanned and the political prisoners are being released and the exiles begin to return, what will be the new role of the Church?"

When we asked the Rev. Winston Ndungane, executive officer for the CPSA, to share his thoughts about this question, he first helped us place it in context by explaining, "February 2, 1990, [the date on which President de Klerk announced the unbanning of the ANC and other political organizations] is a date that marks what seems like an extraordinary change in South Africa . . . [but] . . . we must never forget that De Klerk is an astute and shrewd politician. The pronouncement of February 2 was planned and engineered by the National Party in a very calculated fashion. Mr. de Klerk and his National Party have no intention of giving up power. They merely want to take away sanctions and get the eyes of the world off South Africa. We may see legalized apartheid outlawed even by the next season, but things will remain the same from there. Where they are going has been determined in the back rooms already."

Father Ndungane described his vision of the Church's role as being that of holding up the Kingdom vision and championing the cause of the poor and the oppressed. The role of the Church in South Africa during the 1980s was dramatic and clear, and those looking on from around the world could see and appreciate the part the Church was playing in the battle of good against evil. The jailings, persecutions and visible oppression made it obvious to onlookers. In Father Ndungane's view, even after there is majority rule in South Africa, problems will continue, and the Church will have a role in assuring basic human rights and in seeing to it that instruments are in place to insure that basic human needs are met. Moreover, he sees the Church as playing a major role in the process of reconciliation: "There is fear on the side of whites who wonder if revenge will be taken for past injustices. The anger of black people will also need the ministry of reconciliation."

When Winston Ndungane speaks of reconciliation and forgiveness, he offers more than pious platitudes. His personal history is one that incarnates reconciliation. As a young man he was involved in the protest politics of the 1960s and in 1963 was imprisoned on Robben Island for that involvement. "These were fruitful years," he says. "There is no education like that to be gotten on Robben Island. There I met the cream of the black leadership." It was there that he also met God. "While on the island I did a lot of

thinking, mulled over my doubts, and worked on questions about God. As I grappled with the question of God, I grappled with hatred. It was there that I learned to turn the other cheek and to live with my enemies day in and day out. Here whites were demystified in my mind. I began to see our jailers in a different light. There was one warden I had thought of as the devil incarnate, but he could not break us. One day someone overheard him saying, 'We have to leave these people alone. Maybe God is saying something to us.' I started to see the need for reconciliation and the role I could play in that process. There on Robben Island I experienced real conversion. I decided that I would go and serve the Lord."

Father Ndungane's views about the role of reconciliation are consistent with the rationale Archbishop Tutu has given for his support of the Anglican Synod of Bishops' controversial decision to bar all licensed Anglican clergy from being card-carrying members of political parties. At many points along our journey, the ruling was the topic of intense discussion, and coverage of the decision extended to South Africa's secular realm as well.

Those opposing the decision argue that the black clergy have struggled hard for the enfranchisement of black people in South Africa, and now that the dream is about to become reality should not be deprived of their first chance to influence the political process legally through party politics. Others see the education and leadership of the clergy as vital resources that the political parties can ill afford to lose at this critical juncture, and still others point out that the Church has always displayed flags, erected monuments, and demonstrated a decided bias in favor of certain policies and parties, and ask, "Why is this practice suddenly being reversed on the eve of black enfranchisement?"

Those who argue in defense of the synod's decision assert that not being members of political parties will allow the clergy to serve as mediators and reconcilers among the contending political factions; while clergy may exercise their right to vote, as representatives of the Church they must not be seen to be endorsing particular parties. It is argued that partiality toward particular factions or parties would render clergy ineffective and incapable of ministering to those who oppose the party to which they belong.

Violence in Natal Province has challenged the Church to fill the role of mediator and reconciler. The murder of Father Victor Africander in Pietermaritzburg underscored the price the Church may have to pay in the process. When we visited Durban and Pietermaritzburg and the countryside in Natal and KwaZulu, we were impressed with the difficult task the Church will have in reconciling the violence. And again we saw how Anglicans and other Christians are attempting to bring some light into that darkness. In Durban we spoke with the staff of Diakonia at the Ecumenical Center and learned of their attempts to support and educate young seminarians of many denominations about the poverty and violence endured by other blacks living in squatter communities near the townships. Father Lawrence Sibisi, a parish priest at Prince of Peace Anglican Church in Inanda, told us of the shocking death by stoning of the headmistress of the church's preschool, and introduced us to other young black men who had formed the Kwa Mashu E Section Peace Committee to deter further violence near the parish.

In Pietermaritzburg, Bishop Michael Nuttall told us of the difficult task of mediation in which he and other church leaders are engaged as they attempt to bring warring factions of Inkatha and the ANC to the negotiating table. Members of the Pietermaritzburg Agency for Christian Social Awareness (PACSA) took us through areas devastated by the violence and told of the work that was being done to bring food and support to the suffering. Students and professors at the Federal Theological Seminary spoke of their efforts to serve as instruments of peace and justice during the heat of violence in that region last March. In describing the causes and costs of the ongoing conflict, each

of the persons or groups with whom we spoke tried to be as fair as possible. In the end, however, all cited the preponderance of evidence that the Inkatha movement (since June 1990, the Inkatha Freedom Party), led by Chief Mangosuthu Gatscha Buthelezi, had instigated most of the violence. Given the long-term nature of this conflict, all sides now acknowledge that revenge killings and counterattacks have become commonplace.

During our final days in South Africa this violence spread from Natal into the Transvaal, and particularly into the single-sex hostels (usually substandard dormitories where black migrant workers are housed on a long-term basis) located in the townships around Johannesburg. The depth of pain and frustration over the violence became particularly poignant to us as we sat with a Methodist minister on the staff of the South African Council of Churches and heard him articulate his own frustration as he gave us news of the violence being spread from Natal into the Transvaal. With tears in his eyes, he told us about men traveling from Natal to the hostels and attacking men living there. As revenge and reprisals for these attacks were launched, the violence was spreading and the death toll was mounting. Speaking of the role of the Inkatha movement in instigating this violence, he told us that over the years Buthelezi has amassed power and the backing of the South African government, which recognizes him as spokesperson for the Zulu people, a point much disputed among the more than six million Zulus. Like others with whom we spoke, he voiced his doubts that Buthelezi will be able to stop the violence that is now beginning to take on a life of its own. He despaired that the South African police have not seriously intervened to stop the violence and shared reports that the KwaZulu police and the South African police are playing a role in further fomenting the violence. "There is no law but anarchy," he said. "No one respects the police, with their right-wing associations and such." He added, "And then there is the media. The media is powerful and in control of powerful forces. People pay attention to the media, but we were told that they misrepresent the facts, and they don't show Inkatha violence for what it is, even when Inkatha has been building up such a track record of violence. When one sees Buthelezi on Xhosa or Sotho television, he says racially violent things, but on white television he comes across as a very moderate and reasonable individual."

In meeting with other staff of the SACC at Khotso House and with Anglican Bishop Duncan Buchanan at his residence in Johannesburg, we were further dismayed by reports on the gravity of the situation and the spiral of violence which threatens to take the people further and further into the depths of alienation. Though both the bishop and the SACC staff reiterated that there is little cause for optimism, faith in Christ and determination not to relent give them reason to hope. The situation described to us was bleak, but the courage and persistence of those witnessing for peace in the name of Christ was luminous.

As we prepared to depart South Africa, we visited Bishop David Beetge in the newly formed Diocese of South Eastern Transvaal. We drove from Springs to Benoni to visit St. Dunstan's Memorial Diocesan School, where the headmaster, Greg McCloud, showed us a "non-racial" (integrated) kindergarten, in which the academic program aims for excellence, and the social milieu is designed to open the children and their parents to a new way of thinking and being with each other. "This is the new South Africa," he said. As we left the town we passed an abandoned gold mine. Bishop Beetge spoke of how South Africa has developed its mineral resources without developing its enormous human resources. "The hope of South Africa," he said, "is in this enormous and untapped God-given resource."

While our meetings were held primarily with other Anglicans and individuals from the ecumenical community, we also must mention the presence and contribution of other faith groups, both to the life and culture of South Africa as well as to the struggle for a democratic, non-racial nation, where freedom of religion will play an important role as well.

Approximately ten percent of the colored population of South Africa today is Muslim. Particularly in the Cape, they have made contributions out of proportion to their numbers. In addition to their early influence as artisans and intellectuals, they have added to the current witness and struggle for a new society.

The Jewish community, members of which came first from Russia and Eastern Europe and later from Germany, has contributed much to the more liberal tradition in its search to gain influence in South Africa. In addition to its contributions to the intellectual and financial sphere, this community and individual members of it have played a significant and sometimes costly role in working to change a racism with which they feel all too familiar.

### *Summary*

Our spirits alternately soared and plummeted during our time in South Africa. In the nine months since one of our number had previously visited there, much had happened—the opposition movements and political parties had been unbanned, Nelson Mandela and other leaders had been released from prison, people had somewhat greater freedom of association—and yet very little had changed.

Whenever we asked about the effect of sanctions on South Africa, we were told they have had a direct, some would say dramatic, impact on the economy of South Africa and have influenced the psyche of the people, especially the whites. Many people hold that it was the effects of international sanctions which, with ongoing internal resistance, had brought about the release of Mandela and the others and the unbannings. No person or group with whom we spoke denied that sanctions have hurt South Africa. And during our visit there was substantial, though not universal, agreement that sanctions should be kept in place until the pace and tenor of the current negotiations were more evident.

The results of 40 years of apartheid as an official policy of the South African government and generations of quasi-apartheid as life was lived and the economy of South Africa developed, are all too evident in the country's society today. Despite statements about a new dispensation in South Africa—an altogether "new" South Africa—our visit would indicate that a long and difficult road still lies ahead. The impact of the particular states of emergency, the ongoing powers of the Public Security Act of 1953 and the Internal Security Act of 1982, and the abysmal state of black education, health care, housing and unemployment all point to a society in need of the most daring and capable leadership, coupled with a long and difficult process of national reconciliation.

The Rev. Leon Spencer has written in a study guide, *Toward Solidarity with the Struggle in South Africa*, "This is a dangerous time for people who care deeply about South Africa and the movement toward a just, united, non-racial democratic society in that polarized and unjust nation. It is dangerous because the drama of the release of Nelson Mandela in February 1990, the current 'reforming' and 'liberalizing' moves of the South African government, and the style of South Africa's state president, F.W. de Klerk, are enticing hints that fundamental change may be on the horizon. . . . But this is not a time to focus upon change that merely moderates the sharpness of South African oppression; rather it is a time to focus constantly upon the call to end the immorality and heresy of

apartheid and to participate in the transformation of South African society. There remain real questions as to whether or not the apartheid regime has been converted from the evil of its creation to a program for the dissolution of its own power, and there is indeed considerable reason to believe that the government's strategy is to remove much of the structure of apartheid as a means to retain white power in other forms. Mr. de Klerk's April 1990 rejection of majority rule as 'not suitable for a country like South Africa' is but one sign of that. This then is a time when commitment to the struggle needs to remain strong, pressure needs to continue, and the prophetic witness of the church needs to be heard with clarity."

The Episcopal Church in the U.S. has spoken in strong terms about our relationship, as a church and as a nation, vis a vis South Africa. Specifically it has:

1. Called for the United States to impose comprehensive economic and diplomatic sanctions against South Africa;
2. Affirmed the witness of Archbishop Desmond Tutu;
3. Completed national church divestment from companies doing business in South Africa;
4. Endorsed participation in the international boycott of the Shell Oil Company and other oil companies in South Africa;
5. Called for the release of South African political prisoners;
6. Encouraged educational support for black South Africans; and
7. Endorsed the 1989 Harare Declaration, which identified the process for fundamental change sought by the anti-apartheid movement in South Africa.

### *Recommendation*

The key role of the Episcopal Church remains in our commitment to continue supporting sanctions until such time as the CPSA and the SACC advise us to alter this strategy. Our Church must take its lead from the Church there.

### *Conclusion*

We believe that what we saw and heard has domestic implications for our Church beyond its continuing concerns for the unfolding developments in South Africa: we must confront and correct the rising tide of racism in the United States and the other nations that make up the Episcopal Church. Our abhorrence of apartheid must, we believe, be coupled with a corresponding rejection of racial injustice in our own communities, churches and other institutions.

In visiting South Africa we were confronted with the ugly reality of racism. Our study of that unhappy society brought us face to face with racism in our own society. We discovered that the horror of South Africa is the same racism we find everywhere else but writ large. It is a demonic "principality and power," degrading black and white alike in that land and in our own. We look forward to the day when its dreadful effects will be overcome there and here. Then Alan Paton's hope will ring true for us all, "Ah, but your land is beautiful."

### *Proposed Resolutions on South Africa*

#### **Resolution #A154**

##### **Ongoing Support for Sanctions**

- 1 *Resolved*, The House of \_\_\_\_\_ concurring, **That the General Convention of**
- 2 **the Episcopal Church call upon our Church to maintain its support for comprehen-**
- 3 **sive sanctions against the government of South Africa until the Church of the Pro-**
- 4 **vince of Southern Africa and the South African Council of Churches call for their**
- 5 **lifting.**

**Resolution #A155**

United Nations to Monitor End of Apartheid

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the 1991 General Convention**  
2 **of the Episcopal Church call on the United Nations to monitor the process bringing**  
3 **about negotiations to end apartheid and to establish a non-racial, democratic South**  
4 **Africa.**

**Resolution #A156**

United States' Role in Ending Present Violence in South Africa

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the 1991 General Convention**  
2 **of the Episcopal Church urge the government of the United States to use its position**  
3 **and influence to press for a negotiated settlement that would bring an end to the pre-**  
4 **sent violence in South Africa caused by political and factional fighting.**

**Resolution #A157**

South Africa as Program Priority

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the 1991 General Convention**  
2 **of the Episcopal Church affirm the designation of this Church's South African witness**  
3 **as a program priority and urge the extension of that priority status through 1994.**

**Resolution #A158**

Support for the Church in South Africa

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the 1991 General Convention**  
2 **of the Episcopal Church urge the parishes and dioceses of our Church to express their**  
3 **love, concern, and support to the Most Rev. Desmond M. Tutu, Metropolitan, and**  
4 **the Church of the Province of Southern Africa, and to the South African Council**  
5 **of Churches, through: (a) study and discussion of the unfolding situation there;**  
6 **(b) the offering of monetary, material and human resources; and (c) reaching out in**  
7 **fellowship and intercessory prayer on their behalf.**

**Resolution #A159**

Distribution of South African Resolutions

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the Secretary of the 1991**  
2 **General Convention of the Episcopal Church be requested to send copies of all resolu-**  
3 **tions adopted by this Convention relating to South Africa to the President of the United**  
4 **States, the Secretary of State, Episcopalian and other appropriate Members of the Con-**  
5 **gress, the representative of the Anglican Consultative Council to the United Nations,**  
6 **the Most Reverend Desmond Tutu, Metropolitan of the Church of the Province of**  
7 **Southern Africa, and the Reverend Frank Chikane, General Secretary of the South**  
8 **African Council of Churches.**

**Continuing Issues in Central America**

While the attention of the commission has not been focused on Central America during this triennium, the region remains a critical area for world peace and merits the continuing attention of the Episcopal Church. In the previous triennium Central America was the primary focus of our work and witness. It is also important to be reminded that when we speak of Central America we are not speaking of another province in the Anglican Communion but of Province IX of our own Church.

In its 1988 report to General Convention, the SCP proposed that \$1.5 million be raised over a six-year period to assist the Episcopal Church in Central America in its peacemaking and healing ministries. The Convention readily passed a resolution embodying this proposal. There has been much discussion about implementation, a study commissioned, and as of the writing of this report a plan for working with the Province IX bishops is in place, but none for raising the funds needed for its implementation.

Conditions in Central America have fluctuated considerably in the past three years. In some of these nations, governments have changed, but this alone has not begun to effect change in the lives of their citizens. Economic conditions remain precarious; unemployment is dangerously high. The educational, medical and legal systems in some of the countries are sorely in need of renewal; in others they simply do not exist.

Elections were held in Nicaragua in February 1990, and a peaceful transition of authority took place. Open warfare has ceased, but unemployment has been exacerbated by the return of the contras, refugees and the release of soldiers from military positions.

In Guatemala, conflict between the government and its military and an armed opposition continues, and human rights abuses go unabated. Members of the Episcopal Church, through ecumenical channels, continue to participate in the process of dialogue and reconciliation.

Armed conflict among the government, the military and the opposition continues in El Salvador, at times escalating to tragic proportions. The process of negotiation has been painfully slow and has met with limited results. During a critical period in late 1989, Episcopal Church workers, as well as those from other churches, were detained and foreign workers deported. Here too the Church continues to participate in the ongoing process of negotiation.

At this writing, little progress has been made in Panama on behalf of the thousands left homeless by the December 1989 United States invasion, and the U.S. government has been embarrassingly slow to provide specific funds approved by Congress for the reconstruction of homes destroyed and lives disrupted by the invasion.

There appears to be a guarded optimism about the future in the area, but it is based on the hope that the United States will provide significant economic and social service assistance. On the other hand, seasoned observers claim even this limited optimism is without foundation, in large part because Central America appears to be low on the priority list of the U.S. government.

In the midst of this turmoil, the Episcopal Church seems to be alive and vital—Honduras, for example, is the fastest-growing diocese in the Episcopal Church—trying to offer reconciliation and hope for all of the people and the governments. The commission shares the view of many Central Americans in the Church that wars and violence must be renounced. For the countries of this region, this would prevent further bloodshed and destruction and would also release financial resources and material goods for the rebuilding of the social fabric of these societies. The commission regrets and condemns the invasion of Panama by the United States and calls for a U.S. policy for the region that is comprehensive, consistent, and free of threats and intimidation. There should be a mutually designed policy based on cooperative efforts that are free of military involvements.

If the Episcopal Church in Central America is to be able to rise to the opportunities before it, to accomplish its present and future ministry among the people, it too will need all the resources the whole Episcopal Church can provide.

The commission is clear that Central America must remain a priority concern for the Episcopal Church and for the United States in the next triennium and for the foreseeable future.

*Proposed Resolution on Central America*

**Resolution #A160**

**Central America**

1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the 1991 General Convention**  
2 **of the Episcopal Church:**

3 1. **Greets and gives assurance of prayers and support to the Episcopal Church**  
4 **and its Bishops in the Dioceses of Guatemala, El Salvador, Honduras, Nicaragua,**  
5 **Panama, and Costa Rica;**

6 2. **Calls on the President of the United States and the Congress to terminate all**  
7 **military-related aid to El Salvador, and to facilitate a negotiated solution to the civil**  
8 **war which has raged there for more than 10 years; and**

9 3. **Calls on the United States government to carry through on its promises to assist**  
10 **in rebuilding the societies of Nicaragua and Panama, on which United States money**  
11 **and military actions have inflicted such destruction; and, be it further**

12 *Resolved*, **That copies of this resolution be sent to the President of the United States,**  
13 **the Secretary of State, and to Episcopalian and other appropriate members of the**  
14 **Congress.**

**A Summing Up**

In the Middle East, in South Africa, in Central America, and in the U.S. we have seen the dreadful specter of violence; we have seen it in ourselves. We have witnessed the striving for identity swirling around Gaza's refugee camps; we have seen racial hatred spilling over South Africa's wretched townships; we have listened to the anger over the bullying of Central America; we have experienced the impoverishment of our own country caused by the military industrial complex; and in all these we have felt the flames of vengeance licking at our own souls. We know the temptation and the folly of the righteous, the despair of the hopeless, the frustration of the helpless; we have felt all these in ourselves. In social groupings and in our souls we have found violence; we have found the devil. Only the Kingdom of God can prevail against all this.

But we have seen kindness, mercy, sacrifice, honesty, courage, beauty. These flowerings of God's Kingdom stand out in people we have met: Christian, Muslim, and Jew. Here we have discovered intimations of a future worthy of our deepest aspirations. We have concluded that the religious issue is not war, the seeds of war, or preparation for war, but rather faithfulness and loving kindness, in the realm of ethics and within the human spirit. Peace with justice is the moral and spiritual test of Christian discipleship, and humanity, in our time.

We have concluded that in the Middle East, South Africa, and Central America the complexity of problems and the elusiveness of solutions all devolve into one moral and spiritual question: do we *will* to establish peace with justice?

In the U.S., where elegant solutions to massive problems have long rested upon "can do" motivations, do we *will* to cut out of our body politic the cancerous growth of the unrestrained arms economy?

The hard, complex work of aligning ourselves, our families, the nation and the world with the promised peace of God is formidable, as we have indicated. We have suggested practical responses. We can add only that the decisive step is the first step, the spiritual step: to *will* the peace promised by God.

We conclude, in short, that the issue is *us*. In ourselves we see dimly the malaise so apparent in the world of *realpolitik*. We conclude that the degradation of violence is but the outward and visible sign of our soul's interior. Having looked closely at some regions of the world, having examined the depths of our own national enthrallment to money and weapons of death, we conclude indeed that only God's grace can save us.

Yet we have seen epiphanies of this grace. These are sufficient to impel us. We *will* the peace of God. Having seen, heard, and felt the terror and the wonder in the lives of people we have met, we conclude that innocence can no longer characterize our Church, but rather—by God's grace—holiness.

### ADDITIONAL RESOLUTIONS

#### Resolution #A161

The Report of the Standing Commission on Peace:

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the 1991 General Convention**
- 2 **of the Episcopal Church receive the Report of the Standing Commission on Peace and**
- 3 **commend its reading and study to the Church.**

#### Resolution #A162

Name of the Standing Commission

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the name of the present “Stand-**
- 2 **ing Commission on Peace” be changed to the “Standing Commission on Peace with**
- 3 **Justice,” and to that end that the first sentence of Canon I.1.2(n)(7) is hereby amended**
- 4 **to read as follows:**
- 5 **A Standing Commission on Peace with Justice, consisting of 12 members (3**
- 6 **Bishops, 3 Presbyters or Deacons, and 6 Lay Persons).**

#### EXPLANATION

The commission members are convinced that this commission should properly be entitled “Standing Commission on Peace *with* Justice.” As a matter of principle, peace is not simply the absence of conflict, and there can be no peace without justice. The two concepts are inextricably intertwined. Use of the prepositional “with” rather than the conjunctive “and” should obviate inferences that the concern of the commission is with questions of justice unrelated to those of peace and serve to continue the focus on peace. This change would also conform the title of the commission to the description of its duty set forth in Canon I.1.2(n)(7).

#### Resolution #A163

Supporting the Episcopal Peace and Justice Network

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the Standing Commission on**
- 2 **Peace commends the establishment and growth of the Episcopal Peace and Justice**
- 3 **Network, and urges each diocese of the Episcopal Church to support and to participate**
- 4 **in the important work of this network.**

#### Resolution #A164

Commending the Presiding Bishop's Response to the Gulf Crisis

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That the 1991 General Convention**
- 2 **of the Episcopal Church commend:**
- 3 **1. The Presiding Bishop for his statements and actions in the period October to**
- 4 **December 1990, urging consideration of moral values in the resolution of the crisis**
- 5 **in the Persian Gulf, and his faithfulness in carrying these concerns to President Bush**
- 6 **on several occasions; and**

---

7       **2. The Church leaders, drawn together by him, who made the peace pilgrimage**  
8 **to the Middle East, December 14-21, 1990, and their message to the American people,**  
9 **"War is Not the Answer":**

We are marching toward war. The stakes are horribly high. Military experts predict casualties in the tens and hundreds of thousands. And it won't end there. War would unleash a chain of human tragedies that will be with us for generations to come.

Our Christmas pilgrimage to the Middle East has utterly convinced us that war is not the answer. We believe the resort to massive violence to resolve the Gulf crisis would be politically and morally indefensible.

One clear message emerged from our many conversations in these holy lands: "War would be a disaster for us all." We were told again and again, "Please go home and tell the American people that a way to peace can and must be found." We have concluded that in the Middle East today it is no longer only a question of right and wrong; it is also a matter of life and death.

The unspeakable loss of lives, especially innocent civilians, would be unacceptable on moral grounds. Nations hold in their hands weapons of mass destruction. It is entirely possible that war in the Middle East will destroy everything. No cause will be served, no justice secured.

War will not liberate Kuwait, it will destroy it. War will not save us from weapons of mass destruction, it will unleash them. War will not establish regional stability, it will inflame the entire Middle East. War will not resolve longstanding conflicts, it will explode them wider and deeper.

War will not unite the Arabs with the West, it will rekindle painful historical memories of past efforts by the "Christian" West to dominate the "Muslim" East and divide us as never before, with potentially disastrous results for the local Christian communities. War will not stop aggression, it will instead rapidly accelerate the cycle of violence and revenge, which will not be limited to the Middle East.

We will also be ravaged here at home by a war in the Middle East. Given the make-up of U.S. volunteer armed forces, we know that those who will do most of the suffering and dying in the Gulf war will be disproportionately low-income people and people of color. Similarly, if "Desert Shield" continues to swallow up limited national resources in a time of economic contraction, the prospects of justice at home will disappear like a mirage in the sand.

Again and again during our pilgrimage, we heard the sentiment that peace in the Middle East is indivisible. While we do not accept the proposition that the resolution of all other conflicts must precede the solution of the Gulf crisis, we do believe that there will be no lasting peace in the region until interrelated issues are dealt with in a comprehensive framework. What is required is not "linkage," but consistency in the implementation of U.S. foreign policy. Our government should support the convening of an international Middle East peace conference by the United Nations.

We have prayed in Jerusalem for the peace of Jerusalem. Jerusalem's vocation as the city of peace will not be realized until both Israelis and Palestinians are free and fully protected in the exercise of their human rights within secure and recognized boundaries.

We have seen both the hopes and the frustrations of Lebanon as it emerges from its 15-year nightmare of civil war. A durable peace in Lebanon requires the withdrawal of all foreign forces—Syrian, Israeli, and Iranian—and international support as Lebanon seeks to rebuild its shattered society.

---

We have felt the anguish of a divided Cyprus, which seems to have been forgotten by the world community. Cyprus can be united and free only when occupation forces are withdrawn from the island and a unified and pluralist Republic of Cyprus is acknowledged as the only legitimate government of the entire island and its population.

There is no such thing as a benign occupation. Occupation of the lands of others is wrong. It breeds frustration, and frustration leads to conflict. Even as we oppose the Iraqi occupation of Kuwait on moral grounds, so also we believe that the West Bank and Gaza, Lebanon and Cyprus must be free. These occupations must end before even more precious human blood is shed.

We have looked into the faces of children in Iraq. In Jordan we witnessed in dusty refugee camps the compassionate response of a democratic government and the churches to the thousands of evacuees who descended upon a country already impoverished by the Gulf crisis. We have seen fear in the eyes of people who could lose their homes or their lives in the event of war.

Having seen the faces of victims and potential victims, we believe that there must be an alternative to war. That alternative is negotiations—serious and substantive negotiations.

If the United Nations can be mobilized to impose sanctions and to set deadlines, it can also be mobilized to provide a forum to resolve disputes between nations. The U.N. can be the place where the deadly escalation of armaments of mass destruction in the Middle East can be reversed. The U.N. should be given the opportunity to provide a framework for an Arab contribution to the resolution of the Gulf crisis.

Our nation must not submit to the inevitability of war. By acting now on a very broad scale, we as people of faith will mobilize on behalf of a peaceful alternative. Citizen action and the strength of public opinion could literally make possible a solution to this crisis without war.

We call upon the churches and upon the nation to fast and pray for peace, to pursue every means available of public dialogue and popular expression to find a way out of certain catastrophe, to resist the war option and help point the way to peace with justice.

At this moment, the resolution of the Gulf crisis will take a miracle. But in this season we are reminded that the Middle East is the cradle of miracles. That miracle must be acted and prayed into being.

### **ACTIONS TAKEN ON 1988 CONVENTION RESOLUTIONS REFERRED TO THE STANDING COMMISSION ON PEACE**

- A143 **Change Name of Standing Commission on Peace**—Reintroducing
- A144 **Anglican Peace and Justice Network**—Received reports; being funded through Peace and Justice Office
- A145 **Soviet-Bloc Citizens Exchanges**—Reports from Peace and Justice Office prepared and distributed
- A146 **Ministry of Reconciliation in Central America**—No funds for implementation were forthcoming; further staff work in process with Province IX bishops
- A013s **Peace and Justice Fund**—No action taken except as related to economic conversion
- B024 **Nicaragua and Treaties**—Monitored staff efforts
- B025 **Anti-Missile Treaties**—Approached through study of economic conversion

- 
- B026 **Israel**—Studied, visited, interviewed (see report)  
 B030 **Church in Jerusalem and the Middle East**—Studied, visited, interviewed (see report)  
 B039 **Relations with Viet Nam**—Received Pacific Area reports  
 B051 **Namibian Independence**—Monitored successful independence of Namibia  
 C017 **Central American Peace Accord**—Monitored situation (see report)  
 D005 **National Day of Peace**—No action necessary  
 D017s **Conscientious Objection**—Statement supported  
 D028 **Terrorism and Hostages**—No action by commission appropriate  
 D045 **Central America**—See A146 above  
 D046 **Lambeth Statement on War and Violence**—Statement affirmed through all commission work  
 D047 **Peace in Central America**—See B024 above  
 D049a **Korea Policy Statement**—Received Pacific Area reports from member and staff  
 D056s **Nuclear Deterrence**—Staff distributed United Methodist Bishops' statement, "In Defense of Creation" to bishops and Peace Commissions  
 D074 **El Salvador**—Monitored and supported intensive staff work  
 D125a **Acts of Terrorism**—See D028 above  
 D136s **Nuclear-free Pacific**—Received Pacific Area reports from member and staff  
 D137a **President Reagan, Peace Efforts**—No action necessary

## GOALS AND OBJECTIVES

We recommend that this commission study the formulation of U.S. foreign policy and the proper use of foreign aid and try to identify the ways in which the Episcopal Church and its individual members can bring to that process the Gospel imperative of peace with justice.

## PROPOSED BUDGET FOR THE COMING TRIENNium

	1992	1993	1994
General meeting expenses	\$18,920	\$22,466	\$ 9,570
Task Force meetings	-0-	12,012	-0-
Postage, telephone, FAXing, Xeroxing	150	500	200
Miscellaneous (books, etc.)	200	300	
Total	\$19,270	\$35,278	\$ 9,770

## PROPOSED RESOLUTION FOR BUDGET APPROPRIATION

### Resolution #A165

Funding for the Standing Commission on Peace

*Resolved*, the House of \_\_\_\_\_ concurring, **That the sum of \$64,318 be appropriated for the triennium 1992-1994 from the Assessment Budget of the General Convention for the expenses of the Standing Commission on Peace.**

## 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.

### MEMBERSHIP

- \* The Executive Officer of General Convention  
The Rev. Donald A. Nickerson, Jr.
- \* Vice-President of the House of Bishops  
The Rt. Rev. James H. Ottley
- \* Vice-President of the House of Deputies  
Mrs. Pamela P. Chinnis
- \* Secretary of the House of Bishops  
The Rt. Rev. Herbert A. Donovan, Jr.  
Secretary of the House of Deputies  
The Rev. Donald A. Nickerson, Jr.  
Chair, Dispatch of Business, the House of Bishops  
The Rt. Rev. Frank H. Vest, Jr.  
Chair, Dispatch of Business, the House of Deputies  
Mr. John D. McCann
- \* Treasurer of the General Convention  
Mrs. Ellen F. Cooke  
President of the Board of the Episcopal Church Women  
Ms. Marjorie A. Burke
- \* Vice-President for Program of the Board of the Episcopal Church Women  
Ms. Doris F. Attridge
- \* General Convention Manager  
Ms. Lori Arnold  
One Presbyter or Deacon  
The Rev. Warner R. Traynham  
One Lay Person  
Charles M. Crump, Esq.  
Bishop of the Diocese in which the Convention meets  
The Rt. Rev. Joseph Heistand  
General Convention Chair of Local Committee  
The Rev. Ralph E. Hutton
- \* The Presiding Bishop  
The Most Rev. Edmond L. Browning
- \* President of the House of Deputies  
The Very Rev. David B. Collins  
Staff Person  
Ms. Cheryl J. Dawkins
- \* Executive Committee

### 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 General Convention and to propose an agenda for the Convention. It is then up to the Convention to accept or reject the agenda, with or without amendments. The committee also investigates future sites for the meeting of the Convention and reports its recommendations to the General Convention.

On February 1 and 2, 1989, the full committee met in Phoenix, Arizona. The Very Rev. David B. Collins, President of the House of Deputies, was elected chair, and the Rev. Donald Nickerson, Secretary of the General Convention, was elected secretary.

The planning and arrangements of the 69th General Convention, which met in Detroit, Michigan, in 1988 were reviewed. For the record, the following registration figures are reported. Bishops—188; Deputies and Alternates—1,135; Episcopal Church Women—475; Paid Visitors—1,500; Complimentary One-Day Passes—1,814; Volunteers—1,200. Including press, staff and youth, 6,552 people were registered. It was noted that having the Convention include a second week-end, while it provided some catch-up time for beleaguered staff, created problems especially in the House of Deputies, which lost nearly 100 members over the second weekend.

The Convention facilities in Phoenix were visited, and plans discussed for housing the various bodies.

The committee also passed the following resolution:

*Resolved*, That the Hyatt Regency and Sheraton Adams Hotels be reserved for Bishops, Deputies, First Alternates, Triennial Delegates, Distinguished Visitors, and essential General Convention Working Staff (together with spouses) only.

The committee elected the following Executive Committee of Planning and Arrangements:

- The Presiding Bishop
- The President of the House of Deputies
- The Executive Officer of the General Convention
- The Vice-President of the House of Bishops
- The Vice-President of the House of Deputies
- The Secretary of the House of Bishops
- The Treasurer of the General Convention
- The General Convention Manager
- The Vice-President for Program of the Episcopal Church Women.

In addition, if the agenda of the Executive Committee were to include any items involving the host diocese, the representative of that diocese would be welcome to attend the discussion of that item during the meeting.

### FUTURE SITES OF THE GENERAL CONVENTION

Ms. Lori Arnold, General Convention Coordinator, and her staff gave the committee detailed information on the sites for the 1994 Convention that had been approved by the 1988 Convention (Resolution #A194).

These sites were: Atlanta, Indianapolis, Orlando, and St. Louis.

This information was sent to every member of the Planning and Arrangements Committee and was reviewed at a meeting of its Executive Committee on April 17, 1990. At that meeting, after thorough discussion it was voted that the Executive Committee, plus

the two House of Deputy committee members, visit Indianapolis and Orlando on October 1-3, 1990. This decision was communicated to the full committee.

After visiting both sites, the expanded Executive Committee unanimously recommended to the full committee that Indianapolis be chosen as the site for the 1994 General Convention. This decision was confirmed in January of 1991 after reports were received from Project Equality on Indianapolis. The full committee then unanimously gave its approval to the choice of Indianapolis. In compliance with Canon I.1.14(c), the Presidents and Vice-Presidents of both Houses gave their approval. It is also necessary for a majority of the Executive Council members and the Presidents of the Provinces to approve the 1994 site, and these approvals have been given.

All requirements of the canon having been fulfilled, the committee submits the following resolution:

### **Resolution #A166**

*Resolved*, the House of \_\_\_\_\_ concurring, **That Indianapolis, Indiana, be selected as the site for the 1994 General Convention.**

Later, the site committee also approved a recommendation concerning the sites for 1997, to be submitted to the 1991 General Convention. These decisions were confirmed at a later meeting of the Executive Committee immediately preceding the last meeting of the triennium, and then by the full committee.

It was decided that the Vice-Presidents of both Houses should report for the committee in their respective Houses and arrange for a hearing before bringing the appropriate resolutions to the Convention floor.

In accordance with Canon I.1.14(a), the committee proposes five possible sites for the 1997 General Convention and certifies to the Convention the willingness of the dioceses in which the prospective sites are located to have those cities considered. The sites proposed are (in alphabetical order): Anaheim, Denver, New Orleans, Orlando, and Philadelphia. The following resolution is submitted:

### **Resolution #A167**

1 *Resolved*, The House of \_\_\_\_\_ concurring, **That the following sites be con-**  
2 **sidered for the 1997 General Convention, and that no less than three, nor more than**  
3 **five, be selected for final consideration.**

4 **The five sites are: Anaheim**  
5 **Denver**  
6 **New Orleans**  
7 **Orlando**  
8 **Philadelphia**

## **SITE OF THE 1991 GENERAL CONVENTION**

The final choice of Phoenix for the 1991 General Convention was not lightly made. In January of 1988 there was anguished discussion by the committee, wrestling with the fact that the Governor of Arizona had cancelled a state Martin Luther King, Jr., holiday, and the effect of this on the Episcopal Church's choice of Phoenix as the site of the 1991 Convention.

These discussions and the consequent decisions were communicated to the Deputies of the 1988 Convention in an addendum to the Blue Book Report (printed as an appendix to this report on p. 439).

The Presidents and Vice-Presidents of the Houses at that time (Bishop Edmond Browning, Bishop John Walker, Dean David Collins, and Mrs. Pamela Chinnis) unanimously approved Phoenix as the 1991 site. With the committee, they saw this, as Fr. (now Bishop) Herbert Thompson phrased it, "as a vote in support of Bishop Heistand and the people of the Diocese of Arizona, who have been a significant part of [the] struggle."

In November of 1990 efforts to establish a paid statewide holiday honoring Martin Luther King failed by a small percentage of the vote. After due deliberation and much consultation, the Presiding Bishop called a special meeting of the Executive Council near the Newark Airport on January 5, 1991. The President of the House of Deputies called for a meeting of a number of members of his Council of Advice on the afternoon preceding, and a special meeting of the Joint Standing Committee on Planning and Arrangements was called for the evening of January 4.

The Joint Standing Committee, although sympathetic to expressed desires for a simpler Convention, did not accept a proposal that the Convention be shortened, but dealt favorably with suggestions for a simpler lifestyle, seeing an opportunity for the Convention to deal with the institutional racism still present in the Church, as well as related issues. The decisions made then, augmented by suggestions from an ad hoc committee of the Executive Council, were affirmed by the later meeting of the committee in Phoenix.

The committee met in Phoenix January 21-22, 1991. They interrupted their meeting at one point to take part in a parade numbering 15,000 to 20,000 to celebrate Martin Luther King's Birthday, which ended at the State Capitol with remarks by the Presiding Bishop, the Bishop Coadjutor of Southern Ohio (Bishop Thompson), and the Bishop of Arizona. The first items of business were the suggestions from the ad hoc committee of the Executive Council for a simpler and more focused Convention.

These included Bible sharing and discussion in the context of the Holy Eucharist on seven days of the Convention, a common noontime meal in the same area of the Convention Hall for the Convention and the Triennial, a smaller exhibit area with money saved to go to a special Martin Luther King, Jr., Legacy Fund, a racism audit in both Houses and the Triennial early in Convention, and a special Saturday afternoon Eucharist in which the Native American Community, and especially Navajoland, will make a presentation.

In addition, the committee reviewed arrangements for the Convention in the following areas:

- The daily schedule and agenda
- The allocation of meeting space
- Designated days (which appear in the daily agenda)
- Housing and registration
- Project Equality reports
- Providing opportunities for recycling and being environmentally responsible
- The recommendation of sites for 1994 and 1997

The results of committee decisions will be found in the proposed Daily Agenda of the 70th General Convention.

## DAILY AGENDA OF THE GENERAL CONVENTION

### Resolution #A168

- 1 *Resolved*, The House of \_\_\_\_\_ concurring, That the 1991 General Convention function through the following activities:

## THE BLUE BOOK

---

- 2     **1. Formal legislative sessions of the two Houses:**  
3     **2. The several joint sessions:**  
4     **3. Meetings of the legislative committees of the two Houses; and**  
5     **4. Open hearings to be conducted as needed by all legislative committees:**  
6 and be it further  
7 *Resolved, That the schedule and the daily timetable of the 70th General Convention*  
8 *held in Phoenix, Arizona, 1991, be:*

9 **Monday, July 8, 1991**

- 10    2:00 p.m. - 3:30 p.m.                   Orientation for House of Deputies  
11   Committee on Dispatch of Business

12 **Tuesday, July 9, 1991**

- 13    10:00 a.m. - 11:30 a.m.               Orientation for Chairs of Most Active  
14   Committees  
15    2:00 p.m. - 6:00 p.m.               Meetings of Most Active Committees

16 **Wednesday, July 10, 1991**

- 17    7:30 a.m. - 9:30 a.m.               Meetings of Most Active Committees  
18    10:00 a.m. - 11:00 a.m.           Orientation for Committee Chairs  
19    2:00 p.m. - 3:00 p.m.           Deputy Orientation  
20    3:00 p.m. - 6:00 p.m.           Committee Meetings  
21    8:00 p.m.                       Opening Eucharist

22 **Thursday, July 11, 1991 - 1st Legislative Day**

- 23    7:30 a.m. - 8:30 a.m.           Deputy Certification  
24    7:30 a.m. - 9:00 a.m.           Committee Meetings  
25    9:15 a.m. - 10:30 a.m.       Daily Workshop  
26    10:45 a.m. - 12:15 p.m.       Legislative Session  
27    12:15 p.m. - 12:45 p.m.       Racism Audit  
28    12:45 p.m. - 2:00 p.m.       Community Lunch  
29    1:30 p.m. - 2:00 p.m.       Deputy Certification  
30    2:00 p.m. - 3:00 p.m.       Joint Session  
31    3:15 p.m. - 6:00 p.m.       Legislative Session  
32    8:00 p.m. - 10:00 p.m.       Open Hearings

33 **Friday, July 12, 1991 - 2nd Legislative Day**

- 34    7:30 a.m. - 8:30 a.m.           Deputy Certification  
35    7:30 a.m. - 9:00 a.m.           Committee Meetings  
36    9:15 a.m. - 10:30 a.m.       Daily Worship  
37    10:45 a.m. - 12:45 p.m.       Legislative Session  
38    12:45 p.m. - 2:00 p.m.       Community Lunch  
39    1:30 p.m. - 2:00 p.m.       Deputy Certification  
40    2:00 p.m. - 3:00 p.m.       Joint Session - Reports of Presiding Bishop  
41                                       and of Executive Council  
42    3:15 p.m. - 5:30 p.m.       Legislative Session  
43    5:30 p.m.                       *End of time for filing resolutions*  
44    5:30 p.m. - 6:30 p.m.       Province Caucuses  
45    8:00 p.m. - 10:00 p.m.       Open Hearings

## PLANNING AND ARRANGEMENTS

---

### 46 Saturday, July 13, 1991 - 3rd Legislative Day

47	7:30 a.m. - 8:30 a.m.	Deputy Certification
48	7:30 a.m. - 9:30 a.m.	Committee Meetings
49	10:00 a.m. - 12:45 p.m.	Legislative Session
50	12:45 p.m. - 2:00 p.m.	Community Lunch
51	1:30 p.m. - 2:00 p.m.	Deputy Certification
52	2:00 p.m. - 4:00 p.m.	Convention Eucharist and Native American Presentation
53		
56	4:15 p.m. - 6:00 p.m.	Legislative Session

### 57 Sunday, July 14, 1991 - 4th Legislative Day

58	Morning	Convention Worships with the Host Diocese
59	1:30 p.m. - 2:00 p.m.	Deputy Certification
60	2:00 p.m. - 6:00 p.m.	Legislative Session
61	8:00 p.m. - 10:00 p.m.	Open Hearings

### 62 Monday, July 15, 1991 - 5th Legislative Day

63	7:30 a.m. - 8:30 a.m.	Deputy Certification
64	7:30 a.m. - 9:00 a.m.	Committee Meetings
65	9:15 a.m. - 10:30 a.m.	Daily Worship
66	10:45 a.m. - 12:45 p.m.	Legislative Session
67	12:45 p.m. - 2:00 p.m.	Community Lunch
68	1:30 p.m. - 2:00 p.m.	Deputy Certification
69	2:00 p.m. - 6:00 p.m.	Legislative Session
70	8:00 p.m. - 10:00 p.m.	Open Hearings

### 71 Tuesday, July 16, 1991 - 6th Legislative Day

72	7:30 a.m. - 8:30 a.m.	Deputy Certification
73	7:30 a.m. - 9:00 a.m.	Committee Meetings
74	9:15 a.m. - 10:30 a.m.	Daily Worship
75	10:45 a.m. - 12:45 p.m.	Legislative Session
76	12:45 p.m. - 2:00 p.m.	Community Lunch
77	1:30 p.m. - 2:00 p.m.	Deputy Certification
78	2:00 p.m. - 6:00 p.m.	Legislative Session
79	8:00 p.m. - 10:00 p.m.	Open Hearings

### 80 Wednesday, July 17, 1991 - 7th Legislative Day

81	7:30 a.m. - 8:30 a.m.	Deputy Certification
82	7:30 a.m. - 9:00 a.m.	Committee Meetings
83	9:15 a.m. - 10:30 a.m.	Daily Worship
84	10:45 a.m. - 12:45 p.m.	Legislative Session
85	12:45 p.m. - 2:00 p.m.	Community Lunch
86	1:30 p.m. - 2:00 p.m.	Deputy Certification
87	2:00 p.m. - 3:00 p.m.	Joint Session - PB&F Report
88	3:00 p.m. - 6:00 p.m.	Legislative Session
89	8:00 p.m. - 10:00 p.m.	Arizona Night

### 90 Thursday, July 18, 1991 - 8th Legislative Day (Fast Day)

91	7:30 a.m. - 8:30 a.m.	Deputy Certification
92	7:30 a.m. - 9:00 a.m.	Committee Meetings and Open Hearing on PB&F Report
93		
94	9:15 a.m. - 10:30 a.m.	Daily Worship
95	10:45 a.m. - 12:45 p.m.	Legislative Session

---

## THE BLUE BOOK

---

96	12:45 p.m. - 2:00 p.m.	Community Lunch
97	1:30 p.m. - 2:00 p.m.	Deputy Certification
98	2:00 p.m. - 6:00 p.m.	Legislative Session
99	6:00 p.m.	<i>End of time allowed for filing committee reports (except on messages or PB&amp;F)</i>
100		
101	8:00 p.m. - 10:00 p.m.	Service of Thanksgiving and Reconciliation and Ingathering of United Thank Offering
102		

### 103 Friday, July 19, 1991 - 9th Legislative Day

104	7:30 a.m. - 8:30 a.m.	Deputy Certification
105	7:30 a.m. - 9:00 a.m.	Committee Meetings
106	9:15 a.m. - 10:30 a.m.	Daily Worship
107	10:45 a.m. - 12:45 p.m.	Legislative Session
108	12:45 p.m.	<i>End of time for consideration of report of PB&amp;F</i>
109		
110	12:45 p.m. - 2:00 p.m.	Community Lunch
111	1:30 p.m. - 2:00 p.m.	Deputy Certification
112	2:00 p.m. - 6:00 p.m.	Legislative Session

### 113 Saturday, July 20, 1991 - 10th Legislative Day

114	7:30 a.m. - 8:30 a.m.	Deputy Certification
115	9:00 a.m. - 12:45 p.m.	Legislative Session
116	12:45 p.m. - 2:00 p.m.	Community Lunch
117	1:30 p.m. - 2:00 p.m.	Deputy Certification
118	2:00 p.m. - 6:00 p.m.	Legislative Session
119	6:00 p.m.	Adjournment <i>sine die</i>

### Resolution #A169

*Resolved*, The House of \_\_\_\_\_ concurring, That neither House modify the foregoing schedule without due notice to the other.

## PROPOSED BUDGET FOR THE COMING TRIENNIUM

	1992	1993	1994
Committee	\$16,380		\$16,380
Subcommittees		\$14,670	

## PROPOSED RESOLUTION FOR BUDGET APPROPRIATION

### Resolution #A170

*Resolved*, The House of \_\_\_\_\_ concurring, That there be appropriated from the Assessment Budget of the General Convention the sum of \$47,430 for the expenses of the Joint Committee on Planning and Arrangements.

APPENDIX

ADDENDUM TO THE 1988 BLUE BOOK REPORT OF THE JOINT STANDING  
COMMITTEE ON PLANNING AND ARRANGEMENTS

RECOMMENDATIONS FOR THE SITES OF THE  
1991 AND 1994 GENERAL CONVENTIONS

At its meeting in Detroit on January 21-22, 1988, there was deep and anguished discussion, wrestling with the problems raised by the actions of the Governor of Arizona, and the effect of those problems on the possibility of the Episcopal Church deciding to choose Phoenix as the site for the 1991 Convention.

Following that discussion, the committee voted to wait for further developments before coming to a final conclusion. In the interim, Bishop Browning, the Rev. Herbert Thompson and Mrs. Evelyn Keddie visited Phoenix at the joint request of the Presidents of both Houses.

As a result of information gained on those visits, and considering the events that have unfolded in Arizona, it was the unanimous decision of the Presidents and Vice-Presidents of the Houses that Phoenix should be nominated as the site of the 1991 Convention. They saw this, as Fr. Thompson phrased it, "as a vote in support of Bishop Heistand and the people of the Diocese of Arizona, who have been a significant part of [the] struggle," and as a support to Phoenix in its efforts to improve still more its equal opportunity employment policies.

This decision was communicated to the Joint Standing Committee on Planning and Arrangements, who gave their agreement, At its May meeting in Rapid City, South Dakota, the Executive Council gave its approval, and following that, a majority of the Presidents of the Provinces concurred. All requirements of Canon I.1.14(c) having been fulfilled, the committee submits the following resolution:

Resolution #A-193

*Resolved*, The House of \_\_\_\_\_ concurring, That Phoenix, Arizona be selected as the site for the 1991 General Convention.

As Canon I.1.14(c) requires, the committee has proceeded to "make all reasonable and necessary arrangements and commitments for that meeting of General Convention, subject to final approval of this General Convention."

In accordance with Canon I.1.14(a), the committee proposes four possible sites for the 1994 Convention, and certifies to the Convention the general willingness of the dioceses of the prospective sites to have those cities considered. The sites proposed are (in alphabetical order): Atlanta, Indianapolis, Orlando, St. Louis. The following resolution is submitted:

Resolution #A-194

*Resolved*, The House of \_\_\_\_\_ concurring, That the following four sites be considered for the 1994 General Convention, and that no less than three be selected for final consideration.

The four sites are:      Atlanta                                      Orlando  
                                 Indianapolis                                      St. Louis

The Vice Presidents of both Houses will be available during the General Convention at announced times to members of both Houses for consultation and information.

David B. Collins, Chair  
Joint Standing Committee on Planning and Arrangements

## The Joint Standing Committee on Program, Budget and Finance

### MEMBERSHIP

The Most Reverend Edmond L. Browning  
The Very Reverend David B. Collins  
The Right Reverend Craig B. Anderson, South Dakota  
The Right Reverend David C. Bowman, Western New York  
The Reverend Ann S. Coburn, *Vice-Chair*, Connecticut  
Mrs. Betty Connelly, Los Angeles  
Mrs. Nicholas T. Cooke III, *Treasurer*  
The Reverend Canon R. Randolph Cooper, Texas  
Mr. Vincent Currie, Jr., Central Gulf Coast  
Mrs. Diana Dillenberger-Frade, Honduras  
The Right Reverend Armando Guerra, Guatemala  
Mr. Harry W. Havemeyer, *Chair*, New York  
Ms. Sally T. Head, Michigan  
Mr. Jack Hebdon, West Texas  
The Right Reverend Sam B. Hulsey, Northwest Texas  
The Right Reverend George N. Hunt, Rhode Island  
Mr. Lawrence M. Knapp, Pittsburgh  
The Right Reverend Robert L. Ladehoff, Oregon  
Mrs. Nancy L. Moody, Northern Indiana  
The Reverend Donald A. Nickerson, *Secretary*  
Russell V. Palmore, Jr., Esq., Virginia  
Ms. Diane B. Pollard, New York  
Mr. John Rohde, Colorado  
Mr. Byron Rushing, Massachusetts  
The Right Reverend C. Cabell Tennis, Delaware  
Mrs. Anne B. Tomlinson, North Carolina  
The Reverend Robert G. Two Bulls, South Dakota  
The Reverend Victor T. Wei, *Secretary*, California  
The Right Reverend Arthur B. Williams, Jr., Ohio  
The Right Reverend Don A. Wimberly, Lexington  
(Vacant, Province IX)

The organizing meeting was held on May 10, 1989, at the Church Center in New York. The meeting was convened by the Right Reverend George Hunt.

The following were elected as officers for the triennium:

Chair:	Harry W. Havemeyer
Vice-Chair	The Reverend Ann S. Coburn
Secretary:	The Reverend Victor T. Wei

The following were elected to chair the sections of the committee:

Program Section:	The Right Reverend George N. Hunt
Assessment Section:	The Right Reverend Don A. Wimberly

---

## PROGRAM, BUDGET AND FINANCE

---

Presentations Section:	Mrs. Nancy L. Moody
Audit Section:	Mr. Lawrence Knapp
Funding Section:	Ms. Sally T. Head

There was an orientation of the Executive Committee, and a schedule of meetings was set to do the work of this triennium. Committee members were assigned to sections.

### Executive Committee

This committee met on May 10, 1989, at the Church Center to organize the work of the full committee.

The Executive Committee decided that the Vice-Chair, Mrs. Coburn, will be designated as the Legislative Analyst.

The J. T. Griffin Company has coordinated the General Conventions since the 1973 General Convention in Louisville, Kentucky. Currently, bidding formats have been designed, and the Society is proceeding to gather competitive bids for the 1994 General Convention. It was noted that Program, Budget and Finance is responsible for the legal and financial concerns of each and every contract.

The committee requested that the program units at the Church Center evaluate all programs and put some programs to rest before adding new programs. The Executive Committee feels very strongly about new money and about sunseting.

The committee met again November 7-8, 1989, at the Church Center. Plans were made for the Challenge Process the following February in Houston. These reports were received:

From the Treasurer:

- The financial state of the Church, including statements of operation for all budgets  
Receipts and giving to local congregations has been rising at a steady, measurable rate, as the current trend is toward decentralization.

In 1985 the percent of Net Disposable Budget Income (NDBI) which parishes said they gave to work outside the parish was 20.5%. By 1988 this figure was 22%. In 1985, 1986 and 1987 the Episcopal Church showed a declining membership. In 1988, membership leveled off. Communicants are demanding more accountability of the money that goes outside the parish and the diocese. 98% of apportionment askings have been budgeted in prior years. 97.5% is budgeted for the year 1990. Executive Council requested a balanced budget, which meant that the 1990 Budget had to be adjusted by \$400,000.

Several dioceses have attempted funding on a voluntary basis, but few have been successful. Voluntary giving, it was felt, has not been presented well and therefore it has difficulty getting off the ground. Voluntary giving implies excellent communication—communicating what is my fair share. Education and communication of stewardship issues thereby become increasingly important.

On January 1, 1990, the Society provided a program, under the Tax Code of 1986, whereby staff who wish to take advantage of tax shelters by direct payment to child care facilities can do so. The society absorbs the administrative costs.

On August 1, 1989, the Society assumed ownership of The Episcopalian, Inc. The loan from the Society to the Episcopalian, Inc., has been written off.

In response to General Convention 1988 Resolution C030a and Executive Council Resolution A/B/F-16sa, an alternative investments program was established as part of the Committee on Trust Funds. Also established is the National Episcopal Fund for Community Investment and Economic Justice. Income will continue to come into the budget, but at a lesser amount due to the types of investments.

In November 1984, Executive Council asked its Committee on Social Responsibility in Investments (SRI) to review alternative investment programs as an investment strategy for the Society. The Joint Advisory Council on Alternative Investments, made up of members of the Executive Council, the Church Pension Fund, and the Committee on Trust Funds, was established by Executive Council in June, 1987.

Copies of the committee's report, entitled "Alternative Investments: An Analysis of Issues," is available from Episcopal Parish Services at the Episcopal Church Center. In November 1989, Executive Council released \$3,500,000 from board-designated but unrestricted trust funds to create a portfolio of alternative investments, to be managed by the Committee on Trust Funds. The purpose of this portfolio, representing approximately 3% of the total Trust Fund portfolio, is to promote community-based development by supporting community-based financial institutions that make credit available for housing and job creation for the benefit of low-income persons who are unable to access traditional sources, with the full expectation that (1) principal will be fully repaid and (2) a reasonable rate of interest will be earned. A second 3%, representing funds within the Reserve Deposit Fund was voted to support 1988 General Convention Resolution C030a and to establish the National Episcopal Fund, a revolving loan fund of \$3,500,000 under the auspices of the Coalition for Human Needs (CHN) at the Episcopal Church Center.

From the Audit Committee:

- Results of its September 18, 1989, meeting

From the Planning and Arrangements Committee, regarding Phoenix

From the Subcommittee Sections of the committee

From the Executive Council:

- Budget reallocations
- Trowbridge Plan
- *Episcopal Life* publication
- Proposed 1990 budget
- Executive Council resolution A/B/F-16sa
- General Convention resolution tracking

At a meeting of the Treasurer with the Board of the Archives in June 1989, the following arrangements were made:

1. All the benefits and the payroll of the Archives are now managed through the Society's accounting system.
2. Approximately \$30,000 was spent to install an independent air conditioning system for the Archives.
3. \$15,000 from reserves will be allocated to produce a computer catalogue of all information available in the Archives.
4. The records of the Church Center will be managed in accordance with the Records Management guidelines of the Archivist.

The Executive Committee met February 13, 1990, preceding the February 13-14 meeting of the Assessment Section's Challenge Process at the Sheraton Crown Hotel in Houston Texas. Reports were received from the Treasurer regarding the financial state of the Church, including statements of operation for all budgets, along with reports on the following:

- Presiding Bishop's Fund for World Relief
- Apportionment data

## PROGRAM, BUDGET AND FINANCE

---

- Meeting with bishops of small dioceses and insurance costs
- Bid Process for competitive bids for the management contract for the 1994 General Convention
- Summary overview of the operating budget to each parish in 1990

Concerns were raised in Houston about a tight budget; a determination to leave the assessment percentage constant and not increase it has meant that the contingency funds are very limited for the triennium. The need to monitor expenses carefully was voiced by the committee.

Reports were also received from various Sections of the committee.

The Executive Committee passed a resolution requesting that the General Convention office become more proactive in arranging meeting sites and meeting times and securing low airfares; and that interim body members be able to telephone the General Convention office for this information.

The Executive Committee met November 6-7, 1990, at the Church Center in New York. The following reports were received and actions taken as appropriate.

From the Treasurer:

The financial state of the Church, including statements of operation for all budgets and with special focus on the following:

- Presiding Bishop's Fund for World Relief
- *Episcopal Life*
- Legal fees and law suits
- 1991 budget

The Joint Audit Committee of General Convention and Executive Council recommends that the Domestic and Foreign Missionary Society not comply with FASB-93 of the Financial Auditing Standards Board. This stance, also recommended by the external auditors of the Society, John Deviny Carrico & Associates, will require that the auditors issue a qualified opinion on depreciation of assets.

It cost the Domestic and Foreign Missionary Society about \$300,000 to assume responsibility for The Episcopalian, Inc. and to pay off all debts.

Legal counsel to the nation's major religious organizations gathered in Louisville, Kentucky, on October 22, 1990, hosted by the Presbyterian Church (U.S.A.), to identify legal matters of common concern, matters of authority and matters relating to the Religious Freedom Act. An agreement was made that all attendees would participate in an informal network and circulate briefs on major items when other denominations might wish to participate in *amicus curiae*.

There have been significant shortfalls in the Executive Council Operating Budget over the past few years, Mrs. Cooke said. Pledge responses have been less than expected. More mission is being done at the local level so that people can see what their money is being used for. Inflation and the higher cost of doing business means that fewer dollars will be passed on to the dioceses, and the dioceses will have to decide whether to cut their own programs or pass on that cut to the national Church. Three dioceses have had staff cuts this year. There is a need to identify what can be done by the national Church that cannot be done at any other level. This information should then be communicated to the Church at large. A pledge shortfall of just over one million dollars is expected as projected receipts are 95% to 99.1% of payments against askings. 96.1% or 96.2% is expected in 1990. The 1991 projections will be based on a 95% response. The 1991 Budget was unanimously approved.

## THE BLUE BOOK

---

From the Executive Council Liaison:

- Discussion of mission on local through national levels
- Lilly Endowment, Inc., conversations with the Presiding Bishop
- Field Offices in the Budget

From Presentation Section:

From Funding Section:

From others:

- General Convention resolutions tracking
- Travel and expense guidelines
- Reimbursement for lost pay and dependent care reimbursement
- Blue Book Report
- General Convention Procedures Manual
- Environment
- Black Colleges

### Assessment Section

This section met February 13-14, 1990, at the Sheraton Crown Hotel in Houston, Texas, to conduct the Challenge Process with the interim bodies of General Convention and to determine the detail of the Assessment Budget for 1990 and 1991. This section considered data for possible General Convention site change away from Phoenix, Arizona, due to non-observance in that state of the Martin Luther King, Jr., holiday.

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 Challenge Process resulted in a budget increase of \$81,249 to the interim bodies. The Assessment Section then made other adjustments in income and expense lines of the assessment budget, which resulted in a balanced budget without changing the Diocesan Assessment during the triennium.

The question for the next Challenge Process will be, do we want to eliminate meetings or have fewer but longer meetings per year? Bishop Wimberly, Chair of the Assessment Section, and Mr. Hiller, Assistant Treasurer, working with the Assessment Section will do an overall review of the Travel and Meetings Guidelines and come up with some guidelines to respond to this issue. It will be appropriate for Program, Budget and Finance to set guidelines in Phoenix.

### Audit Section

This section met on May 11, 1989 and June 4, 1990 in conjunction with the Executive Council meetings. It received the reports of the auditors of the budgets and finances of the Church.

### Presentation Section

Technicians and artists are coordinated for the newsprint presentation to the General Convention in Phoenix. The presentation will follow the format that was so well received at the previous General Convention, with minor alterations. Recycled paper will be considered for use. Besides English, and Spanish, a Native-American language will be incorporated into the report.

**Funding Section**

The 1988 General Convention voted Resolution A084sa, which requested the Joint Standing Committee on Program, Budget and Finance, the Standing Commission on Stewardship and Development, and the Committee on the State of the Church to consider the funding of the work of the Church at all levels of the life of the Church.

The funding section of the Program, Budget and Finance committee, chaired by Mrs. Head, has, to date (1) reviewed the work of the 1985 Select Committee on Funding; (2) updated the various surveys of the leadership across the Church; (3) requested additional analysis of available data, and (4) met with the chairs of Stewardship and Development and State of the Church. The Committee on Funding has made a report to the full membership of the three represented committees.

This report will be discussed by the Program, Budget and Finance Committee at its preliminary meeting, March 5th through 7th 1991, and in the context of its work at the 1991 General Convention.

**Program Section**

The work of this section will be in the days immediately prior to the General Convention in Phoenix.

**Resolution #A171**

*Resolved*, the House of \_\_\_\_\_ concurring, **That \$113,000 be allocated from the Assessment Budget of the General Convention for the work of the Standing Committee on Program, Budget and Finance for the 1992-94 triennium.**

<i>1992</i>	<i>1993</i>	<i>1994</i>
\$26,500	\$26,500	\$60,000

**Expenditure for 1989-1991 Triennium**

<i>Actual 1989</i>	<i>Actual 1990</i>	<i>Proposed 1991</i>
\$ 8,638.00	\$24,315.15	\$54,870.00

## The Standing Commission on the Church in Small Communities

### MEMBERSHIP

The Rt. Rev. Andrew F. Wissemann, Diocese of Western Massachusetts (1991)  
The Rt. Rev. Charles F. Duvall, Diocese of Central Gulf Coast (1994)  
The Rt. Rev. C.I. Jones, Diocese of Montana (1994)  
The Ven. Ben E. Helmer, Diocese of Western Kansas (1991) *Vice-Chair*  
The Rev. Anna Frank, Diocese of Alaska (1991)  
The Rev. Canon Roger S. Smith, Diocese of Maine (1994)  
Richard M. Graybill, Diocese of Northern Michigan (1991) *Chair*  
Dr. Wallace Rehberg, Diocese of Spokane (1991)  
Ms. Kathleen W. Bates, Diocese of Atlanta (1994)  
Ms. Sandra Majors Elledge, Diocese of Southwestern Virginia (1994)  
Ms. Veronica B. Flowers, Diocese of Honduras (1994)  
Ms. Mary Hassell, Diocese of Minnesota (1994) Secretary

### Executive Staff Officer:

The Rev. Allen Brown, Jr., New York, New York  
The commission met four times during the triennium:  
April 24-26, 1989 at St. Louis, Missouri  
October 24-27, 1989 in the Diocese of Northern Michigan  
March 22-25, 1990 at Kanuga, North Carolina  
October 1-3, 1990 at Bangor, Maine

### SUMMARY OF THE COMMISSION'S WORK

**St. Louis, Missouri:** We reviewed the candidates for the staff officer position following the retirement of the Rev. Richard Gary. Recommendations were made by the commission to the Executive for the Advocacy, Witness and Justice unit at the Episcopal Church Center. The Presiding Bishop appointed the Rev. Allen W. Brown, Jr., as the staff officer for rural and small town ministries beginning October 15, 1989.

The commission also worked on refining the goals and objectives for the triennium at this meeting. We decided to meet in places that were appropriate to our common life and ministry, and that would allow us to visit unique ministries in rural communities addressing small church concerns.

**Diocese of Northern Michigan:** The commission went to this diocese for the purpose of observing an innovative program in small church training and development. The time included a day-long meeting with diocesan staff and people from various congregations engaged in the program. The commission also visited a large open pit iron mine at Palmer, Michigan, and learned about the economic impact of extractive industries in rural areas. (See resolution section of this report.)

In addition, the commission spent time following up on resolutions from the Detroit Convention, particularly D149, which asked the commission to develop a format for

evaluating congregations and a network for the exchange of information and strategies among dioceses and congregations. Our conclusions were: (1) that a single format for evaluation was not appropriate or helpful. However, several good instruments were identified, and a bibliography is being developed by the Rural and Small Town Ministries Office. (2) There are now several networks in place and in development. Among them are Coalition 14, New Directions Ministries, Inc., APSO, Sindicators, Rural Workers' Fellowship and Working Class Ministry and Synagogy—a newly developed group of persons who are interested in ministry development in rural and urban areas and small churches.

**Kanuga, North Carolina:** After receiving a report on dioceses working on evaluation and mission strategy development, the commission reviewed Resolution D150a, calling for discussion of interrelated issues contributing to our deteriorating environment, and to establish a network to implement a coordinated response and to provide an opportunity for the Church to voice its compassion and raise the level of awareness about environmental issues. We then expanded this concern by looking at the "rural crisis" which had prompted the drafting of this resolution in Detroit. One way of dealing with this and other issues affecting the Church in small communities was to assist in the funding of Synagogy, "a group of people brought together from both rural and urban situations to discuss the ministry of all baptized persons and to respond to the environment in which the Church is ministering."

The Synagogy meeting was held in Cincinnati in September of 1990. Attending were teams from rural, urban, Hispanic, African-American, Appalachian, Native American and Alaskan Indian communities, who shared the story of the problems and ministry within their local setting. The results from sharing these stories was an awareness that small communities can be defined culturally, in context and by self-perception. The crisis we face exists both in rural and urban communities, and the Church is developing responses which can be used interchangeably in urban or rural small communities. Participants in Synagogy expressed the awareness that coordinated efforts to address environmental issues and questions of ministry were not only possible but greatly desired. Members of Synagogy requested the commission to follow up on the conference with a number of recommendations.

One specific call was for the standing commission to make provision for development and funding of a network for seminarian internships designed as field training experiences for those who feel called to minister in rural areas and small communities. While the commission strongly supports the concept of seminarian internships in small communities, it is not the function of a standing commission to develop and fund specific programs. However, the commission intends to be an advocate for training experiences in rural and small communities through the Office of Rural and Small Town Ministries.

**Bangor, Maine:** Prior to the final meeting of the commission, members met with small church leaders from Province I in Portland, Maine. After participation in Sunday services at several small churches of the diocese, the final meeting of the commission was held at the Bangor Theological Seminary, long noted for its innovative work in rural ministry under the leadership of Douglas Walrath. The recommendations of the Synagogy conference were carefully considered. Several resolutions based on the recommendations were prepared for submission to the General Convention (see resolutions).

Additional time was spent considering resolutions on other subjects and recommending membership on the commission for the next triennium.

## THE BLUE BOOK

---

### FINANCIAL REPORT

	1989	1990	1991	TOTAL
Meetings	\$14,547	\$13,015	\$ 1,610	
Subcommittee		2,000		
Projects		5,000		
Telephone, Postage	300	300	300	
Reporting			1,700	
	<hr/> \$14,847	<hr/> \$20,315	<hr/> \$ 3,610	
				\$38,772

### RESOLUTIONS OF THE COMMISSION

#### Resolution #A172

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That this 70th General Convention**  
2 **of the Episcopal Church support the continuing efforts of the Office for Rural and**  
3 **Small Town Ministries to advocate appropriate economic development in non-**  
4 **metropolitan areas while insuring that information and program models are shared**  
5 **with those who need to know about them; and be it further**  
6 *Resolved*, **That the Standing Commission on the Church in Small Communities con-**  
7 **tinue to address issues of economic development, appropriate use of resources, the**  
8 **disposal of waste, and matters arising from the continuing crisis in agriculture.**

#### EXPLANATION

The commission has become acutely aware of the great stresses placed on rural communities, interpersonal relationships among families and on individuals through exploitative development by industry, other businesses and government, and the failure to reach agreement on international trade and tariffs. It also recognizes the work done by the Presiding Bishop's Task Force on the Environment and Sustainable Development and its application to rural and small communities.

#### Resolution #A173

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That funding for a field officer for**  
2 **Rural and Small Town Ministries be provided in this triennium, to expand the services**  
3 **offered by the Church for rural and small congregations 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 various dioceses and programs for this ministry. We believe that the expansion of services is essential to the provision of support for the work of small dioceses and of our rural and small congregations.

#### Resolution #A174

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, **That 1994 be designated as a Year**  
2 **of Celebration of the Small Church, a year in which the ministries of these churches**  
3 **are lifted up and celebrated.**

### **EXPLANATION**

The majority of churches within the Episcopal Church can be considered “small.” During the Decade of Evangelism we hope to join with similar celebrations planned by other denominations.

### **GOALS AND OBJECTIVES FOR NEXT TRIENNium**

To identify and address those factors helpful or detrimental to the ministry and life of the Church in small communities and to create vehicles by which these can be shared.

#### **Ongoing Objectives:**

1. Work with the Council for the Development of Ministry and others involved with clergy training, deployment, education, and new models for lay and ordained ministry.
2. Work with Executive Council’s Mission Operations staff responsible for the Church’s ministry in small communities.
3. Acknowledge that ethnic and small congregations have special needs and issues.
4. Affirm our relationships with indigenous ministries, such as migrant ministries.
5. Work with Church Pension Fund personnel in a continuing effort to address the significant inequities in the salaries and benefits of clergy and lay workers who serve small communities.
6. Advocate for church policies which support and encourage clergy to remain in small communities.
7. Maintain relationships with and encourage the development of networks and ecumenical agencies concerned with small congregations.
8. Meet where we can observe and hear from the Church at work in rural communities.
9. Affirm and learn from ministries in small and rural congregations.
10. Support the Rural and Small Town Ministries Officer.
11. Provide advice to the Rural and Small Town Ministries Officer on the utilization of the Roanridge Trust, which provides “for the training of town and country ministry, and rural Christian workers.”

#### **New Objectives and Goals:**

1. Define small communities and small congregations culturally, in context and by self-perception.
2. Gather demographic data as a basis for better planning and support for ministry in small communities.
3. Expand our relationships with ecumenical and Episcopal Church bodies concerned with ministries in small communities, especially regarding rural, economic, ethnic, sociological, and environmental issues.

### **GOALS**

1. We continue to seek funding for a field officer for the Rural and Small Town Ministries Office.
2. We seek to uphold the interrelatedness of urban and rural communities and the problems affecting them through the collecting and publishing of stories and data.
3. We seek to insure that clergy assigned to small congregations are appropriately and adequately trained and compensated for this ministry.

## THE BLUE BOOK

---

4. We seek to insure that laity ministering in small congregations are well and competently trained for their ministry.

5. We seek to participate in the Decade of Evangelism through a focus on small congregations and small communities.

### PROPOSED BUDGET FOR THE TRIENNIUM

	1992	1993	1994	TOTAL
Meetings	\$18,000	\$18,000	\$ 9,000	
Office, telephone and publications	300	300	2,000	
Liaison	3,000	3,000	1,500	
Small Church study	11,125	13,450	-0-	
National Celebration of Small Church	6,660	17,960	-0-	
Networking Meetings	-0-	-0-	12,000	
	<u>\$39,085</u>	<u>\$52,710</u>	<u>\$24,500</u>	\$139,325

### PROPOSED BUDGET RESOLUTION FOR THE TRIENNIUM

#### Resolution #A175

1992-1994 Budget Request of the Standing Commission on the Church in Small Communities

*Resolved*, the House of \_\_\_\_\_ concurring, **That there be appropriated from the Assessment Budget of the General Convention the sum of \$139,325 for the triennium for the expenses of the Standing Commission on the Church in Small Communities.**

# The Committee on the State of the Church

## CONTENTS

- A. Membership
- B. Summary of the Committee's Work
- C. Financial Report
- D. Resolutions Proposed by the Committee
- E. Goals for the Coming Triennium
- F. Proposed Budget for the Triennium
- G. Resolution for Budget Appropriation

## A. MEMBERSHIP

## PROVINCE

The Rev. Thomas F. Pike, <i>Chair</i> , New York, New York	II
Ms. Janice M. Duncan, <i>Vice Chair</i> , Bala Cynwyd, Pennsylvania	III
The Rev. Canon Roswell O. Moore, <i>Secretary-Treasurer</i> , Menlo Park, California	VIII
The Very Rev. John E. Banks, Jr., Columbia, South Carolina	IV
John K. Cannon, Esq., Bloomfield Hills, Michigan	V
The Very Rev. J. Earl Cavanaugh, Kansas City, Missouri	VII
Mrs. Betty Connelly, Newport Beach, California	VIII
Mary Lou Crowley, Esq., Fayetteville, New York	II
Mr. Vincent Currie, Jr., Pensacola, Florida	IV
Dr. John M. Etheridge, Corpus Christi, Texas	VII
*The Rev. Javier Franco-Ferreira, Barranquilla, Colombia	IX
Mrs. Judith H. Hoover, Golden Valley, Minnesota	VI
The Rev. Marshall W. Hunt, Lowell, Massachusetts	I
Canon Jean E. Mulligan, Concord, New Hampshire	I
The Rev. Harry V. Nevels, Jr., Cleveland, Ohio	V
The Rev. S. Suzanne Peterson, Des Moines, Iowa	VI
Mrs. Catherine Saucedo, Ciudad Granja, Jalisco, Mexico	IX
The Very Rev. George L.W. Werner, Pittsburgh, Pennsylvania	III
The Very Rev. David B. Collins, Townsend, Georgia, <i>ex officio</i>	
Ms. Pamela P. Chinnis, Washington, D.C., <i>ex officio</i>	

\*The Rev. Javier Franco-Ferreira was replaced in 1990 by the Rev. Lloyd E. Allen, Tegucigalpa, Honduras

The Rev. Thomas F. Pike is authorized by the committee to receive non-substantive amendments to the report in the House of Deputies at the General Convention.

All members of the committee have registered their concurrence with the recommendations of this report.

## B. SUMMARY OF THE COMMITTEE'S WORK

During the past triennium the committee met three times: February 3-4, 1989, in Phoenix, Arizona; February 15-18, 1990, in Guadalajara, Mexico; January 16-17, 1991, in Phoenix, Arizona.

At its first meeting, the committee dealt with matters referred to it by the 1988 General Convention, including the following resolutions:

# THE BLUE BOOK

---

- A084sa, to study the funding of the Church at all levels and the accuracy and importance of parochial and diocesan reports.
- A156a, to disseminate the content of its 1988 Blue Book report.
- A160, to support the Church Center staff in providing educational workshops on the substance of the Parochial Report.
- A074, referred to this committee by the Standing Commission on Structure, established the goal of achieving “a balance of women and men appointed to all interim bodies” and other agencies of the Church.

Subsequently in the triennium, the committee concentrated its work in three areas: “The General Convention and the Mind of the Church,” communication and implementation of General Convention actions, and the Parochial and Diocesan Reports.

## “The General Convention and the Mind of the Church”

Your life in Christ makes you strong, and his love comforts you. You have fellowship with the Spirit, and you have kindness and compassion for one another. I urge you then to make me completely happy by having the same thoughts, sharing the same love, and being one in soul and mind. Don't do anything from selfish ambition or from a cheap desire to boast, but be humble toward one another, always considering others better than yourselves. And look out for one another's interests, not just for your own.

(Philippians 2:1-4)

On October 2, 1789, a Deputy from Virginia challenged a resolution proposed in the General Convention by pointing out that “it was so far beyond what was expected by the Church in his state as would cause the measure to be disowned.” Two hundred years after, similar sentiments continue to reverberate throughout the life of the Episcopal Church.

In recent years, Convention has found itself gathering to deal with some 500 varied resolutions. There is no question that some are absolutely necessary, some delightful and considerate, and some very clearly express the mission and ministry of this Church to the satisfaction of the vast majority. However, a growing number seem controversial, partisan and the efforts of special interest groups within our body.

A critical issue before Convention is: how do we come to the gathering of General Convention and enable it to be an occasion for the life of our Church to be formed by the work of the Holy Spirit? How do we best receive this opportunity as a way to grow under the power of the Spirit? How shall we prepare, present and proceed as stewards of the mysteries of Christ called to discern authority as expressed through this large, sometimes unwieldy, gathering of all four orders of ministry? As one step in that direction, we propose the following resolution:

## Resolution #A176

1 *Resolved*, the House of \_\_\_\_\_ concurring, **That Joint Rule of Order III.12**  
2 **be amended, effective upon the close of this 70th General Convention, by adding at**  
3 **the end thereof new sentences reading as follows:**

4 *In addition, no proposal for legislative consideration shall be received later than 90*  
5 *days prior to the opening day of Convention. During Convention, proposals for*  
6 *legislative consideration may be received by a House, prior to the end of the third*  
7 *legislative day, from Committees of that House.*

We recommend this action because we believe that we must be better stewards of our time, materials and treasure at General Convention. We believe that this change in the rules will enable broader pre-Convention consideration of proposed legislation by committee members and other interested parties. We believe that it will improve the efficiency of the General Convention and the scheduling of its necessary components. We believe that it will help due process in legislation and offer a better opportunity for the legislation before us to be fairly and thoroughly considered.

It is imperative for each bishop, deputy, and triennial delegate to do the necessary work of preparation. The Blue Book must be read in its entirety before arriving at General Convention. It will be helpful to consult with others in one's diocese for background, opinions, and insight regarding difficult issues. Yet, in using the term "deputy" we make clear that each of us in voting is making a final decision based on the committee reports, hearings, discussion, prayer, and the final perfecting of each resolution. A responsible deputy remains open to new information and considerations until each issue is appropriately resolved.

The most positive results of General Convention come when the committee process is effectively used. The membership of committees in the House of Deputies is carefully selected from the pool of veteran deputies, with deliberate balance of men and women, race, churchmanship, and geographical and political considerations. When possible, needed expertise is added by the choice of committee members and the suggestion of resource people available for discussion but otherwise ineligible to serve as voting members of the committee.

When committees have ample time to investigate a difficult or controversial subject, there is often a coming together of understanding and a lessening of impugning of motives and assassination of character. We find an openness to hear testimony from many different sources. We find an effort to identify the best way to recommend and sometimes to recast such resolutions, in the manner Paul suggests in the second chapter of his letter to the Philippians.

When a committee's work is presented to the entire House, it is important that debate be offered on significant issues. At the same time it is vital to understand that respect for one another within that process is a powerful mark of our calling. Courtesy, understanding, and love for one another are not antithetical to the courageous mission for our Lord Jesus Christ.

The role of parliamentary expertise is most fruitfully employed in enabling the legislative process to move forward. That same expertise also can be used to impede legislation. We all understand that. Yet we hope that those who are so engaged will consider once again the words of Philippians 2 and our Lord's command on the night before he was crucified "that we should love one another."

Finally, we must face the consequences of what happens after General Convention. It is important to remember that a common mind cannot necessarily be achieved in a single gathering of the Convention. It is said of Supreme Court Justice Louis Brandeis that many of his minority opinions eventually became the law of the land. To see every issue in terms of winning or losing, or as an instant and permanent solution, is naive.

To discern how we should proceed in the confines of the essence of the faith often requires time, nurture, and a willingness to wait upon the working of the Holy Spirit. It means continuing prayerful inquiry, honest dialogue and patient understanding. To seek to know and express "the Mind of the Church" has never been simple. The seven Great Councils of early Christendom offer ample evidence of that truth.

The peculiar calling of the General Convention of our Church to engage each triennium in shaping the legislative tools by which the work of Christ might be advanced has great limitations. However, it is an important call, often effective, never perfect, always subject to the mission which God has given us in Jesus Christ.

### Communication and Implementation of General Convention Actions

The Committee on the State of the Church affirms and strongly supports the recommendation from the 1988 General Convention that the bishops and deputies of each General Convention be responsible for communicating the actions of this legislative body to their respective dioceses.

A further step in the continuing circular process of communication is the vital role of the Executive Council reporting back to each General Convention what actions have been taken since the prior Convention. The committee affirms this responsibility undertaken by the Executive Council.

The Standing Commission on Structure has referred to this committee for its consideration and insight a proposed canonical change to Canon I.6.2 relating to the annual Diocesan Report:

*It (i.e., the Diocesan Report) shall also include information concerning implementation by the Diocese of resolutions of the previous General Convention which have been specifically identified by the Secretary of General Convention under Joint Rule 14 as calling for diocesan action.*

The Committee on the State of the Church strongly supports this proposal.

Following and tracking the actions of General Convention is an enormous task, and this committee applauds the office of the General Convention for its initiative in establishing a computerized tracking system for all General Convention resolutions. This system provides a reasonable method by which the large number of actions of General Convention can be accounted for in a reasonable and orderly manner.

The primary vehicle for the dissemination of actions taken by the General Convention has been *The Episcopalian*. This committee urges its successor, the new *Episcopal Life*, to continue the past tradition in serving as the official organ for the presentation in a timely manner of the summary of all General Convention actions. We urge that this publication be sent to every Episcopal home, including a Spanish edition for Province IX.

In addition to this channel, we encourage the Presiding Bishop to reinstitute the Newsletter (along the lines of *I.2.4(b)*) which he provided during his first three years as our Primate. We found it to be a most important tool, as it could be again, in promoting dialogue with the clergy of the Church as well as with other key lay leaders. We believe this Newsletter, in addition to *Episcopal Life*, to be an important means of enhancing that personal communication with the clergy and with interim bodies of the General Convention.

This committee further suggests the development of a "Deputy Pre-Convention Packet" to be drafted by the Church Center's Communication Office and ready for the January meeting of the Committee on the State of the Church prior to each Convention. This packet would include materials provided in the past for deputies before their arrival at Convention, as well as a summary of the ways in which deputies fulfill their tasks and responsibilities following the General Convention. It could then be reviewed and tested by the committee and released for timely distribution to the deputies.

Resolution A074, referred to the Committee on the State of the Church by the Standing Commission on Structure, called for "a balance of women and men appointed to all

interim bodies . . . and agencies of the Church so that the demographics of the worshipping community will be reflected in these appointed bodies.” The committee is aware that every effort is being made to move in that direction. It learned, for example, that, while 59 women were appointed to interim bodies in the 1986-88 triennium, 78 women have been appointed to the same bodies in the current triennium. We recognize that 44% of the lay deputies at the 1988 General Convention were women, in a church whose membership is estimated to be 60% women. Various constraints still are limiting factors in the appointing process, and there is need for a better data bank of available leadership.

### **Redesign of the Parochial and Diocesan Reports**

In response to 1988 General Convention Resolutions A160 and A084sa, the Executive Council established an Ad Hoc Committee to Review the Parochial and Diocesan Reports. Seven members of the Committee on the State of the Church served on this Ad Hoc Committee, chaired by Bishop Donovan of Arkansas. The Committee also included representatives of the Executive Council and the Joint Standing Committee on Program, Budget and Finance, diocesan financial officers and administrators, parish clergy, and Church Center staff.

Subcommittees on Vital Statistics, Financial Statistics, and the Utilization of Statistics met a total of eight times. The full Ad Hoc Committee met three times.

A description of the Ad Hoc Committee and its tasks was published in the workbook of instructions for the completion of the Parochial Reports covering the year ending December 31, 1989. Comments and suggestions about the form and its use were solicited from those in the approximately 7,400 congregations who were responsible for completing the form. Over a period of four months, many phone calls and letters were received; all were acknowledged and reviewed by the Committee, and many of their suggestions and comments were incorporated in the revisions. The Ad Hoc Committee expressed its gratitude to those persons across the Church who took the time to call or write.

As the result of this Committee’s work, the Parochial and Diocesan Report forms have been revised to request in clear and consistent form the data for vital and financial statistics required by the canons.

These new forms, having been prepared by the Executive Council and approved by the Committee on the State of the Church, are being sent to all dioceses and congregations to provide statistical information during 1991. The first summaries based on 1991 data from the new forms will be available in 1992.

The Ad Hoc Committee called to the attention of the Executive Council and the Committee on the State of the Church the need to fund and carry out an adequate educational effort in explaining these reports to those persons who complete them and in showing them how to use the data gathered through these reports as planning and development tools for congregations, institutions and dioceses.

The Ad Hoc Committee suggested that the General Convention endorse the use of Parochial and Diocesan Reports by the Executive Council and the Presiding Bishop’s staff as planning and development tools, and that some mechanism be established to assist users in meeting their planning and development needs.

The Ad Hoc Committee further requested that the Executive Council include in its report to General Convention an analysis with interpretive comments of the information contained in the Diocesan and Parochial Reports and their implications for mission planning and mission development. It recognized that the contents of these Reports will also continue to be important resources for the Committee on the State of the Church.

The Ad Hoc Committee also asked the Presiding Bishop to have those staff members

who assist the Church in mission planning, congregational development and other aspects of mission strategy draw constantly upon the resources of these Reports.

The Ad Hoc Committee supported the continuing translation of the Parochial and Diocesan Reports into Spanish, and commended the interest of the Center for Hispanic Ministries of Province VII, working with Province IX, in assisting with this translation. It understood that the Executive Council is open to respond in similar fashion to congregations for whom other languages are primary.

Finally, the Committee again encourages those persons in congregations, institutions and dioceses who complete the Parochial and Diocesan Reports to provide feedback on the use of these Reports and suggestions for future revisions.

### **Analysis of 1989 Parochial Report Information**

The data from the 1989 Parochial Reports hold few surprises and are essentially in continuity with the trends of recent years. They also generally parallel the experience of other mainline denominations.

The Episcopal Church's "market share" of the country's population dropped below 1% for the first time in history, to 0.98%. Only Province IV showed steady growth over the last three years. Province III's baptized membership had a statistically insignificant increase from 1988 to 1989, although that may be the harbinger of a turnaround. Nowhere did the Church's membership keep pace with the growth of the population as a whole, however.

A bright spot of encouragement comes in the increase in average church attendance shown in Tables III and IV. The year 1989 was the third highest in available records, with significant increases over 1988 in all provinces except Province II.

The steady increase in giving per household continues to exceed the rise in the cost of living, but it is balanced by the continuing decline in the actual number of pledging units. The proportion of members pledging seems to remain quite constant since the 1986 change in the membership base.

We have been accustomed to look at adult baptisms as a clue to the evangelistic work of conversion to Christ, in contrast to those confirmed and received, who are more likely to have received their primary Christian formation in another branch of the Christian family. It is a matter of concern to see any decline in adult baptisms, however small, as we enter the Decade of Evangelism. Only Province IV shows significant increases in both categories.

Church School enrollment is virtually unchanged over the past three years, quantitatively and proportionally as well as in terms of regional variation.

Enrollment in Parish Day Schools continues to grow almost as rapidly as it did during the boom years of 1970-80. Parish schools are the *only* component of the Church's life which reach significantly more people each year. It was disappointing to find that the resolution sponsored by this committee and passed at the 1988 Convention asking the national Church to study the evangelistic opportunity in these schools had not been effectively implemented.

In 1989 we looked for the first time at the distribution of parish resources in the 1988 Parochial Report, among (a) the diocese and national Church, (b) other work outside the congregation, and (c) local expenses. The pattern identified there, of some small but significant increases in congregational outreach activities, a steady proportion of giving in support of diocesan and national church budgets, and the concurrent, albeit slight, reduction in spending for the congregation's current operations, continued in 1989.

## STATE OF THE CHURCH

Parochial and Diocesan Report forms have not been effective to date in securing information from Province IX comparable to that from other provinces. Observation and conversation indicate that the Church is growing in this region. We understand that report forms more responsive to the ministries in Province IX are being developed by another committee. The Committee on the State of the Church strongly urges the Executive Council to work with representatives of Province IX to prepare appropriate forms as quickly as possible.

Table I - Episcopal Church Membership as Percentage of U.S. Population

1930	1.58
1940	1.65
1950	1.69
1960	1.92
1970	1.71
1980	1.37
1985	1.15
1986	1.04
1987	1.02
1988	1.00
1989	0.98

Table II - Baptized Membership Trends

<i>Prov.</i>	<i>1980</i>	<i>% of pop.</i>	<i>1986</i>	<i>%/yr. change</i>	<i>% of pop.</i>	<i>1989</i>	<i>% yr. change</i>	<i>% of pop.</i>
I	333,797	2.70	284,093	-2.48	2.22	273,326	-1.26	2.09
II	439,233	1.76	354,621	-3.21	1.40	324,003	-2.88	1.26
III	446,198	1.81	396,760	-1.85	1.57	392,227	-0.38	1.51
IV	484,728	1.17	472,910	-0.41	1.04	476,367	+0.24	1.01
V	333,471	0.79	282,684	-2.54	0.64	267,788	-1.76	0.59
VI	151,746	1.08	131,193	-2.26	0.90	128,024	-0.81	0.87
VII	267,063	0.98	270,613	+0.22	0.88	260,633	-1.23	0.85
VIII	327,800	0.87	311,633	-0.82	0.73	311,045	-0.06	0.68
Total	2,784,040	1.37	2,504,507	-1.67	1.04	2,433,422	-0.95	0.98

(Note: Because of a change in definition, the reported 1986 baptized membership was 8.6% less than 1985)

## THE BLUE BOOK

Table III - Total Attendance on Four Key Sundays  
(1974-85: Easter, Trinity, Advent I, Lent I; In 1986-87 Pentecost replaced Trinity)

1974	884,358
1975	892,417
1976	938,958
1977	921,947
1978	980,455
1979	1,053,265
1980	1,051,820
1981	1,056,538
1982	1,126,531
1983	1,124,255
1984	1,135,983
1985	1,136,131
1986	1,107,520
1987	1,102,560
1988	1,081,426
1989	1,126,823

Province	Table IV - Average Attendance at Four Key Services				
	1980 <i>attendance</i>	1986 <i>attendance</i>	% of <i>membership</i>	1989 <i>attendance</i>	% of <i>membership</i>
I	120,350	112,826#	39.7	112,626	41.2
II	157,449	147,671	41.6	141,925	43.8
III	185,465	176,230	44.4	181,994	46.4
IV	213,720*	231,296	48.9	247,065	51.9
V	107,046*	119,423	42.3	119,623	44.7
VI	56,746	53,366	40.7	54,155	42.3
VII	100,263*	124,409	46.0	126,547	48.6
VIII	110,802*	142,300	45.7	142,888	45.9
Total	1,051,820*	1,107,520	44.2	1,126,823	46.3

\*One or more dioceses not reporting

#Though all dioceses reported, this figure is statistically questionable

Province	Table V - Trends in giving per household per year				
	1980	1986	%/year <i>change</i>	1989	%/year <i>change</i>
I	\$3.91	\$ 6.59	+ 11.4	\$ 7.93	+ 6.8
II	3.94	6.59	+ 11.2	8.17	+ 8.0
III	5.65	9.43	+ 11.2	11.25	+ 6.4
IV	7.21	11.69	+ 10.4	13.52	+ 5.2
V	6.04	9.51	+ 9.6	11.33	+ 6.3
VI	5.48	8.61	+ 9.5	9.99	+ 5.3
VII	7.78	12.31	+ 9.7	13.92	+ 4.4
VIII	5.69	9.19	+ 10.3	10.85	+ 6.4
Total	5.69	9.38	+ 10.8	11.10	+ 5.8

## STATE OF THE CHURCH

Table VI - Pledging Units

<i>Prov.</i>	<i>1983</i>	<i>per 100 members</i>	<i>1986</i>	<i>%/yr. change</i>	<i>per 100 members</i>	<i>1989</i>	<i>%/yr. change</i>	<i>per 100 members</i>
I	79,964	24.8	75,760	- 5.3	26.7	72,898	- 1.3	26.7
II	95,178	22.3	90,774	- 4.6	25.6	84,579	- 2.3	26.1
III	115,993	26.1	108,943	- 6.1	27.5	105,603	- 1.0	26.9
IV	142,637	28.7	128,034	- 10.2	27.1	136,146	+ 6.3	28.6
V	69,595	21.5	76,824	+ 10.4	27.2	73,250	- 1.6	27.4
VI	30,065	20.2	29,246	- 2.7	22.3	28,276	- 1.1	22.1
VII	70,301	24.6	69,284	- 1.4	25.6	67,842	- 0.7	26.0
VIII	88,317	25.5	87,214	- 1.2	28.0	80,932	- 7.4	26.0
Total	692,050	24.8	666,079	- 3.8	26.6	649,526	- 0.8	26.7

Table VII - Adults Baptized

<i>Province</i>	<i>1985</i>	<i>per 1000 members</i>	<i>1986</i>	<i>per 1000 members</i>	<i>1989</i>	<i>per 1000 members</i>
I	464	1.5	590	2.1	521	1.9
II	682	1.7	1,140	3.2	840	2.6
III	948	2.2	1,076	2.7	982	2.5
IV	1,151	2.3	1,395	2.9	1,659	3.5
V	645	2.1	948	3.3	1,121	2.7
VI	351	2.4	409	3.1	459	3.6
VII	828	2.9	1,192	4.4	820	3.1
VIII	1,549	4.5	1,506	4.8	1,455	4.5
Total	6,618	2.4	8,256	3.3	7,817	3.2

Table VIII - Adults Confirmed and Received

<i>Province</i>	<i>1985</i>	<i>per 1000 members</i>	<i>1986</i>	<i>per 1000 members</i>	<i>1989</i>	<i>per 1000 members</i>
I	2,169	6.9	2,006	7.1	2,058	7.5
II	2,775	6.9	2,713	7.6	2,819	8.7
III	4,278	9.7	4,040	10.2	4,319	11.0
IV	7,070	14.3	7,420	15.7	7,897	16.6
V	2,823	9.2	2,739	9.7	2,853	10.7
VI	1,315	9.1	1,387	10.6	1,353	10.6
VII	5,046	17.4	4,787	17.7	4,382	16.8
VIII	3,398	9.9	3,199	10.3	3,216	10.3
Total	28,874	10.5	28,291	11.3	28,897	11.9

Table IX - Trends in Church School Enrollment

<i>Province</i>	<i>1970 Pupils per 100 members</i>	<i>1980 per 100</i>	<i>1986</i>	<i>per 100 members</i>	<i>1989</i>	<i>per 100 members</i>
I	17.7	14.8	43,701	15.4	44,727	16.4
II	15.9	13.2	54,447	15.4	51,568	15.9
III	19.6	18.1	78,130	19.7	78,238	19.9
IV	29.7	21.9	110,899	23.5	114,566	24.0
V	22.5	17.4	54,096	19.1	53,139	19.8
VI	17.6	16.0	26,894	20.5	24,677	19.3
VII	21.2	20.0	61,435	22.7	61,479	23.6
VIII	18.9	18.1	57,901	18.6	57,315	18.4
Total	20.5	17.6	487,503	19.5	485,709	20.0

Table X - Trends in Parish Day School Pupil Enrollment

<i>Province</i>	<i>1970 pupils per 1000 members</i>	<i>1980 per 1000</i>	<i>1986</i>	<i>per 1000 members</i>	<i>1989</i>	<i>per 1000 members</i>
I	8.8	12.1	4,138	14.6	4,947	18.1
II	12.4	20.0	9,618	27.1	9,666	29.8
III	18.5	26.9	13,281	33.5	15,086	38.5
IV	41.1	51.3	26,906	56.9	28,506	59.8
V	7.6	8.7	3,852	13.6	4,017	15.2
VI	7.6	12.8	1,521	11.6	1,860	14.5
VII	41.4	66.3	21,939	81.1	21,355	81.9
VIII	20.5	37.0*	12,736	40.9	13,626	43.8
Total	20.0	30.3	93,991	37.5	99,063	40.7

\*One diocese not reporting; base reestimated

Table XI - Distribution of Congregational Expenditures

Percentage of total expenditures given to (a) diocese and general (national) Church, (b) to "other outside," and (c) to local expenses

<i>Prov.</i>	<i>1983</i>			<i>1986</i>			<i>1989</i>		
	<i>D/G</i>	<i>Other</i>	<i>Local</i>	<i>D/G</i>	<i>Other</i>	<i>Local</i>	<i>D/G</i>	<i>Other</i>	<i>Local</i>
I	10.7	7.6	81.7	11.1	7.3	81.5	11.2	7.4	81.3
II	9.5	6.6	83.9	9.8	6.9	83.2	10.1	10.6	79.3
III	10.3	6.0	83.7	10.4	7.6	82.0	10.1	7.3	82.5
IV	13.2	6.9	79.9	13.4	6.8	79.8	13.2	7.6	79.2
V	12.6	5.5	81.8	12.8	6.0	81.3	12.7	7.3	80.0
VI	13.9	5.1	81.0	14.4	6.2	79.5	14.0	5.3	80.1
VII	15.1	7.5	77.5	15.5	6.5	78.0	15.6	5.7	78.6
VIII	13.6	6.6	79.8	13.8	6.4	79.8	13.9	6.9	79.2
Total	12.2	6.6	81.2	12.4	6.8	80.8	12.4	7.5	80.0

**C. FINANCIAL REPORT**

	1989	1990	1991
Appropriated by General Convention	\$26,497.00	\$27,592.00	\$27,592.00
Expended	17,856.60	20,866.94	10,463.70*

\*As of 2/28/91

**D. RESOLUTIONS PROPOSED BY THE COMMITTEE**

**Resolution #A177**

1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 70th General Convention  
 2 request the Committee on the State of the Church to support the Church Center staff  
 3 in its efforts to provide educational workshops to diocesan representatives on the topic  
 4 of the Parochial Report so that the dioceses may assist congregations in the current  
 5 and timely completion of the reports, and in the effective use of the data in their own  
 6 educational and development programs; and be it further

7 *Resolved*, That \$10,000 be appropriated in the program budget of the Church to fund  
 8 such workshops.

**Resolution #A178**

1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 70th General Convention  
 2 call upon the Executive Council to:

3 (1) encourage the Presiding Bishop and his staff to use the Parochial and Diocesan  
 4 Reports as planning and development tools, including developing a mechanism  
 5 to assist users of these reports in their planning and development tasks;

6 (2) include in its report to the General Convention an analysis with interpretive com-  
 7 ments on the information contained in the Parochial and Diocesan Reports and  
 8 their implications for mission planning and mission development;

9 (c) continue to review the Parochial and Diocesan Reports for indications of the need  
 10 for future revisions, to assure that these reports are the most effective measuring  
 11 tools available to the Church.

**Resolution #A179**

1 *Resolved*, the House of \_\_\_\_\_ concurring, That the 70th General Convention  
 2 request the Church Center staff to provide the Committee on the State of the Church  
 3 annually with information from the Parochial and Diocesan Reports, including  
 4 statistics, analysis and commentary, to assist the Committee in fulfilling its obliga-  
 5 tion under Canon I.6.3(b).

**Resolution #A180**

1 *Resolved*, the House of \_\_\_\_\_, concurring, That the 70th General Conven-  
 2 tion strongly urge the Executive Council to continue its efforts to prepare appropriate  
 3 Parochial and Diocesan Report forms in order for Province IX to be included in the  
 4 current statistical data on the Church and to continue to provide translations of the  
 5 Report forms and their instructions in Spanish.

**Resolution #A181**

1 *Resolved*, the House of \_\_\_\_\_, concurring, That the General Convention Sum-  
 2 mary Issue of *Episcopal Life* be provided for every Episcopal household, including  
 3 a Spanish edition for Province IX, with funding for that purpose provided from the  
 4 General Convention budget.

## THE BLUE BOOK

---

### Resolution #A182

- 1 *Resolved*, the House of \_\_\_\_\_, concurring, **That the 70th General Conven-**  
2 **tion request the Executive Council, through the Office of Education for Mission and**  
3 **Ministry and in cooperation with the National Association of Episcopal Schools, to**  
4 **study:**  
5 **(1) the demographic characteristics of students and staff of Episcopal Day Schools;**  
6 **(2) the evangelistic and educational opportunities in the mission of the Church, while,**  
7 **at the same time, respecting the religious and cultural traditions of others; and**  
8 **(3) the structural and canonical relationships with the congregations and dioceses with**  
9 **which they are associated; and be it further**  
10 ***Resolved*, That \$25,000 be appropriated from the program budget of the Church for**  
11 **this purpose; and be it further**  
12 ***Resolved*, That the results of this study, with recommendations, be reported to the**  
13 **71st General Convention in 1994.**

### G. GOALS FOR THE COMING TRIENNium

The Committee on the State of the Church establishes the following goals for the coming triennium:

1. Observe how the revised Parochial and Diocesan Report forms are being used, and consider revisions which seem desirable as a result.
2. Continue to analyze and interpret the data compiled from the Parochial Reports, and communicate to the Church the profile of its life reflected in this data.
3. Encourage and support programs to educate parishes and dioceses in the use of the data emerging from the Parochial and Diocesan reports for mission and ministry development.
4. Identify and report aspects of health in the Church, particularly in the vitality of its congregational life.
5. Monitor the changes in patterns of giving in the Church as a whole, in order to help the Church recognize and exploit the opportunities provided by these new dynamics.
6. As the only interim body composed entirely of members of the House of Deputies, this committee accepts the responsibility of providing continuity of leadership and concern in the House of Deputies, including serving as an advisory body to the President of the House and attending to the well-being of the House in its work.

### F. PROPOSED BUDGET FOR THE TRIENNium

	1991	1993	1994
General Convention Appropriation	\$25,000	\$25,000	\$25,000

### G. RESOLUTION FOR BUDGET APPROPRIATION

#### Resolution #A183

***Resolved*, the House of \_\_\_\_\_ concurring, That there be appropriated from the Assessment Budget of General Convention the sum of \$75,000 for the triennium for the expenses of the Committee on the State of the Church.**

Thomas F. Pike, *Chair*  
Roswell O. Moore, *Secretary*

# The Standing Commission on Stewardship and Development

## INTRODUCTION

The Standing Commission on Stewardship and Development is now twelve years old, having been established by resolution of the 1979 General Convention in Denver. This is the fourth report of the commission to the General Convention.

## MEMBERSHIP

Ms. Janet Ask (1991)	Prov. VI Minnesota
The Rt. Rev. George E. Bates (1994)*****	Prov. VIII Utah
The Rev. Richard C. Britton, Jr. (1991)	Prov. IV Atlanta
The Rt. Rev. William G. Burrill (1991), <i>Co-chair</i>	Prov. II Rochester
Mr. John L. Carson III (1994)	Prov. VI Colorado
Mr. Frank Pierce Foster (1994)	Prov. I Massachusetts
Mr. Thomas S. Hutchinson (1991), <i>Secretary</i>	Prov. VII Dallas
Dr. Elisabeth Koenig (1994)****	Prov. II New York
Mr. George S. Lockwood*	Prov. VIII Hawaii
Dr. George McGonigle (1994)**	Prov. VII Texas
Mr. Manuel G. Mesa (1994)	Prov. IV Southeast Florida
Mr. Albert T. Mollegen, Jr. (1991), <i>Co-chair</i>	Prov. I Connecticut
Mr. Freddy Rios (1991)	Prov. VII Texas
The Rev. Richard L. Shimpfky (1994)***	Prov. II Newark

---

\* Executive Council Liaison

\*\* Resigned from commission, October, 1989

\*\*\* Resigned from commission, elected bishop, May, 1990

\*\*\*\* Appointed to commission, February, 1990, to replace Dr. McGonigle

\*\*\*\*\* Resigned from commission, October, 1990

## REPRESENTATIVES OF THE COMMISSION AT GENERAL CONVENTION

In the House of Bishops, the Rt. Rev. William G. Burrill is authorized to receive non-substantive amendments to this report. In the House of Deputies, Mr. A. T. Mollegen, Jr. (Connecticut) is authorized to receive such amendments.

## OUR CHARGE

The 66th General Convention, Denver, 1979, called the commission into being and charged it:

1. To hold up before the Church the responsibility of faithful stewardship;
2. To recommend a strategy for stewardship education throughout the Church;
3. To plan and recommend a program of long-range development;
4. To recommend a joint strategy for the various Church agencies in their fund-raising efforts; and
5. To consider all national fund-raising proposals for its recommendations.

## THE BLUE BOOK

---

The commission has recognized and used this charge as its guide for the past twelve years. Experience suggests that the charge might now be modified to address current realities and, therefore, the commission introduces:

### Resolution #A184

- 1 *Resolved*, The House of \_\_\_\_\_ concurring, **That the 70th General Convention**  
2 **of the Episcopal Church in the United States adopt the following new charge to the**  
3 **Standing Commission on Stewardship and Development:**
- 4 1. To hold up before the Church the responsibility of faithful stewardship of time,  
5 talent and treasure in grateful thanksgiving for God's gifts;  
6 2. To recommend strategies for stewardship education throughout the Church with  
7 special sensitivity to the cultural and linguistic diversity of our Church;  
8 3. To recommend programs for long-range planning and development, insuring that  
9 other Church bodies, including the Executive Council, are part of the process;  
10 4. To assure that the clergy duties in Title III, Canon 14, Sec 2(b) concerning clergy  
11 duties on stewardship instruction are carried out;  
12 5. To assure that there is an official, periodic gathering, interpretation, evaluation and  
13 reporting of stewardship data from throughout the Church;  
14 6. To develop means to keep before the Church, its dioceses, parishes, missions and  
15 other institutions, the canonical requirements for annual audits of all funds, receipts  
16 and expenditures; and  
17 7. To help coordinate all church-wide fund raising activities.

## MISSION

The commission was asked to take the lead in developing a statement on the theology of mission for the Episcopal Church. Accepting this charge, a meeting was held in New York City in October of 1989 for this purpose. Representatives from Stewardship and Development, World Mission, National Mission, Evangelism, the Executive Council and Church Center staff as well as outside theologians were present. The resulting statement, somewhat edited by the commission after consultation with still other church theologians, is included in the following resolution:

### Resolution #A185

- 1 *Resolved*, The House of \_\_\_\_\_ concurring, **That the 70th General Convention**  
2 **of the Episcopal Church in the United States adopt the following as a starting point**  
3 **for a living statement of the Theology of Mission; and be it further**
- 4 *Resolved*, **That the Standing Commission on Stewardship and Development engage**  
5 **other agencies and commissions of the Church to refine this proposal to a final state-**  
6 **ment for presentation to the 71st General Convention:**

### A THEOLOGY OF MISSION

- 8 **God, who is creating this immense and complex universe and who calls it good,**  
9 **is empowering us to share in the divine joy of creation and to be loving stewards of**  
10 **this creative process. Despite all that humanity does to corrupt and destroy the crea-**  
11 **tion, God has the final life-giving word: love. Jesus Christ is that Eternal Word of**  
12 **God spoken in history. We find our place in creation where the story of Jesus Christ**  
13 **intersects our stories. We are called to embody the Eternal Word to the world.**

14     The mission of the Church, and therefore of the Episcopal Church, is to serve  
15 as midwife to the new creation begun in Jesus Christ. In the new creation, this world  
16 and all that is in it is being transformed into the Commonwealth of God, where there  
17 are no outcasts.

18     We are all called to be servant leaders. Servants adopt God's goals and accomplish  
19 them. Leaders plan for God's Commonwealth, recruit, train and lead others toward  
20 God's goal. Our participation in God's transforming work consists of compassionate-  
21 ly accepting the pain and celebrating the joy of the world and responding by sharing  
22 our material wealth and the power of the Holy Spirit working through us.

23     We believe that God in Christ calls all people of all cultures when he says, "Follow  
24 me." We affirm that the past work of the Episcopal Church in mission has been used  
25 by God. We sense that God is now calling us to greater clarity and bolder action in  
26 mission.

#### EXPLANATION

The commission feels that this statement is a good start on "the Theology of Mission." However, because many people are not yet satisfied with it, the commission is asking only for tentative approval by the Convention at this time. The commission presents the statement here as a start and will work with others from throughout the Church during the coming triennium to improve on its content and wording.

#### STEWARDSHIP AND CHURCH SUPPORT WITNESS STATEMENTS BY THE LEADERSHIP OF THE CHURCH

In each triennium since its formation in 1979, members of the commission have written and signed a personal stewardship and church support witness statement. Now the members have expanded the statement to include planned giving and 50/50 giving:

#### STATEMENT

Christian stewardship is the thankful, conscious response to and participation in the gifts of creation. As such it is rooted in our sense of awe, wonder and mystery at God's gracious gift of life, and in our responsibility to use this gift to the Glory of God and to the benefit of all people. Environmental stewardship, striving for justice and peace, serving Christ in all people and proclaiming the Good News of God in Christ are all parts of Christian stewardship.

As members of the Standing Commission on Stewardship and Development, and with the staff members of the Stewardship Unit at the Church Center, we wish to witness to our roles as stewards in this all-encompassing sense. Since we believe that "where our treasure is there will our hearts be also," we are thankful to report that a survey has shown our personal giving to God's work is now at a level of 15.5% of gross income.

As stewards of our accumulated assets we have each executed, or will within this year execute, wills arranging to leave bequests for religious and charitable purposes.

We have discussed at length the resolution from the 69th General Convention dealing with 50/50 giving. The standard of "spending as much on others as is spent on ourselves" is wholeheartedly endorsed. We found that the dialogue and listening engaged in by the commission was most rewarding. We discerned that:

- (a) Each congregation and diocese will benefit from a listening and dialogue process,
- (b) That part of our parochial budgets which is now committed to mission should be identified and affirmed, and

- (c) This challenge to increase our giving beyond the local congregation should be faced immediately.

We invite all Episcopalians to join with us in the exciting work of becoming faithful stewards of the mysteries of God.

Signed, May 20, 1990

The item on wills is new to this statement but not in the teachings of the Church. Therefore:

### **Resolution #A186**

1 *Resolved*, The House of \_\_\_\_\_ concurring, **That we the members of this 70th**  
2 **General Convention of the Episcopal Church in the United States commend to the**  
3 **attention of all members of this Church the rubric that appears on page 445 of the**  
4 **Book of Common Prayer, which reads:**

5 **The Minister of the Congregation is directed to instruct the people, from time to**  
6 **time, about the duty of Christian parents to make prudent provision for the well-**  
7 **being of their families, and of all persons to make wills, while they are in health,**  
8 **arranging for the disposal of their temporal goods, not neglecting, if they are able,**  
9 **to leave bequests for religious and charitable uses;**

10 and be it further

11 *Resolved*, **That all members of the Church be called upon to be good stewards of their**  
12 **accumulated assets, and to execute within this year wills arranging to leave bequests**  
13 **for religious and charitable purposes.**

The commission is encouraged that many Church bodies, including diocesan councils, seminary boards, faculty and students and parish vestries, are making and signing personal stewardship and church support witness statements. This is as it should be from Church leadership. Therefore, the following resolution is offered:

### **Resolution #A187**

1 *Resolved*, The House of \_\_\_\_\_ concurring, **That we the members of this 70th**  
2 **General Convention of the Episcopal Church in the United States reaffirm the tithe**  
3 **as the minimum standard of giving for Episcopalians; and be it further**

4 *Resolved*, **That we the deputies and bishops of this Convention do hereby affirm with**  
5 **our signatures that we are tithing, or that we have adopted or will adopt a plan to**  
6 **do so within the next three years; and be it further**

7 *Resolved*, **That we the deputies and bishops of this Convention, as stewards of our**  
8 **accumulated assets, have each executed, or will within this year execute, wills arrang-**  
9 **ing to leave bequests for religious and charitable purposes; and be it further**

10 *Resolved*, **That we do call all members of the Church to join us in these actions; and**  
11 **be it further**

12 *Resolved*, **That the Secretary of the Convention be directed to prepare and distribute**  
13 **signatory pages for bishops and deputies of each diocese signifying their commitment**  
14 **to these actions; and be it further**

15 *Resolved*, **That the Secretary be directed to collect the signatures with this resolution**  
16 **and publish the list of signatures in the Journal of the 1991 General Convention.**

### 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 as a model and inspiration for those whom it serves. It is appropriate that each General Convention do this inasmuch as 40 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.

The commission feels strongly that personal signatures attached to this statement are important. Adopting this resolution, or any such statement, by majority vote does not show the commitment by the individual members.

### 50/50 GIVING

The 69th General Convention adopted resolution D144s, which stated: "That each diocese and congregation of this Church be encouraged to continue to work towards the goal of giving to others as much as they spend on themselves (commonly known as 50/50 giving), with at least 25% of the Net Disposable Budgeted Income (NDBI) of each congregation to be given through the diocese for mission and ministry."

While 50/50 giving might seem a lofty goal, many congregations that have engaged in narrative budgeting discover they are closer to the goal than they thought. Many of those congregations have developed plans to attain that goal over a period of years. For them 50/50 giving has become an attainable rather than a distant goal. The following resolution is offered to encourage all congregations to do the same.

#### Resolution #A188

- 1 *Resolved*, The House of \_\_\_\_\_ concurring, **That the 70th General Convention**
- 2 **of the Episcopal Church in the United States reaffirm Resolution D144s of the 69th**
- 3 **General Convention, which deals with giving to others as much as we spend on ourselves;**
- 4 **and be it further**
- 5 *Resolved*, **That this Convention ask each diocese and congregation to determine and**
- 6 **publish its true level of such giving; and be it further**
- 7 *Resolved*, **That this Convention ask each diocese and congregation to commit to a**
- 8 **program that annually increases giving to others to the level encouraged by D144s during**
- 9 **this Decade of Evangelism.**

### PLEDGING

Data from the 1988 Parochial Reports (the latest available at this writing) show the following with respect to households within the Church who do not pledge:

Domestic Dioceses	
Province I	41.7% do not pledge
Province II	47.6% do not pledge
Province III	42.0% do not pledge
Province IV	38.9% do not pledge
Province V	38.7% do not pledge
Province VI	48.7% do not pledge
Province VII	42.7% do not pledge
Province VIII	44.6% do not pledge
National Average	42.6% do not pledge

No data are available for Province IX nor is the makeup of those not pledging known. The Commission on Stewardship and Development requests that the Commission on the State of the Church address the question of obtaining this information.

The percentage of households that do not pledge has remained relatively constant over the past six years, actually increasing slightly. Further, giving by nonpledgers is about one fifth of that of pledgers. Thus, the commission offers the following:

### **Resolution #A189**

- 1 *Resolved*, The House of \_\_\_\_\_ concurring, **That the 70th General Convention**
- 2 **of the Episcopal Church in the United States of America reaffirm Resolution D165**
- 3 **of the 69th General Convention, urging each household to make a financial pledge**
- 4 **through their congregation toward the mission of the Church. (1988 statistics indicate**
- 5 **that the mean figure of pledging in the Church is 57.4% of households); and be it further**
- 6 *Resolved*, **That each household be urged to base pledging upon a percent of its in-**
- 7 **come, known as proportional giving, and recognize tithing (10%) as the minimum stand-**
- 8 **ard of giving; and be it further**
- 9 *Resolved*, **That each diocesan bishop with the assistance of the Office of Stewardship**
- 10 **in Mission Planning develop an educational approach to pledging appropriate to each**
- 11 **diocese.**

## **EVERY MEMBER CANVASS**

The Church recognizes that the every member canvass is an important part of every member's stewardship but is not, in itself, the stewardship program. However, while the personal contact and witness possible through the EMC has lost emphasis in recent years, studies have shown that such personal visitations, with an emphasis on listening, are one of the most effective mechanisms for enlisting personal commitment from the Church's members. Therefore, the commission offers the following:

### **Resolution #A190**

- 1 *Resolved*, The House of \_\_\_\_\_ concurring, **That the 70th General Convention**
- 2 **of the Episcopal Church in the United States of America affirm the great historic value**
- 3 **of the Every Member Canvass in the development of committed stewardship in the**
- 4 **life of the Church; and be it further**
- 5 *Resolved*, **That the Executive Council be requested to instruct the Office of Steward-**
- 6 **ship in Mission Planning to emphasize in its resource materials and training conferences**
- 7 **the importance of personal visitations in Every Member Canvasses.**

### **EXPLANATION**

As we grow in an understanding that stewardship education is a year-round necessity, we also wish to underline the crucial nature of a given time when individual Christians may witness in a personal way to their baptized sisters and brothers as to the meaning of stewardship in their personal and family lives.

## **FUNDING OF THE NATIONAL CHURCH**

During the 1986-88 triennium, a Select Committee from the Stewardship Commission and Program, Budget and Finance studied the funding of the national Church in

response to a resolution adopted by the 1985 General Convention. That resolution specifically asked that voluntary giving in support of the program budget be considered. There was a strong response by several dioceses that apportionment based on diocesan income rather than on NDBI be adopted.

An in-depth study concluded that the Church was not ready for voluntary giving and that use of diocesan income as a base would create inequities and problems. A resolution from the Committee asking that the present system and the study be continued was adopted by the 1988 Convention.

Nothing happened with this continued study until the end of the present triennium, when meetings were held to again consider apportionment based on diocesan income. The Commission on Stewardship, the Committee on the State of the Church, Program Budget and Finance, and the Treasurer were represented. A study by Stewardship Co-chair Mollegen again showed that there were serious problems with the proposal and again the Committee recommended we leave the system alone at present.

### STEWARDSHIP OF THE GOSPEL

Stewardship emphasis in the Episcopal Church has been on the gifts of time, talent, and treasure, particularly on treasure and more recently on the tithe as an outward and visible measure of that stewardship. But in truth, these gifts emanate from the great gift of the Gospel. It is our stewardship of this gift that defines our Christian life. Therefore, the commission offers the following:

#### Resolution #A191

- 1 *Resolved*, The House of \_\_\_\_\_ concurring, **That the 70th General Convention**
- 2 **of the Episcopal Church in the United States of America affirm that among the many**
- 3 **gifts bestowed upon us by a loving God, the gift of the Gospel be seen as central by**
- 4 **all baptized persons; and be it further**
- 5 *Resolved*, **That, as we enter the Decade of Evangelism, we affirm that stewardship of**
- 6 **the Gospel is the theological motivation for 50/50 giving; and be it further**
- 7 *Resolved*, **That the Executive Council be requested to develop resource material which**
- 8 **will relate 50/50 giving and the Decade of Evangelism.**

#### EXPLANATION

As we are stewards of creation and of our personal lives, we are also stewards of the Gospel. The Good News of God's love made manifest in Christ has been given into our hands. As stewards we are to proclaim that Good News by word and deed. Our hearts will be truly committed to being evangelists only when our treasure has led the way.

### STEWARDSHIP INSTRUCTION

Title III, Canon 14, Sec. 2(b) of the Episcopal Church requires instruction by the clergy in the stewardship of God's gifts to us. Many have not read this particular canon and few refer back to it. Yet, since "stewardship is the main work of the Church," as affirmed by prior General Conventions, this canon is of crucial importance. Therefore:

#### Resolution #A192

- 1 *Resolved*, The House of \_\_\_\_\_ concurring, **That the 70th General Convention**
- 2 **of the Episcopal Church in the United States of America affirm and emphasize**

3 the stewardship instruction requirements stated in Title III, Canon 14 Sec. 2(b) of the  
4 Constitution and Canons of the Church, to wit:

5 (b). It shall be their [the Clergy in charge of a cure of souls] duty to instruct all  
6 persons in their charge concerning Christian stewardship, including:

- 7 (1). The reverence for the creation and the right use of God's gifts;
- 8 (2). The generous and consistent offering of time, talent, and treasure for the  
9 mission and ministry of the Church at home and abroad;
- 10 (3). The biblical standard of the tithe for financial stewardship;
- 11 (4). the responsibility of all persons to make a will as prescribed in the Book  
12 of Common Prayer, page 445;

13 and be it further

14 *Resolved*, That *Episcopal Life*, and all dioceses, in their respective official newspapers,  
15 be instructed to publish this canon with editorial comment at least annually; and be  
16 it further

17 *Resolved*, That the subjects of all four of the subsections above shall be addressed  
18 annually from every pulpit.

### HISPANIC STEWARDSHIP

The Hispanic population of the United States is growing dramatically and in certain parts of the country is predicted to exceed 50 percent by the year 2000. Likewise, the number of Hispanic Episcopalians is growing. However, many of the programs of the Church do not address the special needs, particularly language and culture, of these members. Therefore, the commission offers the following:

#### Resolution #A193

1 *Resolved*, The House of \_\_\_\_\_ concurring, That the 70th General Convention  
2 of the Episcopal Church in the United States of America provide resources to the Of-  
3 fice of Stewardship in Mission Planning to develop, in cooperation with the Hispanic  
4 Desk, programs of stewardship education and implementation for Hispanic  
5 Episcopalians (linguistically and/or culturally); and be it further

6 *Resolved*, That \$150,000 be allocated for the next triennium to develop printed and  
7 video materials in Spanish and to offer seminars and workshops in Spanish for Hispanic  
8 lay leadership, clergy, seminarians and youth.

#### EXPLANATION

The immediate need and potential for stewardship development among Hispanic Episcopalians is considerable. The Hispanic Episcopal community has its own individual characteristics and a rich variety of cultural perspectives that must be taken into account in order to develop this potential. One such cultural perspective that must be honored is the difference in language. The conceptual, theological approach of the Standing Commission on Stewardship and Development (for example: tithing; proportional giving; 50/50 giving; stewardship of treasure, time and talent; training in stewardship for seminarians; early knowledge of church support for Hispanic youth; and stewardship of the environment) must be introduced as relatively new ideas to many Hispanic parishes and must be explained in the context of their cultures.

TIME AND TALENT

The 69th General Convention adopted a resolution dealing with the stewardship of time and talent. Some have interpreted this resolution as an alternative to the stewardship of treasure. The commission feels this interpretation is quite inappropriate. Stewardship is concerned with time, talent *and* treasure (not *or*).

In recent years, the Church's emphasis in stewardship sermons, training and literature has been on the stewardship of treasure. This was and is an appropriate starting point because, among other reasons, financial giving is a very visible and measurable activity. However, the other two T's are of equal importance, and the commission feels it is time for them to receive equal emphasis.

**Resolution #A194**

1 *Resolved*, The House of \_\_\_\_\_ concurring, **That the 70th General Convention**  
2 **of the Episcopal Church in the United States of America reaffirm Resolution D121s**  
3 **of the 69th General Convention, which deals with the stewardship of time and talent**  
4 **and which states:**

5 **That this 69th General Convention reaffirm the need for individual commitment**  
6 **and involvement as part of each person's living in the Christian faith; That this Con-**  
7 **vention reaffirm the concept of stewardship applying beyond money to include a**  
8 **person's intentional use of time and talent; That this Convention affirm the**  
9 **understanding that all Christians are called to commit their lives to Christ and that**  
10 **stewardship includes the intentional allocation of the percentage of time in conscious**  
11 **Christian actions and ministry; that this Convention challenge all congregations and**  
12 **dioceses to develop appropriate programs and reaffirm this aspect of stewardship;**  
13 **[and] That the Church Center staff on Stewardship and Development continue to**  
14 **utilize mechanisms to explain and promote this broad view of stewardship; and be**  
15 **it further**

16 *Resolved*, **That this Convention adopt, as a guide and standard for the stewardship**  
17 **of time and talent, the paper developed by the Commission on Stewardship and Develop-**  
18 **ment, available from the Office of Stewardship and summarized below:**

STEWARDSHIP OF TIME AND TALENT

There are several aspects of the Stewardship of Time and Talent which need to be addressed: (1) what constitutes gifts of time and talent, (2) the stewardship of the giver, (3) the stewardship of the receiver, and (4) the stewardship of living.

**GIFTS OF TIME AND TALENT:** The stewardship of time and talent, like the stewardship of treasure, is not the adherence to someone else's "formula" but, rather, a grateful thanksgiving for God's gifts. Each Christian must, therefore, decide in his or her own heart and mind what "counts." There is, however, a tradition of discernment and intentionality in the Church based on prayer and consultation with other Christians. Some observations can be made.

There are obvious church activities which require the expenditure of time, such as attending worship services, ushering or singing in the choir at these services, teaching Sunday school, serving on the vestry or committees, and working on parish outreach programs. Then there are diocesan, provincial and national church commissions and committees which require donated time in order to function. In addition, there are community activities such as working in a shelter for the homeless.

All attempts to calculate the value of these activities results in an attitude of work-righteousness and implies that people can earn God's grace. The Church makes no judgement on the relative value of these activities because they all are "doing God's work." Christians have a responsibility to be good stewards of God's world. The classical Christian discernment tradition does not prescribe specific activities but gives guidelines for perceiving God's calling. It is up to each of us to determine how best to carry out that responsibility.

We should all strive to make certain that the time donated to the Church by members as a body is for much more than maintenance. As important as polishing the brass and servicing the heating system may be in making the Church function and attractive to new members, God asks much more—he asks us to *reach out* to those in need. Thus, the stewardship of time must take on a larger dimension for the Church as a body than it might for an individual. There are stimulating, creative and proactive models of such ministries throughout the Church.

The next question is how to define a tithe of time. We would argue that no formula is *right* for all individuals, or even for a single individual, throughout that person's life. The purpose of a tithe of time, as with a tithe of treasure, is to establish an initial goal towards which to work. Each of us must (1) determine, with prayerful discernment, what satisfies our conscience in response to God's own gift of time, (2) reach that goal in a reasonable time period, and then (3) treat that level as a minimum standard of giving.

The stewardship of talent is closely related to the stewardship of time. However, it tells us not just to put in our time but to make it quality time. The need for all kinds of skills is critical both within the church institution and in outreach programs. The ministry of the Church is the lay ministry as well as that of deacons, priests and bishops. The quality of that lay ministry is dependent on the quality of the stewardship of talent.

The tithe of talent is, likewise, closely related to the tithe of time if even more difficult to measure. Each must determine what in his or her own mind constitutes a proper and grateful response to God. And even the least of us has much to give.

**THE STEWARDSHIP OF THE GIVER OF TIME AND TALENT:** Much of what was said above about what constitutes gifts of time and talent could be repeated here as applying to the stewardship of the giver. The difference is that we are now talking less about definitions and concepts and more about the attitude of the individual, an attitude that can be shaped and changed by prayer and worship. The emphasis is on a response of grateful thanksgiving, not on an obligation or duty.

Most of us have been given much more than we realize in terms of health, abilities, skills, opportunities and, yes, even time. Yet there are always those who have less, much less and desperately much less. God calls on us to have compassion and love for those with less, and our response to that calling is our stewardship of time, talent and treasure.

People are amazed at what often can be accomplished when these gifts are applied to difficult problems—applied with zest and determination. The results can be pure joy, not just to the problem solver, but also to those affected by the solution—and to God.

**THE STEWARDSHIP OF THE RECEIVER OF GIFTS OF TIME AND TALENT:** The receiver of gifts referred to here is usually the Church (parish, diocese or national) or an outreach agency that may or may not be connected to the Church. The stewardship referred to here is reflected in the accountability of the receiver on the use of those

gifts. While this accountability is equally important with gifts of treasure, people tend to become detached from money once it is given. They are never detached from their gifts of time and talent.

The need for good stewardship on the part of the receiver of gifts is twofold. First, the receiver acts as the agent for the giver in accomplishing God's work, and both God and the giver want the gifts to be used well and effectively. Second, if the gifts are wasted, there may be no more. This would seem to be self-evident. Yet it is amazing how many agents practice poor stewardship of accountability and blame the results on the stewardship of the givers.

The stewardship of the receiver is also a stewardship of the allocation of resources. Of the resources of time and talent, talent is the more difficult to deal with. If a person is willing to donate time, his talents should not be ignored. Granted that people like to accomplish important jobs, they also want to accomplish challenging, important jobs.

Finally, the stewardship of the receiver must take into account the giver's need to be needed. People are left empty when told that we can get along without their help, that their talents aren't right for this job, that they are not needed. The Church must be sure that it does not do that.

*THE TIME AND TALENT STEWARDSHIP OF LIVING:* We have an even greater opportunity in the use of time and talent. We can give it all. How we treat our family, friends (and enemies), coworkers, employees and others; how we view ethics in both professional and other encounters; and even how we vote and pay taxes all witness to our stewardship. We can make our lives such that others want to know what something special we have, and then knowing, want to have it too.

Our evangelism is a reflection of our stewardship.

### THE ENVIRONMENT

The commission recognizes that there is an ever-increasing concern among Christians for what is happening to one of God's greatest gifts to us—the environment. The subject has been studied during this triennium and is recommended as a high priority for the next.

Awareness of environmental concern requires a recognition that God intended human beings to be part of our earthly environment and knew that such existence would have an impact on our environment. The challenge given us is to minimize our harmful effects on the environment while knowing that we will have an effect. Thus we must know the trade-offs and often must choose the lesser of apparent evils.

Effective and ethical environmental stewardship requires first that we be aware of what is happening in the environment. We must know and understand the effects of the various activities that make up human endeavor.

As environmental stewards, we should examine adequate, pertinent data and listen to opposing points of view. Positions should not be taken based solely on the biased presentations of self-interested parties.

Environmental stewardship, like all Christian stewardship, must become a way of life. Decisions and actions concerning such things as conservation, recycling and waste disposal should become almost automatic and serve as examples for others. Major environmental actions should be taken only after careful and prayerful consideration and an awareness of the long-term effects of such actions, particularly on the lives of others.

Each Christian, in response to God's teachings, should embark on a course of environmental responsibility. But that course should be chosen for the individual and not

forced on others except through discussion and education. Public authorities should be urged to learn the Christian view of God's will and to know that they will be held accountable.

Therefore, the commission offers the following:

### **Resolution #A195**

- 1 *Resolved*, The House of \_\_\_\_\_ concurring, **That the 70th General Convention**
- 2 **of the Episcopal Church in the United States of America, affirming the biblical**
- 3 **understanding that human beings have been given a vital responsibility for the earth's**
- 4 **environment in trust for this and future generations, declare that environmental steward-**
- 5 **ship must be a top priority of the Episcopal Church; and be it further**
- 6 *Resolved*, **That this Convention call on all citizens of the world and Episcopalians in**
- 7 **particular to live their lives as good stewards with responsible concern for our environ-**
- 8 **ment; and be it further**
- 9 *Resolved*, **That this Convention urge all Episcopalians to exercise prayerful theological**
- 10 **discernment based on factual knowledge before judging or acting on any proposed**
- 11 **environmental action.**

The Standing Commission on Stewardship and Development requests that any Convention resolutions concerning environmental stewardship be assigned to the Stewardship committees of the two Houses of the Convention for their consideration.

## **STEWARDSHIP AND THE SEMINARIES**

The 67th General Convention meeting in New Orleans adopted Resolution A-125a, "Support for Theological Education." Included in this resolution was the provision that the Church "now establishes as policy that each parish and mission of the several Dioceses within the fifty states of the United States, and the Convocation of the American Churches in Europe, shall give annually at least 1% of its net disposable budgeted income . . . to one or more of these accredited Seminaries." Response to this "1% Resolution" has not been strong, although a number of parishes do respond. Therefore:

### **Resolution #A196**

- 1 *Resolved*, The House of \_\_\_\_\_ concurring, **That the 70th General Convention**
- 2 **of the Episcopal Church in the United States of America reaffirm the policy that each**
- 3 **parish and mission of the several Dioceses within the fifty states of the United States,**
- 4 **and the Convocation of the American Churches in Europe, shall give annually at least**
- 5 **1% of its net disposable budgeted income to one or more of the accredited Seminaries.**

The commission notes that much progress has been made during this triennium in establishing a working relationship with the seminaries of the Church in regard to stewardship training and practice. The commission also feels that this relationship needs to be continued and strengthened. Therefore:

### **Resolution #A197**

- 1 *Resolved*, The House of \_\_\_\_\_ concurring, **That the 70th General Convention**
- 2 **of the Episcopal Church in the United States of America commend the seminaries**
- 3 **affiliated with the Episcopal Church for their progress in developing training and educa-**
- 4 **tion opportunities in stewardship for faculty and students; and be it further**

---

## STEWARDSHIP AND DEVELOPMENT

---

- 5 *Resolved*, That each seminary be encouraged to continue to work with the Office of  
6 Stewardship in Mission Planning for further development of stewardship programs  
7 within their life, worship and curriculum offerings.

### LAY EMPLOYEES

The 69th General Convention adopted Resolution A134a, the first resolve of which states:

*Resolved*, the House of Bishops concurring, That all units of the Episcopal Church under ecclesiastical authority in the United States are encouraged to 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.

The commission feels it is now time that lay employees have the same status as the ordained and therefore proposes:

#### Resolution #A198

- 1 *Resolved*, The House of \_\_\_\_\_ concurring, That the 70th General Convention  
2 of the Episcopal Church in the United States of America instruct the Standing Com-  
3 mission on Constitution and Canons, in consultation with the Standing Commission  
4 on Stewardship and Development, to draft appropriate proposed canons for considera-  
5 tion at the 71st General Convention to provide for adequate pension, health and other  
6 benefits for church lay employees.

### RACISM

#### Resolution #A199

- 1 *Resolved*, The House of \_\_\_\_\_ concurring, That the 70th General Convention  
2 of the Episcopal Church in the United States of America urge each diocese and local  
3 congregation to conduct an audit on institutional racism of its life and work; and be  
4 it further  
5 Resolved, That in response to these audits we ask each diocese and local congregation  
6 to take such actions as may help us to admit to the racism in our midst and to initiate  
7 changes in our structure and programs that will redress this wound in the Body of Christ.

### EXPLANATION

It is all too common in our life as the Church and as a nation to decry racism in others without perceiving the racism in our own body. Racism is a stewardship issue as well as a justice issue in that it deprives individuals and the corporate community of the full utilization of and access to the gifts of the diversity of races and cultures God has given to us. As stewards of the gifts of God it is our responsibility to rejoice at the diversity of these gifts and to use all of God's gifts to their fullest.

## EXTRA-BUDGETARY GIVING

### Resolution #A200

- 1 *Resolved*, The House of \_\_\_\_\_ concurring, **That the 70th General Convention**  
2 **of the Episcopal Church in the United States of America request the Executive Council of the Church, in consultation with the Standing Commission on Stewardship and**  
3 **Development, to develop a coordinated program of extra-budgetary giving to further**  
4 **enable the mission of the Church.**

### EXPLANATION

With an awareness of the great good that has been accomplished through extra-budgetary giving in the Episcopal Church (i.e., Venture in Mission, Presiding Bishop's Fund, United Thank Offering, etc.) we urge the Church to develop such a coordinated program.

## OTHER MATTERS

Four items have come to the commission which deserve the attention and action of this Convention.

### Resolution #A201

- 1 *Resolved*, The House of \_\_\_\_\_ concurring, **That the 70th General Convention**  
2 **of the Episcopal Church in the United States of America urge all committees, commissions and the Executive Council of the national Church to meet over weekends**  
3 **so that the cost of our travel and housing may be greatly reduced; and be it further**  
4 ***Resolved*, That the budgets for said interim bodies be developed with this guideline**  
5 **as the rule.**

### Resolution #A202

- 1 *Resolved*, The House of \_\_\_\_\_ concurring, **That the 70th General Convention**  
2 **of the Episcopal Church in the United States of America urge all dioceses and congregations to review the restrictions, conditions and purposes under which their endowed gifts were received; and be it further**  
3 ***Resolved*, That all dioceses and congregations be urged to develop endowment policies**  
4 **to guide the givers of future endowments and to assist the vestries and trustees in their**  
5 **stewardship responsibilities.**

### Resolution #A203

- 1 *Resolved*, The House of \_\_\_\_\_ concurring, **That the 70th General Convention**  
2 **of the Episcopal Church in the United States of America commend the narrative budget**  
3 **as described by the Rev. Robert H. Bonner in the current series, "The Star System**  
4 **for Stewardship."**

### EXPLANATION

The narrative budget tells the story behind the line item budget and enables a congregation to see total stewardship. It is highly recommended. "The Star System for Stewardship" is available from Episcopal Parish Services, 815 Second Avenue, New York, NY 10017.

**Resolution #A204**

- 1 *Resolved*, The House of \_\_\_\_\_ concurring, **That the 70th General Convention**  
2 **of the Episcopal Church in the United States of America commend the Diocese of**  
3 **Western Massachusetts for its development and use of a consolidated cash manage-**  
4 **ment system; and be it further**  
5 *Resolved*, **That each diocese, during this triennium, consider the possibility of**  
6 **establishing similar consolidated cash management systems in their dioceses.**

EXPLANATION

In this cash management system, each parish and mission maintains all cash deposits with the diocese in one account, thereby earning interest income for the congregations. This also provides for greater security, more accurate record keeping, more orderly withholding of applicable taxes on clergy and lay incomes, accurate records for audit purposes, and more efficient use of parish bookkeeping and treasurer functions.

**OBJECTIVES FOR 1992-1994**

During the next triennium, the commission will:

1. Continue to clarify and proclaim that "Stewardship is the Main Work of the Church" and that the tithe is the minimum standard of giving for members of this Church.
2. Continue to encourage every person holding a position of leadership and responsibility in this Church to make a personal witness statement that specifically reflects stewardship as the main work of the Church and the tithe as the minimum standard of giving.
3. Find ways to gain the acceptance by congregations of the principle of spending as much on others as on themselves with at least 25 percent of income to be given through the diocese for its mission and ministry.
4. Continue the strong 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.
5. Develop a strategy for stewardship education throughout the Church with special emphasis on minorities and youth.
6. Plan and recommend a program of long-range development for the Church.
7. Develop a mechanism for the gathering, interpreting, evaluating and reporting of stewardship and church support data from throughout the Church, including the Ninth Province.
8. Assure that the admonitions of Title III, Canon 14, Sec. 2(b) on clergy instruction of Christian Stewardship are carried out.
9. Develop a strategy to address the fact that 43 percent of our members do not pledge and to develop demographic information on these members.
10. Develop a strategy to assure that Christians address the Stewardship of the Environment responsibly.
11. Continue to work toward establishing the practice of giving 1% to the accredited seminaries by all congregations in the Church.
12. Provide a mechanism for the review and evaluation of diocesan operations.
13. Continue to encourage cooperation among the agencies of the Church in their public education and fund-raising programs.

## THE BLUE BOOK

---

### FINANCIAL REPORT 1989-1991

<i>Income</i>	<i>1989</i>	<i>1990</i>	<i>1991</i>
Convention appropriation	\$17,768.00	\$18,520.00	\$ 7,900.00
Total expenses	\$11,962.70	\$10,534.86	\$ 3,705.13 *

\* as of 2/26/91

### Resolution #A205

*Resolved*, The House of \_\_\_\_\_ concurring, **That there be appropriated from the Assessment Budget of General Convention, the sum of \$61,350.00 for the triennium for the expenses of the Standing Commission on Stewardship and Development.**

### REQUESTED TRIENNIAL BUDGET 1992-1994

	<i>1992</i>	<i>1993</i>	<i>1994</i>
	(3 meetings)	(3 meetings)	(1 meeting)
Travel	\$13,200.00	\$14,850.00	\$ 5,500.00
Housing and meals	7,425.00	8,250.00	3,025.00
Subcommittee expenses	2,000.00	2,000.00	1,000.00
Consultants	1,000.00	1,000.00	0.00
Office expense and miscellaneous	900.00	900.00	300.00
Total budget request	\$24,525.00	\$27,000.00	\$ 9,825.00

Respectfully submitted,

The Rt. Rev. William G. Burrill  
Mr. A. T. Mollegen, Jr.  
Co-chairs

# The Standing Commission on the Structure of the Church

## CONTENTS

<b>Introduction</b> .....	479
<b>Commission Membership</b> .....	480
1. <i>General Convention</i> .....	480
A. Communication and Accountability .....	480
B. Reduction in Size of the House of Deputies .....	482
C. Amendment to House of Deputies Rule 37.....	482
D. Pre-Convention Orientation of Deputies .....	483
E. Amendments to Constitution and Canons Regarding Place and Date of General Convention.....	483
2. <i>Bishops</i> .....	485
A. Voting in House of Bishops .....	485
B. Consents of Standing Committees to Consecration of Bishops-Elect .....	485
3. <i>Committees and Commissions</i> .....	487
A. Review of Committees and Commissions.....	487
B. Meeting Costs .....	488
C. Commission on AIDS .....	488
D. Appointment of Committee and Commission Members .....	489
E. Joint Commissions .....	490
4. <i>Interpretation of Constitution and Canons</i> .....	490
5. <i>Missionary Dioceses</i> .....	491
A. Autonomy Process .....	491
B. Retention of Provisions for Missionary Dioceses and Missionary Bishops .....	493
6. <i>Environment</i> .....	493
7. <i>Long-Range Planning</i> .....	494
8. <i>Resolutions Referred to the Commission</i> .....	494
<b>Financial Report of Past Triennium</b> .....	495
<b>Goals and Objectives for the Next Triennium</b> .....	496
<b>Proposed Budget of Commission for the Next Triennium</b> .....	496

## 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)(8) 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.

**COMMISSION MEMBERSHIP**

The composition of this commission, with date of expiration of term and diocese of each member, is as follows:

The Rt. Rev. David S. Ball	1994	Albany
The Rt. Rev. William A. Beckham	1994	Upper South Carolina
The Rt. Rev. Daniel Swenson	1991	Vermont
The Rev. Gayle Harris	1994	Washington
The Rev. William Malottke	1991	Springfield
The Rev. Lorentho Wooden	1991	Southern Ohio
Mrs. Margaret (Peg) Anderson, <i>Secretary</i>	1994	Arizona
Mr. John K. Cannon, <i>Vice-Chair</i>	1991	Michigan
Mr. Charles M. Crump, <i>Chair</i>	1994	West Tennessee
Mrs. Diana Dillenberger-Frade	1991	Honduras
Mrs. Rosella A. Jim	1991	Navajoland
Mrs. Audrey M. King	1994	Newark

*Executive Council Liaison*

The Rev. Canon Roswell O. Moore	1991	California
---------------------------------	------	------------

The commission voted to authorize Bishop Beckham and Bishop Swenson with respect to the House of Bishops, and the chairman, Mr. Crump, and the Rev. Mr. Malottke 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 three times during the triennium: at the Episcopal Church Center, March 28-29, 1989, and at Toddhall Retreat and Conference Center, Columbia, Illinois, on February 4-6, 1990, and November 6-8, 1990.

**1. GENERAL CONVENTION****A. Communication and Accountability**

We recognize that the General Convention reflects the polity of our Church as a confederation of dioceses in a representative democracy. As such, the mutual flow of communication and accountability—from those represented to those who represent them, from the individual representatives to the larger body, from the legislative to the executive and from the executive to the legislative—is of critical importance. Such communication and accountability requires provisions for the implementation of policies and programs adopted by the General Convention for the common good and effective order.

In that mutual flow of communication and accountability, we see four stages that need to be lifted up and strengthened.

*First*, is the responsibility of the deputies to communicate to their constituents the actions taken and positions established by General Convention. We commend for their usefulness in that process resources such as:

*Summary of General Convention Actions*

*Policy for Action III* (The Social Policies of the Episcopal Church as adopted at General Convention 1982, 1985, and 1988, and Executive Council 1982-1989).

*Legislative Flow Report* (such as that issued in August, 1988). To that end, we propose the following canonical amendment:

**Resolution #A206**

*Resolved*, the House of \_\_\_\_\_, concurring, **That Canon I.1.4 be amended by designating the present text as “(a)” and by adding the following new Clause (b):**

- 1 **(b). It shall be the duty of each seated Deputy to communicate to the electing jurisdiction the actions taken and the positions established by the General Convention.**
- 2

In support of the deputies' responsibility to report, we believe that adequate resources should be made available to them and, therefore, we submit the following resolution:

**Resolution #A207**

*Resolved*, the House of \_\_\_\_\_, concurring, **That the Communication Office of the Episcopal Church Center make available the following:**

1. **A summary of actions of the immediate past General Convention prepared under the direction of the Secretary of the General Convention.**
2. **A summary of the current positions of the Episcopal Church on social issues.**

*Second*, is the responsibility of each diocese to provide a suitable forum for reporting the actions of General Convention and to implement its recommendations.

To that end, we propose the following canonical amendment:

**Resolution #A208**

*Resolved*, the House of \_\_\_\_\_, concurring, **That Canon I.1.4 be amended by adding the following new clause (c):**

- 1 **(c). It shall be the responsibility of each Diocese to provide a forum in which the Deputies**
- 2 **to the General Convention from that jurisdiction have opportunity to report.**

In the implementation process we offer as a model for consideration by the several jurisdictions the following canonical provision of the Diocese of Springfield (Canon 33:7(g):

The Department of National and World Mission (of which the Senior Deputy to the General Convention of the Church and the senior delegate to the Provincial Synod and the senior delegate to the Triennial Meeting of the Women of the Church shall be members *ex officio* with right to seat, voice and vote in all deliberations) whose duty it shall be to bring to the attention of the Diocese matters arising from the actions of the General Convention, the Provincial Synod and the Triennial Meeting of the Women of the Church; to suggest ways and means of implementing such actions as relate to the extra-diocesan mission of the Church; and to undertake such programs as it may see fit to keep the Diocese aware of its responsibilities to the Church's work in the nation and throughout the world.

The commission recommends that each diocese designate similar membership and responsibility to the appropriate diocesan body.

*Third*, we call to the attention of the several dioceses the responsibility of the Secretary of General Convention under Joint Rule 13 to identify those certain resolutions which specifically call for diocesan action. In order to secure information from each jurisdiction on its action implementing such resolutions, we propose the following amendment to Canon I.6.2 concerning the annual Diocesan Report:

### Resolution #A209

*Resolved*, the House of \_\_\_\_\_, concurring, **That Canon I.6.2 is hereby amended by adding at the end of the present Section, the following:**

- 1 *It shall also include information concerning implementation by the Diocese of resolu-*
- 2 *tions of the previous General Convention which have been specifically identified by*
- 3 *the Secretary of General Convention under Joint Rule 13 as calling for diocesan action.*

*Fourth*, to complete the circle of communication and accountability, we propose the following amendment to Canon I.4.1 concerning the report of the Executive Council to the General Convention:

### Resolution #A210

*Resolved*, the House of \_\_\_\_\_, concurring, **That Canon I.4.1(b) is hereby amended to read as follows:**

- 1 **(b). The Executive Council shall be accountable to the General Convention and shall**
- 2 **render a full *published* report concerning the work with which it is charged to each**
- 3 **meeting of the said Convention. *The report shall also include information on the im-***
- 4 ***plementation of all concurred resolutions of the previous General Convention calling***
- 5 ***for action by the Executive Council, by its officers and staff and by the jurisdictions***
- 6 ***of the Church.***

#### B. Reduction in Size of the House of Deputies

This commission presented two proposals at the 1988 General Convention in Detroit, Michigan.

- a. Proportional Representation - Resolution A168
- b. Three in Each Order - Resolution A169  
(Refer to Pages 402-406 in the 1988 *Blue Book*.)

Each of these resolutions was defeated decisively. On reconsidering this issue this commission agrees with the action of the General Convention and has decided not to introduce any further proposals to reduce the size of the House of Deputies for the following reasons:

1. The present system provides for better and more inclusive representation for the dioceses and more reporting back to the dioceses of the work of General Convention.
2. Reduction in size to three in each order or by proportional representation does not effectively address the question of unwieldiness.
3. Such reductions would not result in appreciable financial savings.

#### C. Amendment to House of Deputies Rule 37

House of Deputies Rule 37 presently limits a speaker during debate to no longer than five minutes. Experience in the House of Deputies during recent General Conventions is that during the later portions of each Convention the House, to accelerate the consideration of its business, has reduced the time of each speech, sometimes in stages, and usually ending with a not more than one-minute requirement. This commission believes that the circumstances that force such restrictions could be somewhat alleviated, though probably not eliminated, if speeches were shortened to three minutes, rather than five, at the beginning of Convention, as well. It, therefore, recommends that the House of Deputies adopt the following Resolution:

**Resolution #A211**

*Resolved, That House of Deputies Rule of Order 37 be amended to read as follows:*

- 1 **Except by leave of the House, no member shall speak more than twice in the same**
- 2 **debate, nor longer than five *three* minutes at one time.**

**D. Pre-Convention Orientation of Deputies**

At each of the recent General Conventions, approximately one-half of the deputies were serving for the first time. The volume of resolutions to be considered in the ten legislative days necessitates an orderly flow of business based upon knowledge of the legislative process by the deputies.

Pre-Convention orientation of all deputies, but with special concern for first-time deputies, at both the diocesan and provincial levels, is being held and should be encouraged. Such sessions should include a summary of the Rules of Order, a review of the *Blue Book*, a schedule of legislative sessions, committee meetings and joint sessions, and the handling of the flow of paper through the use of deputies' handbooks.

At the suggestion of this commission, the Office of Communication has prepared an orientation video, copies of which should be available through diocesan offices.

**E. Amendments to Constitution and Canons**

**Regarding Place and Date of General Convention**

Article I, Section 7 of the Constitution provides that the time and place of the General Convention shall be fixed by a preceding Convention. In practice, this is done as to place, after a detailed process set forth in Canon I.1.14, but not as to the dates of either beginning or ending.

Canon I.1.14 sets forth the procedure whereby the place of a succeeding Convention is recommended to the General Convention. The Joint Standing Committee on Planning and Arrangements recommends sites to the General Convention, from which list the Convention recommends from three to five sites. From these sites the Joint Committee, with the advice and consent of a majority vote of the Presidents and Vice-Presidents of both Houses, the Presidents of the Provinces and the Executive Council, determines the site and makes all arrangements and commitments subject to the approval of the Convention. The site is appointed by the Convention "at the General Convention next preceding such Convention."

Canon I.1.14(f) provides that if there is a change of circumstances indicating the "necessity or advisability of changing the site" of the next succeeding Convention, the Joint Committee shall investigate and make recommendations to the Presiding Bishop and the Executive Council. Article I.7 of the Constitution then provides that for "sufficient cause" the Presiding Bishop, with the advice and consent of the Executive Council, shall appoint another place or date or both.

From the above it may be noted that the President of the House of Deputies is included in the list of those involved in the initial selection of a site but not in changing the site. As the House of Deputies is a very substantial part of the General Convention, this commission believes the President should be involved also in the decision to change a place previously appointed by the General Convention. The amendments hereinafter proposed will effect this change.

As previously stated, in practice the precise date of General Convention is not fixed by the preceding Convention, but is recommended by the Joint Committee in its *Blue Book* report proposing an agenda to be enacted upon on the first day of Convention.

## THE BLUE BOOK

---

The Joint Committee, through the General Convention Manager in the office of the Executive Officer of the General Convention, negotiates the dates with the Diocese, the Convention Center and the hotels within guidelines of dates and length established by prior action of Convention. To regularize this practice, the commission proposes the following constitutional and canonical amendments, which will also accomplish the change recommended above.

### Resolution #A212

*Resolved*, the House of \_\_\_\_\_, concurring, That Article 1, Section 7 of the Constitution be amended to read as follows:

- 1 Sec. 7. The General Convention shall meet not less than once in each three years, at
- 2 a time and place appointed by a preceding Convention; but if there shall appear to
- 3 the Presiding Bishop and the President of the House of Deputies, acting with the ad-
- 4 vice and consent of the Executive Council of the Church or of a successor canonical
- 5 body having substantially the powers now vested in the Executive Council, sufficient
- 6 cause for changing the place ~~or date~~ so appointed ~~he, they~~, with the advice and consent
- 7 of such body, shall appoint another place ~~or date, or both~~, for such meeting.
- 8 *Determination of the dates of commencement and ending of the next succeeding General*
- 9 *Convention and Special meetings may be provided for by Canon.*

### Resolution #A213

*Resolved*, the House of \_\_\_\_\_, concurring, That Canon I.1.14 be amended by adding the following:

- 1 (g). *Within such guidelines as may have been established by the General Convention*
- 2 *regarding the date and the length of future General Conventions and pursuant to the*
- 3 *reasonable and necessary arrangements and commitments with the Dioceses and the*
- 4 *operators of facilities in the Diocese in which the next General Convention will be*
- 5 *held, the Joint Committee shall fix the date and the length of the next succeeding Con-*
- 6 *vention, report the same to the Secretary of the General Convention and include the*
- 7 *same in its report to the Convention. In the event of a change of circumstances in-*
- 8 *dicating the necessity or advisability of changing the date or length previously fixed,*
- 9 *the Joint Committee shall investigate and make recommendations to the Presiding*
- 10 *Bishop and the President of the House of Deputies who, with the advice and consent*
- 11 *of the Executive Council, may fix a different date or length or both.*

### Resolution #A214

*Resolved*, the House of \_\_\_\_\_, concurring, That Canon I.1.14(f) be amended to read as follows:

- 1 (f) In the event of a change of circumstances indicating the necessity or advisability
- 2 of changing the site of a future meeting of the General Convention previously deter-
- 3 mined by action of the General Convention, the Joint Committee shall investigate and
- 4 make recommendations to the Presiding Bishop, to the President of the House of
- 5 Deputies and to the Executive Council if such Convention is the next succeeding meeting
- 6 or to the General Convention ~~with the approval of the Executive Council~~ with respect
- 7 to any later meeting of the Convention.

## 2. BISHOPS

### A. Voting in House of Bishops

This commission has reviewed the action of the 1988 General Convention in adopting Resolution A170 on first reading, which is a proposed amendment to Article I, Sec. 2, of the Constitution with regard to voting in the House of Bishops. If the amendment is adopted, voting in the House of Bishops will be limited to the Presiding Bishop, Bishops Coadjutor, Suffragan and Assistant Bishops while acting within a Diocese, and the Suffragan Bishops for the Armed Forces and of the Convocation of Churches in Europe. All other bishops, essentially retired bishops, will have seat with voice but no vote.

We have reexamined the rationale for such proposal and find ourselves still in agreement with the reasons stated in the report of this commission to the 1988 General Convention (*Blue Book*, page 407), especially that of assuring that those voting will have “meaningful and current contact with the Church.”

The Standing Commission on Constitution and Canons in its *Blue Book* report is submitting a resolution for adoption on second reading of the amendment to Article I, Sec. 2. This commission recommends the adoption of that resolution.

### B. Consents of Standing Committees to Consecration of Bishops-Elect

The Presiding Bishop has referred to this commission for study and recommendation the concern expressed by a number of Standing Committees regarding their responsibility in considering consent to the consecration of bishops-elect.

In recent elections issues have been raised as to the theological views or the personal qualifications and experience of the person elected and of the validity of the election process based on alleged irregularities in the Diocesan Convention proceedings.

It appears that Standing Committees did or might withhold consent to the consecration of a bishop-elect for one, or more, of the following reasons:

1. The stated position of the bishop-elect on theological or social issues.
2. The bishop-elect's personal qualifications or lack thereof.
3. Alleged irregularities in the election process of the electing Diocesan Convention.

Before attempting to offer recommendations for dealing with the issues raised by the Standing Committees, we should consider their duty and responsibility regarding consent to the consecration of a bishop-elect as expressed in the Canons of the Episcopal Church.

Canon III.21.1(c) provides in part:

“The evidence of the consent of the several Standing Committees shall be a testimonial in the following words . . .

We, being a majority of all the members of the Standing Committee of . . . do, in the presence of Almighty God, testify that we *know of no impediment* on account of which the Reverend A. B. ought not to be ordained and consecrated to the Holy Office . . . ” (emphasis supplied).

Canon III.21.1(c) gives no clarification of the term “no impediment.” However, under Canon III.21.1(a), the testimonial required to be signed by a constitutional majority of the electing Convention includes the representation that:

“ . . . we know of *no impediment* on account of which the Reverend A.B. ought not to be ordained and consecrated to that Holy Office. We do, moreover, jointly and severally declare that we believe the Reverend A.B. to be of such sufficiency in good learning, of such soundness in the Faith, and of such virtuous and pure manners and godly conversation as to be able to exercise the Office of a Bishop to the honor of God and the edifying of His Church, and to be a wholesome example of the flock of Christ” (emphasis supplied).

Furthermore, it has been suggested that the appropriate standards found in Canon III.7.12 providing for ordination to the Priesthood should be applied. Under this Canon, the Standing Committee of a Diocese must certify:

“ . . . that the Reverend A.B., Deacon, . . . has presented to us satisfactory certificates that since . . . the date of ordination to the Diaconate . . . 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.”

The criteria set forth in Canons III.21.1(a) and (c), III.7.12, as well as the list of offenses for which a bishop may be tried under Canon IV.1, and the Declaration required of priests and deacons under Article VIII of the Constitution, should provide ample standards for judging the personal qualifications and the stated position of a bishop-elect on theological and social issues. Therefore, it seems inappropriate for Standing Committees and bishops to request additional information or statements from bishops-elect.

In order that the foregoing be considered by all Standing Committees as uniform standards for judging the qualifications of bishops-elect, the commission recommends the adoption of the following resolution:

### Resolution #A215

*Resolved*, the House of \_\_\_\_\_, concurring, **That Canon III.21.1(c) be amended by adding the following new paragraph after the first complete paragraph of this clause:**

- 1 *The criteria set forth in Canons III.21.1(a) and (c) and III.7.12, the list of offenses for*
- 2 *which a Bishop may be tried under Canon IV.1, and the capacity and demonstrated*
- 3 *ability of the Bishop-elect to meet the standards of the Declaration in Article VIII*
- 4 *of the Constitution are the standards by which the Standing Committees and Bishops*
- 5 *shall determine the qualification of the Bishop-elect before giving consent to*
- 6 *consecration.*

Biographical information normally gathered by a Diocesan Nominating Committee, if made available to the Standing Committees, should assist them in judging the qualifications of a bishop-elect.

This commission is not unmindful of the position taken by some that each diocese should be the sole judge of the qualifications of the person elected. Others point out the fact that a person elected and consecrated as a bishop within a diocese becomes a bishop not only of the Episcopal Church but of the entire Anglican Communion.

This commission recommends the adoption of the following resolution:

### Resolution #A216

*Resolved*, the House of \_\_\_\_\_, concurring, **That Canon III.21.1(c) be amended to read in part as follows:**

1 (c) If the election of a Bishop shall have taken place more than three months before  
2 the meeting of the General Convention, the Standing Committee of the Diocese elect-  
3 ing shall by their President, or by some person or persons specially appointed, *except*  
4 *as provided in Sec. 5 of this Canon*, immediately send to the Standing Committees  
5 of the several Dioceses a certificate of the election by the Secretary of Convention of  
6 the Diocese, bearing a statement that evidence of the Bishop-elect's having been duly  
7 ordered Deacon and Priest and the certificates as to mental and physical examination  
8 as required in Sec. 1(a) of this Canon have been received and that a testimonial in  
9 the form set out in Sec. 1(a) of this Canon has been signed by a constitutional majori-  
10 ty of the Convention, and a summary of biographical information relating to the  
11 Bishop-elect; . . . .

To establish a procedure for dealing with alleged irregularities in the election process, this commission recommends adoption of the following resolution:

**Resolution #A217**

*Resolved*, the House of \_\_\_\_\_, concurring, **That Canon III.21 be amended by adding a new section as follows:**

**Sec. 5.**

1 (a). *Within ten days after the election of a Bishop, a Bishop Coadjutor or a Suffragan*  
2 *Bishop by a Diocesan Convention, delegates constituting not less than 10% of the*  
3 *number of delegates casting votes on the final ballot may file with the Secretary of*  
4 *the Convention written objections to the election process setting forth in detail all alleged*  
5 *irregularities. Within ten days after receipt thereof, the Secretary of the Convention*  
6 *shall forward copies of the same to the Bishop, the Chancellor and Standing Commit-*  
7 *tee of the Diocese, and to the Presiding Bishop, who shall request the Court of Review*  
8 *of the Province in which the Diocese is located to investigate the complaint. The Court*  
9 *of Review may invite response by the Bishop, the Chancellor, the Standing Committee*  
10 *and any other persons within the electing Diocese. Within thirty days after receipt of*  
11 *the request, the Court of Review shall send a written report of its findings to the*  
12 *Presiding Bishop, a copy of which report the Presiding Bishop, within fifteen days,*  
13 *shall cause to be sent to the Bishop, the Chancellor, the Standing Committee and the*  
14 *Secretary of the Convention of the electing Diocese.*

15 (b). *If such election shall have taken place within three months before a meeting of*  
16 *the General Convention, the Report shall be sent with the evidence of election and*  
17 *testimonials as provided in Section 1(a) of this Canon.*

18 (c). *If such election shall have taken place more than three months before the meeting*  
19 *of the General Convention, the report of the Court of Review shall be sent to the Stand-*  
20 *ing Committees of the several Dioceses, with the Certificate of the Secretary of the*  
21 *electing Convention relating to consent to consecrate. Likewise, the Presiding Bishop*  
22 *shall include such report in the communication to the Bishops having jurisdiction.*  
23 *The Secretary also shall send a copy of the Report to each of the delegates who filed*  
24 *objection to the election process.*

**3. COMMITTEES AND COMMISSIONS**

**A. Review of Committees and Commissions**

Pursuant to the directive of Canon I.1.2(n)(8), the commission during the past triennium reviewed the operations of the several committees and commissions of General

Convention to determine the necessity of their continuance and the effectiveness of their functions. The recommendation found in subsection C below is a result of this review process.

The review was accomplished utilizing a questionnaire circulated to each of the committees and commissions. Responses were received from all but two groups. The questionnaire made inquiry as to (i) charge and function, (ii) work accomplished and yet to be done, (iii) the possibility of new opportunities, (iv) budget amounts and usage, (v) size, and (vi) possible reallocations of work.

Not surprisingly, most committees and commissions believe their present size is optimal for performing their assigned tasks. The median size is 12. Most believe they are accomplishing the work with which they are charged. Also, not surprisingly, but a matter to be analyzed, is that almost all of the annual budget of each group is spent on travel, lodging and meal expenses in connection with meetings of the group. Given the individual and collective experience of the members of this commission, there is a conviction that meeting costs can and must be reduced.

### B. Meeting Costs

Given escalating transportation costs particularly and other expenses generally, this commission urges each other committee or commission seriously to explore and implement, as this commission has done, ways of accomplishing its tasks at the lowest cost reasonably possible. Among the ways this can be achieved are:

- (i). Utilize the expertise of the General Convention Office to make meeting arrangements at the least cost, considering air fares and lodging and meals.
- (ii). At the beginning of each triennium, have the General Convention Office identify, given the residences of the several members of the group, the two or three locations that produce the least transportation cost for the group.
- (iii). Utilize nonprofit conference centers, religious houses and seminaries for lodging and meals. (This commission held most of its meetings at a centrally located conference center at a cost of \$49 per person per day, which included single room and private bath, three daily meals, use of meeting rooms and local transportation to and from a major airport.)
- (iv). Where age permits, have members use airline senior discount tickets.
- (v). Consider meeting over a Saturday night for discount fares.
- (vi). Assign discrete elements of work to subgroups which can meet by conference telephone after first exchanging information by mail.
- (vii). Work from a predefined agenda and distribute material before the meeting, thus reducing its duration.

### C. Joint Commission on AIDS

The 1988 General Convention established the Joint Commission on AIDS, to be concerned with the theological, ethical and pastoral questions inherent in the AIDS crisis. The commission early in this triennium adopted a Statement of Purpose of the Joint Commission on AIDS and Guiding Concepts in Implementing Purposes, which appear to be largely educational and programmatic in nature.

In order that the commission's work continue and become even more effective, this commission recommends adoption of the following resolution:

### Resolution #A218

- 1 *Resolved*, the House of \_\_\_\_\_, concurring, **That the Executive Council establish**  
2 **a Commission on AIDS whose duty it shall be to focus the Church's attention on the**  
3 **theological, ethical and pastoral questions inherent in the AIDS crisis; to develop recom-**  
4 **mendations and strategies to increase awareness throughout the Church of the AIDS**  
5 **crisis; to facilitate communication with and among the several organizations, institu-**  
6 **tions and programs engaged in AIDS ministries within and related to the Church; and**  
7 **to advocate to the Church and to the world concern for those affected with AIDS;**  
8 **and be it further**
- 9 *Resolved*, **That the Commission on AIDS shall consist of 1 Bishop, 2 Presbyters or**  
10 **Deacons and 3 Lay Persons; and be it further,**
- 11 *Resolved*, **That the Commission on AIDS shall be a Commission of Executive Coun-**  
12 **cil; shall report annually to the Executive Council on its activities and progress; and**  
13 **shall report to the General Convention in 1994 and thereafter.**

As the subject matter of the Joint Commission on AIDS properly falls within the scope of the work assigned to the Standing Commission on Health, this commission recommends amendment of the Canons by adoption of the following resolutions:

### Resolution #A219

- 1 *Resolved*, the House of \_\_\_\_\_, concurring, **That Canon I.1.2(n)(4) be amended**  
2 **by changing the period at the end thereof to a comma and by adding the following:**  
3 **"including all aspects of the AIDS crisis"; and be it further,**
- 4 *Resolved*, **That Canon I.1.2(o) be deleted.**

In making the foregoing recommendations, the commission recognized and in this report emphasizes that under Canon I.1.2(a) standing commissions of General Convention are created to study and make recommendations to the General Convention on major subjects considered to be of continuing concern to the Church and joint commissions to do the same on specific matters of concern during a single interval between two regular meetings of the General Convention. Their purpose is to investigate, study and make recommendations for legislation to be considered by General Convention. However, under Canon I.4.1(a), it is the Executive Council which has the duty to carry out the program and policies adopted by the General Convention, and it has charge of the unification, development and prosecution of the missionary, educational and social work of the Church. Therefore, a commission of the Executive Council has authority to develop and carry out programs.

#### D. Appointment of Committee Members

Members of joint and standing committees and commissions, boards and agencies are appointed by the Presiding Bishop and by the President of the House of Deputies. Without presuming to infringe upon their prerogative in selecting their appointees, this commission believes a procedure should be established whereby prospective appointees will receive a brief explanation of the duties and responsibilities of membership and the opportunity to consider seriously the required commitment of time and effort prior to final appointment.

This commission, therefore, makes the following recommendation:

1. The appointing officers submit to the Secretary of the General Convention or to the Secretaries of the respective Houses, lists of prospective appointees to interim bodies.

2. The Secretary involved send to each prospective appointee a statement of the proposed appointment, of the estimated requirement of time, and a request that the prospective appointee sign and return a form indicating willingness and ability to be appointed and agreeing to the commitment of time and effort.

3. Upon the basis of the replies, the appointing officers make their appointments with notification by the Secretary involved.

### E. Joint Commissions

Canon I.1.2(a) provides for the establishment of standing and joint commissions, the latter “to study and make recommendations on specific matters during a single interval between meetings of the General Convention,” as distinguished from standing commissions, which deal with major subjects of continuing concern. To make it clear that joint commissions cease to exist at the end of one interval, unless extended by the General Convention, the commission recommends the adoption of the following Resolution:

#### **Resolution #A220**

*Resolved*, the House of \_\_\_\_\_, concurring, **That Canon I.1.2(a) be amended by inserting, after the first sentence, the following:**

- 1 *Joint Commissions shall cease to exist at the end of the single interval for which they*
- 2 *are created unless extended by action of the General Convention.*

### 4. INTERPRETATION OF CONSTITUTION AND CANONS

At the 1973 General Convention, three legislative proposals were introduced in the House of Deputies seeking a method to obtain an official interpretation of the Constitution and Canons. Two of these proposed the creation of a Judicial Council and a third proposed the establishment of a Standing Commission on the Constitution and Canons to interpret matters pertaining to the Constitution and Canons. Instead of adopting any of these proposals, the General Convention referred the subject to the Standing Commission on the Structure of the Church.

The Structure Commission recommended to the 1976 General Convention the creation of a Joint Standing Committee on Constitution and Canons, with authority to prepare and issue advisory opinions on any constitutional or canonical question. That Convention did create a Joint Commission on Constitution and Canons, but did not approve the recommendation giving the commission authority to render advisory opinions.

The question has continued to arise, resulting in a proposal to the 1988 General Convention by the Diocese of San Diego, requesting the Standing Commission on the Structure of the Church and the Standing Commission on Constitution and Canons to consider the creation of a National Court of Appeals or Review and report to the 1991 General Convention.

Recognizing that interpretations may be sought infrequently and being mindful of budget restraints which limit the creation of additional organizations, this commission does not recommend the creation of a Judicial Council or Court of Review. Furthermore, there is no machinery within the Church, nor does it seem appropriate to create such, to enforce the opinions of a Judicial Council.

However, in order that there may be provision for the resolution of constitutional or canonical questions, without the creation of an additional body with attendant expense,

---

## STRUCTURE OF THE CHURCH

the commission reiterates its recommendation to the 1976 General Convention that the Standing Commission on Constitution and Canons render advisory opinions on constitutional and canonical questions. To accomplish this, the commission recommends the adoption of the following resolution:

### **Resolution #A221**

*Resolved*, the House of \_\_\_\_\_, concurring, **That Canon I.1.2(n)(2) be amended by adding a new subparagraph (iii) as follows:**

1 *Upon request of any one of the following: the Presiding Bishop; the President, Vice-*  
2 *President, or Secretary of the House of Deputies; Vice-President or Secretary of the*  
3 *House of Bishops; Secretary or Treasurer of the Domestic and Foreign Missionary Socie-*  
4 *ty or of the General Convention; the General Convention; the Executive Council; any*  
5 *Diocesan Bishop, Convention, Standing Committee, or Executive Council; render an*  
6 *advisory opinion on any question involving the interpretation of the Constitution or*  
7 *Canons of the Episcopal Church. Copies of requests by a Diocesan officer or organiza-*  
8 *tion shall be sent by that officer or organization to the Ecclesiastical Authority of the*  
9 *Diocese. Opinions requested by others may be rendered at the discretion of the Com-*  
10 *mission. Opinions shall be sent to the party or parties requesting an opinion, with*  
11 *copies being sent to the Ecclesiastical Authority of the Diocese from which an opinion*  
12 *was requested, to the Presiding Bishop, to the President of the House of Deputies and*  
13 *to the Secretary of the General Convention, who shall cause the same to be indexed*  
14 *and preserved and a copy sent to the Archivist. Copies of opinions may be sent by*  
15 *the Commission to other interested parties.*

## **5. MISSIONARY DIOCESES**

### **A. Autonomy Process**

The 1982 General Convention adopted a resolution (A162s) setting forth the policies and procedures whereby a missionary diocese could become autonomous. Although in the interim missionary dioceses have achieved this status, it has become apparent that changes should be made to strengthen the provisions relating to finances, particularly audit procedures, clergy pensions and the amount and duration of continuing financial assistance.

The commission recommends the adoption of the following resolution to replace the original A162s:

### **Resolution #A222**

1 *Resolved*, the House of \_\_\_\_\_ concurring, **That any Diocese of this Church**  
2 **seeking to withdraw from this jurisdiction of the Anglican Communion in order to**  
3 **form or join an autonomous Province of the Anglican Communion under the authority**  
4 **of Title I, Canon 11, Sec. 3(f) shall be subject to the following requirements effective**  
5 **August 1, 1991:**

6 **1. Notice of such intention shall be given to the Secretary of the General Convention,**  
7 **after having been approved by Diocesan or Provincial authority, through the normal**  
8 **decision-making process, including the affirmative action by its Convention or Synod,**  
9 **that such status will be requested. Such request shall be sent by the Secretary of the**  
10 **General Convention to the following:**

- 11 The Standing Commission on the Structure of the Church,
- 12 The Standing Commission on World Mission,
- 13 The Executive Council,
- 14 The Treasurer of the Domestic and Foreign Missionary Society,
- 15 The Executive for World Mission.

16 2. There shall be a trial period from the date of such notice until the second succeeding  
17 General Convention. The purpose of the trial period is: (a) to allow the dioceses con-  
18 stituting the proposed province to develop and put in place the necessary structures  
19 and programs for its operation and begin to experience the functioning of said pro-  
20 grams and structures, and (b) to allow a diocese joining another autonomous province  
21 of the Anglican Communion to develop and put in place such diocesan structures and  
22 programs.

23 3. During the trial period, the Treasurer of the Domestic and Foreign Missionary Society  
24 and the Executive for World Mission shall provide the necessary technical assistance  
25 for the Diocese or Province to institute the following procedures:

- 26 (a). Establishment of appropriate diocesan or provincial structures (such as a Con-  
27 stitution, Canons and Prayer Book) and other structures for decision-making ap-  
28 propriate to the culture, customs and conditions of the jurisdiction.
- 29 (b). Establishment of accounting, reporting and external control procedures necessary  
30 to ensure the normal checks and balances, to be reported to the Treasurer of the  
31 Domestic and Foreign Missionary Society in acceptable form.
- 32 (c). Development of a five-year program and budget projection with the appropriate  
33 authority in the Diocese or Province, the text of which will describe in detail the  
34 goals and objectives of the Diocese or Province during this period. The Treasurer  
35 of the Domestic and Foreign Missionary Society and the Executive for World Mis-  
36 sion are to attach to the goals and objectives any commentary they feel is necessary.
- 37 (d). Establishment of an adequate Pension Plan and Fund for Clergy of the Diocese  
38 or Province.
- 39 (e). In the case of a new Province to be formed, the establishment of a Covenant  
40 Committee representing the proposed Province and including three members of the  
41 Episcopal Church appointed by the Presiding Bishop. The purpose of the Covenant  
42 Committee is to establish and monitor the continuing relationship between the pro-  
43 posed Province and the Episcopal Church, including a five-year program and budget  
44 projection. The Covenant Agreement between the Episcopal Church and the pro-  
45 posed Province needs to be ratified by each separating Diocese of the Episcopal  
46 Church and by the appropriate bodies of the Episcopal Church and the new Province.

47 4. During the trial period, the Diocese or the Province shall report every eighteen months  
48 the progress of the Diocese or Province to the Secretary of the General Convention,  
49 who shall send copies to those to whom such notice of intention has been given in  
50 accordance with Paragraph 1.

51 5. The Treasurer of the Domestic and Foreign Missionary Society and the Executive  
52 for World Mission shall determine and report to the Standing Commissions on Struc-  
53 ture and World Mission and the Executive Council the estimated amount and dura-  
54 tion of financial support to be required for the Diocese or Province following approval

55 of the right of the Diocese to withdraw in order to form or join an autonomous Pro-  
56 vince of the Anglican Communion. The Standing Commissions shall report their find-  
57 ings and recommendations to the next General Convention.

58 6. Prior to making their reports to the General Convention, the Structure Commit-  
59 tees of the House of Bishops and of the House of Deputies shall have received assurance  
60 from the Treasurer of the Domestic and Foreign Missionary Society and the Executive  
61 for World Mission that the procedures stated in Paragraph 3 are in place and shall  
62 have received the report of the amount and duration of financial support stated in  
63 Paragraph 5; and be it further

64 *Resolved*, That the Structure Committees' recommendations to General Convention  
65 shall be one of the following:

66 (a). The request be granted;

67 (b). Extension of the trial period be granted for no more than one additional three-  
68 year period;

69 (c). The request not be granted; and be it further

70 *Resolved*, That the Reports of the Structure Committees shall include appraisals of  
71 the readiness of the Diocese or Province to become autonomous and the reasons for  
72 the Committees' recommendations, including, without limitation, findings of fact  
73 relating to the items set forth in Paragraph 3.

#### B. Retention Of Provisions for Missionary Dioceses and Missionary Bishops

It has been requested that the continued use of the terms "Missionary Diocese" and "Missionary Bishop" in the Constitution, Canons and Rules of Order be considered and reviewed by the Standing Commission on the Structure of the Church, as well as by the Standing Commission on Constitution and Canons. The question is whether there is any clear definition of the term "Missionary Diocese" and whether the Church actually has any such dioceses.

After careful consideration, this commission has concluded that there is, indeed, a definition found in Canon I.11.1 which reads:

... Missionary Dioceses ... shall constitute jurisdictions for which this Church as a whole assumes a special responsibility.

The term "missionary" reflects the fact of a special position in relation to the whole Church rather than a negative value judgment. By using this term, the Canon calls the attention of the entire Church to our responsibilities as the family of Christ to our brothers and sisters with special needs. It also affirms our calling to mission as reflected in the corporate title of the Church, "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America" (Canon I.3).

This commission believes that to remove the designation "missionary" would not only mask the reality of the status of these dioceses but also would effectively hide them from our attention.

Therefore, this commission recommends the retention of the terms "Missionary Dioceses" and "Missionary Bishops" in the Constitution, Canons and Rules of Order.

## 6. ENVIRONMENT

The commission reviewed the Report of the Presiding Bishop's Consultation on the Environment and Sustainable Development with special attention to the Theology of

Creation upon which it is based. Recognizing the critical importance of the issue of the environment, this commission recommends that the Standing Commission on Human Affairs continue its consideration and study of the environment for possible recommendation for future legislative action by General Convention rather than the establishment of a new Standing Commission on the Environment and Sustainable Development. The commission also wishes to call attention to the fact that it is the responsibility of the Executive Council to carry out the program and policies adopted by the General Convention.

### 7. LONG-RANGE PLANNING

Having received information regarding the formation of a Standing Committee on Planning and Development of the Executive Council, this commission has offered its support and assistance in the planning process. The Rev. Canon Roswell Moore, Executive Council Liaison member of this commission, attended the May, 1990, meeting of the Committee.

As various matters within the purview of this commission have long-range planning implications, the commission will continue to follow the work of the Committee.

### 8. RESOLUTIONS REFERRED TO THE COMMISSION

The following concurred resolutions of the 69th General Convention were referred to this commission for action and have been disposed of as follows:

- A067a National and Diocesan Structures and Local Congregations. See Items 1A and 3A.
- A074 Balance of Women and Men on Church Bodies. Referred to Committee on the State of the Church.
- A170 Voting in House of Bishops. See Item 2A.
- A176 Availability of Past Actions of General Convention and Executive Council. Secretary of General Convention reports this is in process by development of customized database.
- A177 Amendment of Joint Rule III.13. Adopted by 1988 General Convention.
- A179a Autonomy Process. See Item 5A.
- B049 Review of Committees and Commissions. See Item 3A.
- C001 National Court of Appeal. See Item 4.
- D031 Monitoring of General Convention Resolutions. See Item 1A.
- D129a Program Coordinator for Liturgy and Music. Expressed concern to Executive Council that this position has not been filled.
- D159 Amend Canon I.1.1, Size of House of Deputies. After consideration, the commission determined to make no recommendation as to reduction in size. See Item 1B.

The following resolutions deal with steps toward autonomy by various Dioceses and Provinces. The commission has requested further information on their progress toward autonomy, and has been notified that none of them will be seeking authorization for autonomy at the 1991 General Convention. See Item 5A.

## STRUCTURE OF THE CHURCH

---

B020a Dominican Episcopal Church  
B021a Haiti  
B028a Autonomous Dioceses  
B029 Mexican Episcopal Church  
B031a Diocese of Central Philippines  
B033s Andes/Arensa  
C045s Autonomous Province in Central Region of Americas  
C049 Central Region of Americas Autonomy  
C050 Central Region of Americas Autonomy  
D115 Episcopal Church of the Andes

With respect to the following resolutions, the commission determined that no action by this commission was required:

A008 Article IV, Standing Committees Vacancies  
A029 Joint Rule VI.17(a), Episcopal Church Women  
A150a Future Sites of General Convention  
A171 Canon I.1.4, Early Deputy Elections  
A172 Canon I.1.14(b), General Convention Sites  
A174a Canon I.4.3, Presiding Officer Titles  
A175a Canon I.1.5(b), Duties of General Convention Registrar  
A178 Amend House of Deputies Rule of Order 21(b), Provinces to Introduce Resolutions  
A185 Companion Dioceses  
A193 Site Selection for 1991 General Convention  
A194 Sites for 1994 General Convention  
B003 Bishop of Navajoland  
B010a Diocese of Central and South Mexico  
B027 Autonomous Dioceses  
B042 Theological Groundwork  
B046 Amend House of Bishops Rule on Interim Resolutions  
D035 Quotas for Women on Committees  
D076 Amend House of Deputies Rule 7, Inclusive Language  
D077 House of Deputies Rules 7, 12, 13, 17, 21, 51, 53, Inclusive Language  
D097s Decentralized Church Structure  
D133a House of Deputies Rule IV.7, Committee Numbers  
D164s Election of Presiding Bishop's Fund Board

## FINANCIAL REPORT OF PAST TRIENNium

	1989	1990	1991
Appropriated	\$14,700.00	\$11,300.00	\$2,600.00
Expenses	\$ 8,047.65	\$ 9,085.99	\$ 125.00*
*Estimated			

---

### GOALS AND OBJECTIVES FOR THE NEXT TRIENNium

1. Continue the evaluation of Committees, Commissions, Boards and Agencies, as well as evaluation of the following:
  - a. Committees mandated by General Convention to report to Executive Council, i.e., Committees on the Status of Women, on Racism and on Economic Justice.
  - b. Executive Council Committees made up entirely of Executive Council members.
  - c. Committees created by Executive Council but with outside members (e.g., Social Responsibility in Investments.).
  - d. Program Advisory Committees developed by staff.
  - e. Task forces.
2. Review of the whole relationship of General Convention, the Executive Council and its professional staff.
3. Continue to monitor the process of Missionary Dioceses seeking autonomy.
4. Consideration of material referred by the General Convention, the Presiding Bishop, the President of the House of Deputies, the Executive Council, and others.

### PROPOSED BUDGET OF COMMISSION FOR THE NEXT TRIENNium

The commission estimates its costs for the next triennium as detailed below and submits the following resolution:

	1992	1993	1994
Meetings	\$16,400.00	\$11,000.00	\$2,600.00

#### Resolution #A223

*Resolved*, the House of \_\_\_\_\_ concurring, **That there be appropriated from the Assessment Budget of General Convention for the expenses of the Standing Commission on the Structure of the Church, the sum of \$30,000.00 for the triennium 1992-94.**

# The Board for Theological Education

## CONTENTS

<b>Membership</b> .....	497
<b>Report</b> .....	498
Introduction .....	498
Update on Resolution A125 .....	499
Resolution A070a - "Seminary Christian Education Projects" .....	500
Resolutions A181,182a - "Stewardship and Coordination of Resources for Theological Education" .....	500
Resolution A183 - "Study of Screening and Recruitment Process" .....	503
Title III Seminary Report .....	507
The Conant Fund .....	518
<b>Financial Reports, 1989-91</b> .....	
Program Budget .....	518
Assessment Budget .....	519
<b>Goals and Objectives, 1992-94</b> .....	519
<b>1992-94 Budget Requests</b> .....	521

## MEMBERSHIP

The Rev. Carol Anderson (resigned 6/90)  
 The Rt. Rev. Craig Anderson\*  
 Mrs. Barbara Borsch  
 Dr. Richard Couper  
 The Rev. Zabron A. Davis III\* +  
 The Rt. Rev. Robert W. Estill  
 The Rev. Helen Havens\*, *Chair*  
 Mrs. Essie Johnson  
 Mrs. Barbara Klemme\*  
 Prof. Waring McCrady\*  
 Mrs. Diana MacVeagh\*  
 The Rev. Robin P. Martin (appointed 12/90)  
 The Rt. Rev. James Moodey\*  
 The Rev. Dr. Margaret J. Neill\* +  
 The Very Rev. William Petersen (appointed 1/89)  
 The Very Rev. William Pregnall (resigned 12/88)  
 The Rt. Rev. Douglas Theuner  
 The Rev. Warner R. Traynham\*  
 The Rev. Preston T. Kelsey II, *Executive Director*

\* Term expires at 1991 General Convention

+ Appointed as a seminarian

## Representatives of the Board at General Convention

The Rt. Rev. James Moodey, House of Bishops, is authorized by the Board to receive non-substantive amendments to the report.

The Rev. Warner Traynham (Los Angeles), House of Deputies, is authorized by the Board to receive non-substantive amendments to the report.

### Introduction

In addition to several activities that will be described in greater detail in this report, the Board for Theological Education (BTE) has been active during this triennium in the following areas:

1. The BTE 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 five students have been receiving grants from the foundation.

2. Seminarians with Lay Vocations continues to be a 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 1990 conference was "Stepping into a New Decade: the Challenge and the Hope." Dr. Mary Donovan was the featured speaker, with workshops lead by Ms. Pamela Chinis, Dr. Leslie Fairchild, Ms. Joan Irving, and Canon Robert Tharp. The conference was attended by 31 participants from 10 seminaries.

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 is a network of people developing programs of theological education at the diocesan level for both lay and ordained persons. It is supported by a grant to engage a speaker at its annual meetings. Sincicators is a network of people working in ministry development. It meets annually to discuss and develop programs seeking to meet the many needs and opportunities of rural and urban ministries. The BTE encourages closer relationships between these networks and the accredited seminaries as they engage in their common tasks of theological education.

4. The BTE has worked this triennium with the Presiding Bishop's Select Committee of Bishops and Deans. The focus of the work has been twofold: (a) seminary evaluations and (b) the General Ordination Examination (GOE). The committee presented to the 1989 meeting of the House of Bishops a proposal to have but one evaluation to be done in March of the middler year on a standard form developed by the committee. A three-year trial use was begun in 1990. It is hoped that clearer information on a postulant's progress toward ordination will be the result. The committee arranged for a joint meeting of the 11 seminary deans with the House during its September 1990 meeting. The focus of the discussion held in small groups centered on the nature of the GOE and its place in the ordination process. Work continues on both matters.

5. 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 1989 surveys produced the following information:

## THEOLOGICAL EDUCATION

	1984		1989	
Three years in an Episcopal seminary	218	70%	261	75%
Three years in an accredited non-Episcopal seminary	31	10%	20	6%
Two or three years in an accredited non-Episcopal seminary plus one year in an accredited Episcopal seminary	18	6%	29	8%
A Diocesan school or program	17	5%	12	4%
A Diocesan school or program plus one year at an Episcopal seminary	7	2%	6	2%
Read for Orders	11	4%	4	1%
Other	10	3%	15	4%
Total	312	100%	347	100%

6. The BTE continues to be active in the work of the CDM. During this triennium Mrs. Diana MacVeagh served on behalf of the BTE. Several members of the CDM served on the committee working on the study of the recruitment and screening process (A183a). The recommendations of this committee can be found later in this report. The Executive Director assisted the Rev. John Docker, Field Officer of the CDM, in the work with provincial meetings of commissions on ministry.

### Update on Resolution A125

Parochial reports continue to provide information on the response to the 1982 General Convention resolution A125 calling for parishes to give 1 percent of their net disposable budgeted income (NDBI) to one or more of the eleven accredited seminaries. Beginning with the 1986 parochial reports, congregations were called upon to list their 1 percent giving. Preliminary figures for 1989, the most recent year for which figures are available, reveal congregations gave \$2,996,736 to Episcopal seminaries or .36 percent and \$418,045 or .05 percent to other theological institutions for a total of .41 percent. This represents a decrease of \$83,171 in giving to the accredited Episcopal seminaries from 1988 or -.04 percent. Other theological institutions showed an increase of \$7,469, but their total as a percentage of NDBI remained the same at .05 percent.

A study conducted by the seminaries revealed that in those dioceses where the bishop took an active role in supporting the 1 percent resolution the participation by parishes was significantly higher. The third resolution of the BTE Committee on the Stewardship and Coordination for Resources for Theological Education, whose work came in response to A125, speaks to this discovery by asking each bishop to make 1 percent for theological education a high priority of diocesan encouragement, education, and stewardship.

The BTE would like to salute the following dioceses for the leadership they have demonstrated in 1 percent participation in 1989: the Diocese of Hawaii, .86 percent; the Diocese of Nevada, .84 percent; the Diocese of Northwest Texas, .83%; the Diocese of North Carolina, .79 percent; the Diocese of Mississippi, .78 percent; and the Diocese of Fond du Lac, .71 percent.

The seminaries, their boards, deans, faculty, and students join the BTE in expressing their great gratitude for this financial support of theological education in the accredited seminaries.

### Resolution A070a - "Seminary Christian Education Projects"

This resolution called for "the Education for Mission and Ministry Unit (EFMM), the Board for Theological Education and each seminary [to] collaborate with diocesan, congregational, and other educators in a process of exploring new ways to deepen the vision of congregational life in all of its educational contexts." Three creative seminary-based projects were called for, with the financial support of such projects to be shared by the seminary and the EFMM unit. The goal was to make seminary graduates "effective educational leaders."

A grant of \$5,000 was made to the Episcopal Divinity School (EDS) for a project directed by Dr. George Hunter called "Parish Ministry in the Contemporary World." The focus of this year-long seminar was to link students at EDS in partnership with local congregations in preparing people for leadership and educational ministries in the Episcopal Church. Ten students participated in the program. The seminar consisted of a series of seminars offered by the faculty in conjunction with an intensive field work program involving local congregations.

The seminar was for the students their primary endeavor for the academic year 1989-90. While the seminar proved to be fruitful for the ten students involved, the heavy commitment of time proved to be a cause for concern for prospective students. Because of this the seminar is under review at this time.

A grant of \$3,000 was made to the Episcopal Seminary of the Southwest (ETSS) for a project under the direction of Dr. Charles Cook of ETSS and Ms. Nancy Mann, Regional Religious Education Coordinator of Province VII.

The project consisted of a weekend of workshops held in San Antonio, Texas, in early spring of 1990. It was attended by the 11 seniors at ETSS and Christian educators from the dioceses of Province VII. The goal was to offer seminary students a concentrated experience in the theory and practice of designing, implementing, and evaluating a Christian education program for a parish or mission of any size.

The evaluation stated that the event was "highly successful." Plans are now underway to hold another event in the spring of 1991, which will be open to all students at ETSS.

A grant of \$3,000 from the EFMM budget was made to Seabury-Western Theological Seminary for a project entitled "Ministry Enablement." The program was directed by Ms. Flower Ross, Professor of Christian Ministries. It was offered during the spring quarter of 1990 and consisted of weekly presentations relating to Christian education by members of the EFMM unit. The program is under review at this time.

It is expected that further projects developed by the seminaries working with local dioceses will be offered during the coming academic year, 1991-92.

### Resolutions A181,182a - "Stewardship and Coordination of Resources for Theological Education"

Committee membership: Mrs. Barbara Klemme, *chair*, the Rt. Rev. Douglas Theuner, the Very Rev. William Petersen, the Rev. Dr. Frank Sugeno, the Rev. Wallace A. Frey, the Rev. Dr. Margaret Neill, Prof. Waring McCrady, Dr. Richard Couper. Dr. Dabney Park, Jr., *consultant*.

Funding for this project was provided by the Arthur Vining Davis Foundations, the Lilly Endowment, and the Trinity Grants Board of Trinity Parish, New York City, as well as from the 1989-91 program budgets of the BTE. A background paper, "The Care of Learning," is available from the BTE office at the Episcopal Church Center.

The Episcopal Church, in attempting to serve God with all its heart, soul, and mind, has always assumed the importance of the highest standards in the preparation of its leadership. One would expect such standards to produce a finely balanced system of educational institutions.

Yet if one looks honestly at the state of our Church, it becomes clear that the existing "system" of Episcopal seminaries shows little rhyme or reason. What we have is a historic but arbitrary number of centers for theological education. Were we to set about creating a new system, some locations, physical plants, and endowments would surely be different. History does not give us the luxury of redoing the past. There is a reality already in existence, and it is with this reality that the General Convention and the Board for Theological Education are called to work. For some years, even decades, deputies to the General Convention, bishops, commissions on ministry and many persons concerned for the whole life of the Episcopal Church have asked, "Are there too many seminaries?" The most common answer given is "Yes."

One might think the solution would be evident and clear: close some, combine others, and develop a tighter and more efficient system so that money is saved, faculty are better utilized and students are well taught.

We must face the facts of our history. All theological seminaries have, as central to their mission, "service to the Church," yet except for the General Theological Seminary, they are independent of the General Convention. Some were founded by lay persons, others by bishops, and still others by various groups of people with particular interests.

In the structure of the Episcopal Church, there is no agency with the authority to merge, close, or otherwise tell any seminary how to run its life. Those decisions are made by boards of trustees, deans and faculties and the graduates of each school.

The history of Episcopal seminary mergers indicates that they do not always solve the problems that brought them about. However, the issues of mergers should remain open.

The recent endeavors of the BTE and the resolutions proposed to this General Convention cast our opportunities and concerns in a new way. How does our Church assist these eleven separate institutions to work more effectively together in the life of the Episcopal Church? Among the questions arising are:

- How do we make the best use of the resources we have?
- How can the Church and the seminaries cooperate in meeting the challenges of the future?
- How can mergers and closings be explored with maximum effectiveness to strengthen the educational dynamic of the Church?
- How can we more effectively use the gifts of current technology in theological education?
- How can the Episcopal Church work with its seminaries on the issues of becoming a more inclusive Church? What implications does this have for theological education?
- How do we strengthen, appreciate and work with the faculties of our schools?
- How do we make the resources of our seminaries available for lay theological education and continuing theological education at the diocesan level?
- How does one mission in and of Christ get carried out with a variety of expressions in a variety of centers?

The resolutions proposed move the Church forward, challenge us to look at some uncomfortable terrain, and state clearly that things cannot remain the same.

It is the hope of the BTE and all concerned with theological education that in addressing the resolutions we will also address the need for creative thinking and the develop-

## THE BLUE BOOK

---

ment of new structures to work with and within the inherited system of theological education. What awaits us in the future and what we inherit from the past can make old things new for the strengthening of this branch of the Church of Jesus Christ.

### Resolution #A224

- 1 *Resolved*, The House of \_\_\_\_\_ concurring, **That this General Convention direct**  
2 **the BTE to convene representatives of the (1) Ministry and (2) Theology Committees**  
3 **of the House of Bishops, (3) the Council of Seminary Deans, (4) the Council of Seminary**  
4 **Trustee Chairs, (5) the Faculty of the Episcopal Seminaries, and (6) the Church at large**  
5 **with the goal of establishing a Council of Episcopal Seminaries within this triennium**  
6 **to give expression to a covenanted relationship between the several Episcopal seminaries**  
7 **and the dioceses, parishes, and institutions of the Episcopal Church; this Council will**  
8 **address the following issues and others it may identify:**
- 9     • the seminaries' relationship to the Church's mission with particular attention to
  - 10       the vision of the role of theological education in that mission;
  - 11     • issues of utilization and diversity, as well as merger, closure and the number of
  - 12       seminaries;
  - 13     • the design and development of special programs;
  - 14     • lay theological education;
  - 15     • present and future faculty development;
  - 16     • ecumenical collaborations;
  - 17     • common administrative services and reporting for
  - 18       accounting
  - 19       financial management,
  - 20       scholarship forms, and
  - 21       data base.

### Resolution #A225

- 1 *Resolved*, The House of \_\_\_\_\_ concurring, **That this General Convention direct**  
2 **the BTE to work with the seminaries, dioceses, and other interested parties in the Church**  
3 **to explore and develop viable alternative programs and locations for ordained and lay**  
4 **theological education. Recognizing complex changes in the culture to which the Church**  
5 **is called to minister, particularly substantial demographic shifts, we are called to discover**  
6 **effective means for the education of an increasingly diverse, dispersed and mobile**  
7 **population. To that end specific strategies and pilot programs should be developed**  
8 **by the seminaries, utilizing current educational theories and technologies which are**  
9 **sensitive to cultural diversity.**

### Resolution #A226

- 1 *Resolved*, The House of \_\_\_\_\_ concurring, **That this General Convention reaffirm**  
2 **the commitment of this Church to theological education through the contribu-**  
3 **tion of 1% of N.D.B.I. of each parish and ask each bishop to make 1% for theological**  
4 **education a high priority of diocesan encouragement, education, and stewardship, so**  
5 **that by the 1994 General Convention all parishes of the Church are participating.**

**Resolution A183 - "Study of Screening and Recruitment Process"**

Committee membership: Mrs. Barbara Borsch, chair, the Rt. Rev. Craig Anderson, the Rt. Rev. Don Wimberly (House of Bishops Committee on Ministry), the Rev. Warner Traynham, the Rev. Zabron Davis, the Rev. Randolph Dales (CDM), the Rev. William Edwards (CDM), Mrs. Essie Johnson, Mrs. Diana MacVeagh, and Dr. Carol Hampton (CDM). Dr. Loren Mead, Research Director. Dr. Charles Winters, consultant and writer.

The Recruitment and Selection Committee of the Board for Theological Education was established in response to Resolution A183 of the 1988 General Convention 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." This project was underwritten by a grant from the Lilly Endowment. A background paper for this report is available from the BTE office at the Episcopal Church Center.

In establishing this committee and giving it this charge, the General Convention has identified ordained leadership as a key factor in the Church's ability to address new circumstances emerging from the vast changes occurring in the modern world. No doubt the quality of clerical leadership in the Church is important now and at all times. But if we are to seek better leadership in those whom we select for ordination, we must be aware of the circumstances into which we are calling them and the conditions under which they are being called.

In the past, in spite of the canonical mandate to assist the bishop "in recruiting and selecting persons for Holy Orders" [Canon III.2.2(b)], diocesan Commissions on Ministry have primarily been given the task of screening people who have offered themselves for ordination. The committee is convinced that the emphasis must be changed. Instead of refining a system to screen out people who do not fit criteria that are often vague and unarticulated, we need a process that will actively recruit for leadership positions, both ordained and lay, people who are able to function creatively and imaginatively in the highly ambiguous conditions of today's world. Within this process, we need to provide for a period of discernment, following which Commissions will continue in the support and oversight of the postulant's vocational development.

To that end, the committee offers the following resolutions, which the rest of this paper will substantiate:

**Resolution #A227**

1 *Resolved*, The House of \_\_\_\_\_ concurring, **That Canon III.2, be amended to**  
2 **read as follows:**

3 **Canon 2**

4 **Of Commissions on Ministry**

5 **Sec. 1. In each Diocese there shall be a Commission on Ministry (the "Commission")**  
6 **consisting of Clergy and Lay Persons. The number of members, terms of office, and**  
7 **manner of selection to the Commission shall be determined by the Canons of each**  
8 **Diocese.**

9 **Sec. 2. The Commission shall assist the Bishop with regard to the implementation of**  
10 **Canon III.1:**

11 **(a). In determining present and future needs for ministry in the Diocese.**

12 **(b). In recruiting and selecting persons as *Postulants* for Holy Orders and in guiding**  
13 **~~and examining Postulants, Candidates, and Deacons in training for Priesthood in~~**  
14 ***accordance with the procedures outlined in Sec.3 below. These procedures shall be in-***

15 *terpreted as supplementing but not replacing the procedures prescribed in Canon*  
16 *III.4.2(a),(b).*

17 *(c). In providing for the guidance and pastoral care of Postulants and Candidates*  
18 *for Holy Orders.*

19 *(e)(d). In providing for the guidance and pastoral care of Clergy and Lay Persons*  
20 *who are in stipendiary and non-stipendiary positions accountable to the Bishop.*

21 *(d)(e). In promoting the continuing education of the Clergy and Lay Professionals*  
22 *employed by the Church.*

23 *(e)(f). In supporting the development, training, utilization, and affirmation of the*  
24 *ministry of the Laity in the world pursuant to Canon III.1.*

25 *Sec. 3. The Bishop and Commission shall actively solicit from the clergy and laity*  
26 *of parishes, college and university campus ministry centers, and other communities*  
27 *of faith, nominations of persons whose demonstrated qualities of Christian com-*  
28 *mitment, leadership and vision, and responsiveness to the needs, concerns and hopes*  
29 *of the world mark them as desirable candidates for positions of leadership in the*  
30 *Church. The Commission shall invite such nominees to engage in a process of discern-*  
31 *ment appropriate to the cultural background of the nominees by which to ascertain*  
32 *the type of leadership, lay or ordained, to which they may be called . When this*  
33 *discernment process has been completed, the Commission shall commend to the*  
34 *agencies with their procedures as established under (d) and (f) above, those whose*  
35 *vocation is to lay ministry, and shall present to the Bishop those whom it wishes*  
36 *to support as Postulants for ordination to the diaconate or priesthood, and who*  
37 *have indicated their willingness to be nominated.*

38 *Sec. 3 4. The Commission may adopt rules for its work, subject to the approval*  
39 *of the Bishop; Provided, they are not inconsistent with the Constitution and Canons*  
40 *of this Church or of the Diocese. These rules may include provisions for commit-*  
41 *tees of the Commission to act on its behalf; however, ultimate responsibility shall*  
42 *remain with the Commission as a whole to report to the Bishop concerning an ap-*  
43 *plicant's fitness and readiness for admission as a Postulant or Candidate, for*  
44 *ordination to the Diaconate and, if requested by the Bishop, to the Priesthood.*  
45 *and be it further*

46 *Resolved, That Canon III.5.1(c)(iii) be amended to read as follows:*

47 *(iii). A report from the Commission as to the Postulant's readiness to be received as*  
48 *a Candidate progress in preparation for ordination for to Holy Orders.*

#### Resolution #A228

1 *Resolved, The House of \_\_\_\_\_ concurring, That dioceses be urged to provide*  
2 *their Commissions on Ministry with continuing training in awareness of the impor-*  
3 *tant cultural differences among ethnic communities in the Church from whom pros-*  
4 *pective postulants may come, with the objective of removing stereotypical biases from*  
5 *the screening process,*

6 *And further, that similar training and consulting resources be provided to Commis-*  
7 *sions on Ministry concerning ways to avoid perpetuating sexist stereotyping.*

**Resolution #A229**

- 1 *Resolved*, The House of \_\_\_\_\_ concurring, That dioceses develop explicit
- 2 strategies for deploying women clergy and ethnic clergy in congregations throughout
- 3 the diocese.

**Recruiting versus Screening**

Although Canon III.2.2(a) charges Commissions on Ministry with the task of “recruiting and selecting persons for Holy Orders,” custom and the lack of viable recruitment models have generally pushed the COMs into the posture of screening applicants who have presented themselves. This reactive stance has fostered at least two unfortunate consequences: first, many potentially valuable leaders, particularly among younger people and in ethnic communities, have almost certainly been lost to the Church because they have not had the possibility of a call to ordination raised to them, and second, when a person experiences a sense of vocation to church leadership, ordination usually seems to be the only suitable mode of actualizing the call. In these circumstances the “ordination pool” is narrowed for lack of active recruiting, and those whose vocation to ordination is not ratified by the Commission’s discernment feel themselves devalued and rejected.

Proposed Resolution #A227 addresses these issues in three ways. First, it calls for active recruiting by those best qualified, the communities of faith within which people are living their Christian lives. Notice that while certain obvious communities of faith are named as examples, no limiting definitions are imposed. Second, the resolution specifically names lay and ordained as distinctive ministries to be discerned. Finally, rather than accepting some and seeming to reject others, all the persons recruited are referred to an appropriate agency of the Church for support and guidance.

**Lay Ministry versus Ordained Ministry**

“Lay ministry,” “ministry of the laity,” “shared ministry,” “mutual ministry,” “total ministry,” and probably other expressions are loosely used terms lacking commonly agreed upon definitions. Amid all the usages, however, two arenas of Christian activity are commonly defined: that which takes place within the “gathered Church” and that which takes place elsewhere. To speak of these two arenas as “Church” and “World” respectively is misleading in that the Church is part of the world and the world is properly the concern of the Church. Nonetheless, there are certain activities that normally are carried out under the aegis of the organized ecclesial authority. In this sense, “Church” and “World” may be taken as distinguishable, though interrelated, arenas of ministry.

Laity, as described in the “Outline of Faith,” are called to ministry in both these realms. In the world the laity are called to carry out the Church’s mission of restoring “all people to unity with God and each other in Christ.” Vocation to this ministry is extended in baptism, and while much training and support is needed, no further authorization for it is necessary.

Lay ministry also consists of “taking [one’s] place in the life, worship, and governance of the Church.” Within this arena of Christian activity distinctive leadership roles emerge. These roles are related to but are not the same as the roles for ordained leadership.

Discerning the ministry or ministries to which Christian people are called, therefore, consists of distinguishing between (a) a newly awakened or heightened sense of the universal baptismal ministry in the world, (b) a calling to some lay leadership role within the Church’s life, and (c) a calling to one or more of the Orders of ordained ministry.

Proposed Resolution #227 addresses this issue by specifically naming the discernment of lay or ordained ministry and of referral to (renumbered) Sec. 2(d) for “Clergy and Lay Persons who are in stipendiary and non-stipendiary positions accountable to the Bishop” and (renumbered) Sec. 2(f) supporting the “ministry of the Laity in the world.” While COMs have no canonical authority to “provide guidance and pastoral care to ‘Clergy and Lay Persons who are in stipendiary and non-stipendiary positions’ ” not accountable to the Bishop, presumably they could refer persons whose churchly lay ministry centers in local communities of faith to the appropriate authorities within those communities.

### Screening versus Pastoral Care and Guidance

The research commissioned by this committee revealed two markedly different patterns of relationships between COMs and their seminarians on the one hand, and between seminary faculties and COMs on the other. When COMs were placed in the role of screening agency all the way through recommendation to ordination, seminarians, feeling themselves under such constant scrutiny, often were fearful of being open about their personal and spiritual development. Similarly, seminary faculties were reluctant to reveal their own observations of students undergoing painful but quite normal developmental problems for fear of diocesan overreaction.

The results were often unpleasant to the COMs, whose intentions were pastoral and supportive, to faculties who sometimes experienced distrust and an adversarial stance developing between themselves and the diocese, and to seminary students who needed support and guidance during trying times.

When, on the contrary, a diocese concentrated most of its discernment procedures on the process leading up to postulancy and then, barring obviously disqualifying behavior or personality characteristics that might later emerge, provided the seminarian with pastoral care and guidance, the relationship among COMs, seminarians, and seminary faculties tended to be open and healthy. In these circumstances evaluation procedures were conducted with greater critical accuracy, communication between faculties and COMs was more frank, and the oversight of seminarians’ vocational development was more knowledgeably conducted.

Proposed Resolution #A227 addresses this issue by calling for a shift in Commissions on Ministry’s responsibility after the initial process leading to postulancy for those whose vocation is so discerned. Once the COM has recommended a person to the bishop for admission as a Postulant, the major responsibility of the COM becomes the guidance and pastoral care of Postulants and Candidates (Proposed Canon III.2.4, and Canon III.5.1(c)(iii)).

It should be noted that the “pastoral care and guidance” with which the Commission is charged does not rule out honest and even painful confrontation when this is indicated. The difference, however, is that such confrontation is being done by a body that has been removed from the role of judge and been placed in a role that is more conducive to the oversight of vocational development.

### “Internal” versus “External Call”

In apparent contrast to the tone taken in Proposed Resolution #A227’s advocacy of active recruitment, Canon III.4, “Of Postulants for Holy Orders,” seems to leave the initiative with any individual who is “desiring to be admitted as a Postulant for Holy Orders.” Proposed Resolution #A227 states that its rewording of Canon III.2 “shall be

interpreted as supplementing but not replacing” Canon III.4’s procedures, and, looked at closely, the dilemma disappears: Canon III.4’s procedures either antedate the COM’s discernment process when the individual takes the initiative, or constitute a part of it when the COM initiates recruitment.

Yet the contrast seems to remain. Accounting for it by positing an “internal” call motivating those who initiate the process and an “external” call for those recruited is both helpful and misleading. It is misleading in that “internal” and “external” are not exclusive opposites, but two dimensions of the one vocation. God calls us through the Church, whether it is to baptism itself or some further role within the Church’s life.

It can be a helpful distinction, however, in that it names the two dimensions. Because of the essentially communal nature of Christianity, it is not enough for a person to lay claim to an internal, untested sense of divine calling. Even baptism, a rite of entrance that the Church has intentionally made as open as possible, contains a public testing as a normal precondition before it may be administered. Yet, an interior response to a personal sense of calling is essential. In the case of infant baptism, the expectation is that the child will be raised in the faith so that a later affirmation of the calling can be made.

As a person matures in the Christian life, the internal awareness of God’s call can be heightened at many points and in response to many different occasions. Some of these occasions may be subtle and accumulative in their effect so that one is aware only of the interior sense of vocation, the “external” dimension of God’s actions remaining at subliminal levels. Proposed Resolution #A227 intends to draw the Church’s attention to its responsibility for providing explicit occasions for such an awareness, as well as to reaffirm the Church’s obligation to validate or refuse to validate a person’s perception that the call is to a particular role.

### **Stereotypes**

Proposed Resolution #A228 addresses the problem involved in COM’s dealing appropriately with aspirants for ordination who are women or members of the many different ethnic groups making up the population. Sexist stereotypes run so deeply within our culture that well-meaning persons can unwittingly employ them. Furthermore, the term “minorities” embraces so many different cultural characteristics that it is difficult for anyone to be aware of the subtle barriers to communication and mutual understanding. Questions and comments that seem perfectly appropriate within the dominant white culture may be experienced as so inappropriate and invasive to a member of a different culture as to make that person unable to respond. In the cases of both women and minority aspirants, unconscious typifications contribute to stereotyping which can prevent appropriate and fair discernment procedures. Training and/or consultant services may help overcome this problem.

Stereotyping arises not only in the discernment process but also in deployment practices. Probably no diocesan policy could ever overcome racial and ethnic prejudice or opposition to women in Holy Orders, but specific deployment strategies can help women clergy obtain calls proportionate to their abilities and help minority clergy find service throughout the Church instead of confining them to “predominantly minority” congregations. Proposed Resolution #A229 has this intent.

### **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.*

## THE BLUE BOOK

---

- I. What are some of the distinct features of \_\_\_\_\_?
- II. What were your major accomplishments these past three years?
- III. What are your major plans for the next three years?

### *Berkeley Divinity School at Yale*

I. Some of the distinctive features of Berkeley Divinity School at Yale are corollaries of its intimate association with Yale University and Yale Divinity School. Interdisciplinary studies in related fields such as law, medicine, social work, education, environmental studies, School of Management, etc., make it possible to pursue special agendas in education and preparation for both lay and ordained ministry. Berkeley's separate responsibility for Anglican formation provides special options in personal training and spiritual and ecclesiastical integration.

II. We have added to the liturgical teaching staff. There are now three full-time professors of liturgics, offering the largest number of courses available in any Episcopal seminary. We have also begun an intensive program in spiritual growth, with five leaders offering a diverse program in the life of prayer and meditation.

III. We will be starting with a new dean July 1, 1991. Hopefully, we will also be establishing and funding a Center for Spiritual Growth and Personal Formation, which will expand the options recently begun in this area.

### *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 the theological education of men and women for ordained and lay ministries within the Episcopal Church, we feature a 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 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 Strong Medical Center at the University of Rochester; and parochial or special ministry Field Education experiences in accessible urban, suburban, or rural settings.

II. During the last triennium several new appointments to the faculty were made in Systematic Theology, Church History, Christian Education, and Black Church Studies. Enrollment goals set for this triennium (viz., Anglican as 25% of Divinity School population) were met. The effort to add seminarians from dioceses new to Bexley Hall from the Episcopal Church and Provinces of the Anglican Communion continued at a rate of three to four per year. The M.A. in Pastoral Music program, in cooperation with the Eastman School of Music in the University of Rochester, has continued to develop in terms of enrollment and excellence. Redesign and expansion of the Doctor of Ministry program was achieved with excellent results.

III. We plan: to conclude a process of new faculty appointments while attempting to achieve a goal of gender and race balance in each area of the theological curriculum;

to reform the curriculum (now underway), aiming at a theological education and formation directly centered on the Church's life and mission; to establish an expanded Anglican Studies program through Bexley Hall in the Divinity School; to initiate a major library building expansion and redesign.

### *Church Divinity School of the Pacific*

I. CDSP is the only accredited Episcopal Seminary west of the Rocky Mountains offering M.T.S. and M.Div. degrees. Though fully autonomous, it is a founding member of the Graduate Theological Union, a consortium of nine Protestant and Catholic Seminaries with a central library of 350,000 volumes. The GTU offers Ph.D., Th.D., and M.A. degrees, and currently 23 students affiliated with CDSP are enrolled in these advanced degree programs, providing our Church with an important source of future teachers. We have an excellent young faculty with a strong tradition of Anglican scholarship. There is a diverse student body from the United States and abroad which has the opportunity of field education in the multicultural environment of the San Francisco Bay area.

II. There is a new President and Dean, Charles A. Perry, who was Provost of the Washington National Cathedral for the past 12 years. A major new program of Ministry Development has begun with the appointment of the Rev. Dr. John L. Kater, Jr. This will support and enhance programs of continuing education of laity and clergy in Province VIII as well as providing a variety of ministry education opportunities for M.Div. students. A capital campaign has resulted in renovation of married student housing and funding of a faculty chair while helping to increase the Annual Fund. Faculty are offering important services to the larger Church on national church boards and through recent publications. The "Business of God" luncheons in eight major cities in the West have attracted national attention with thousands of business and church leaders hearing serious theological issues discussed by lay and clergy church leaders.

III. In the next academic year we expect to have new faculty in Homiletics and Theology and Ethics. The Ministry Development program should be fully in place, helping CDSP to better support aspirations of the Church in the West for new models of ministry and for enhanced lay ministry. A more secure financial base should be achieved. There will be vigorous efforts in coordination with dioceses of the Province to recruit the most able student body, with concentration on attracting more younger students. Located in the most rapidly changing area of the U.S.A., we hope to find better ways to relate our biblical and liturgical tradition to an increasingly secular and pluralistic society.

### *Episcopal Divinity School*

I. Among theological schools, the Episcopal Divinity School is richly endowed as a seminary and a center of theological education for the Church. Our campus and location in Cambridge are superb. We are the only theological school in the world, of which we have knowledge, that shares campus, classrooms, chapel, refectory and a jointly owned theological library (one of the ten largest) with a Roman Catholic seminary. We continue to be the one seminary with women professors in each of the traditional areas of theological study. Our student body, diverse and increasingly international in its composition, has cross-registration privileges in the eight other schools of the Boston Theological Institute, as well as Harvard University, Brandeis University and Hebrew College. In 1988 the Association of Theological Schools' evaluators acknowledged the Episcopal Divinity School's "leadership role in curriculum development and im-

plementation of innovative methods of teaching in theological education in the United States.”

II. Continued development of the School's three central program emphases: Parish Ministry in the Contemporary World; Anglicanism, Globalism and Ecumenism; and Feminist Liberation Theology. Established a faculty composition plan: at least 50% women and one-third African-American and other people of color. Initiated with the Diocese of Massachusetts an annual summer conference to promote Christian education and other educational ministries of parishes in New England and beyond.

III. The challenge of the '90s will be to increase the endowment by \$12,500,000, primarily to engage and support a distinguished faculty and expand the amount of financial aid available to students.

### *Episcopal Theological Seminary of the Southwest*

I. Our primary focus is training for effective parish ministry in a distinctive setting; that is, a community that gathers and scatters. Our special program of Anglican Studies is individually designed for each student. We are the only seminary with a certified Clinical Pastoral Education Center. Pastoral care is high priority. Our Hispanic Studies program serves all students who will minister in a cross-cultural setting. The Center for Hispanic Ministry of Province VII is located on our campus. Our ground-breaking program in Middler Field Education is in its third year. We continue to offer courses in Parish Administration, and January term courses in Christian Spirituality. We also offer a Master of Arts in Religion and an evening Lay School of Theology.

II. We have just concluded a successful 5.25 million dollar capital campaign. Fifty percent is for endowment and fifty percent for a new campus center. The Lutheran Seminary Program in the Southwest on our campus has grown to 32 students and four faculty. We have provided the primary leadership for a three-year, all-seminary Panama Project. We have developed off-campus programs in such diverse places as Georgia and England.

III. We will construct a new campus center (auditorium and dining room) and renovate existing facilities. We will fill a new appointment in Christian Ethics and Moral Theology. We will send faculty to programs in Africa and Central America, and we hope to continue to increase resources for student financial aid.

### *General Theological Seminary*

- I. • Oldest seminary of the Church
- Tradition of academic excellence in preparing persons for ministry with strong emphasis in Anglican Studies
- Outstanding library, a resource for the whole Church
- Location in New York City
- Visiting faculty from throughout the Anglican Communion
- Center for Christian Spirituality
- Center for Jewish-Christian Study and Relations
- Home for Instituto Pastoral Hispano
- Strong relations with Union Theological Seminary, Jewish Theological Seminary and New York Theological Seminary
- II. • New faculty appointments in Liturgy and Homiletics
- Major fund-raising effort underway for building, renovation and endowment

- Strategic Planning Process began
  - Doctoral program expanded
  - Anglican Studies program revised and strengthened
- III.
- Continued renovation of landmarked campus
  - Implement strategic plan
  - Intensify recruitment efforts especially among minorities
  - Expand program for laity
  - Commemoration of our 175th anniversary

### *Nashotah House*

I. Nashotah House is located 30 minutes west of Milwaukee near the town of Delafield. This choice location offers an ideal setting for quiet theological reflection but never isolated from the needs and cares of a large metropolitan area. Students receive a balanced formation by a tested core curriculum and daily worship. They have ample opportunity to participate in field education in a variety of parochial and institutional settings. Many high quality Clinical Pastoral Education sites are within an easy commute from the campus. The public schools are excellent, and the campus provides an ideal place for a family to live. Employment opportunity abounds for a student spouse. This will be a happy home for three years.

II. Over the last three years major accomplishments include the occupancy of 18 new town houses for married students which are both beautiful and rent-subsidized. Our financial support is the highest on record, enabling us to provide additional student financial aid and to contain student costs. The administrative structure has been thoroughly revised, and strategic long-range planning is becoming a reality.

III. Over the next three years we will expend considerable effort to revitalize the continuing education program of Nashotah House. Revitalization of the S.T.M. (Master of Sacred Theology) program, continuing education and education by extension for both ordained and lay people are under way. These programs will enable greater utilization of our outstanding educational and physical resources.

### *The School of Theology of the University of the South*

I. The School of Theology is committed to quality education with a heavy emphasis on the classical theological disciplines as well as Homiletics and Liturgics. The School of Theology was created and is maintained for the sake of the Church. Our scholarship is for the service of the Church.

The primary focus of the School of Theology is the preparation for ministry in the Church. The Master of Divinity program is designed to educate a critically informed priest for ministry in a changing world. At the same time, the School of Theology is committed to integrating the various areas of theological study within a basic core curriculum.

The School of Theology has two advanced degrees programs: the Doctor of Ministry and the Master of Sacred Theology.

The School of Theology has two extension programs. Education for Ministry (EFM) is a lay theological education program which focuses on theological reflection as the foundation of Christian ministry. Disciples of Christ in Community (DOCC) is designed to help the laity be the Church.

II. A major accomplishment of the last three years is the complete revision of the Master of Divinity curriculum. The guiding norm of this new curriculum is the orderly progress of learning. The Senior Seminar that completes the students' seminary education is designed to integrate the field education experience with the learning of the previous years.

Another accomplishment is the continuing high quality of the School's lecture series. The DuBose Lecturer in 1989 was Prof. Stephen W. Sykes, Regius Professor of Divinity in the University of Cambridge, England, and now Bishop of Ely. He addressed the theme "Being in Communion: A Reflection on the Ecumenical Task of the Anglican Communion." The DuBose Lecturer in 1990 was the Rev. Prof. John E. Booty, Emeritus Professor of Anglican Studies in the School of Theology. He lectured on "The Sixteenth Century Informs the Decade of Evangelism."

The major accomplishment of the last three years is a continuation of what the School of Theology has endeavored to do since its founding—to train persons for ministry in the Episcopal Church. Year after year, the School of Theology faculty, staff, and students work, study, serve, and worship.

III. Major plans for the next three years will be developed by the new dean. On August 20, 1990, the Very Rev. Dr. Robert E. Giannini resigned as the eleventh dean of the School of Theology. Once a new dean is in place, more concrete plans for the future will be developed.

One major task for the new dean will be to develop and promote alumni/ae relations. The School of Theology has about 1200 alums, but there has been no systematic work with them.

Another issue the new dean must address is participation in the University of the South's capital campaign. This will be a major campaign that will support the School of Theology.

### *Seabury-Western Theological Seminary*

I. Seabury-Western's primary mission is to serve the Episcopal Church by the preparation for ordained ministries of men and women who are anchored in spiritual discipline and corporate worship and who respect the varieties of liturgical expression and the diversity of persons and cultures in our communion. Seabury-Western has a special commitment to cooperate with the national Church's Episcopal Council for Indian Ministries in addressing issues of theological education for Native Americans.

The Chicago Area provides students with opportunities for ministry in settings from urban to rural, large parish to small mission. The courses and libraries of twelve seminaries are also open to our students. Adjacent Northwestern University provides educational resources and recreational facilities.

II. In the last three years Seabury-Western strengthened its M.Div. enrollment. It is now accredited to offer the degrees of Doctor of Ministry in Preaching and Doctor of Ministry with Concentration in Anglican Ministries. The former is offered in cooperation with five seminaries of the Chicago Association of Theological Schools, and the latter is offered for persons whose theological formation and practice of ministry has been in other traditions. Through Garrett-Evangelical Theological Seminary a D.Min. in Stewardship is offered.

There are two new Master of Theological Studies programs: a concentration in Music and Liturgy is offered in cooperation with the Northwestern University School of Music

and Garrett-Evangelical; a concentration in Christian Ministries permits more focused studies in a particular area of interest.

The Seminary has entered into a trial venture with the Ecumenical Theological Center which will enable students to take part of their M.Div. program in Detroit, Michigan, with participation of Seabury-Western faculty.

Seabury-Western has joined in the Chicago-based Seminary Consortium for Urban Pastoral Education. Intensive programs and individual courses enable students to gain an understanding of urban dynamics and the role of the Church in the city.

The faculty has completed a review of the curriculum and instituted modifications, including a January term, to integrate ministry studies into theological study and priestly formation.

III. Our major plans for the next three years are: to assess the manner in which we use our resources in the light of an examination of the emerging leadership needs of the Church; to discern whether any new initiatives in leadership formation are appropriate and possible; and to seek resources to enhance faculty compensation and development and to increase student aid.

### *Trinity Episcopal School for Ministry*

I. Established in the Anglican Evangelical tradition, Trinity is firmly rooted in the mainstream of the Anglican Communion. It was born of the renewal movements which began touching the Church in the 1960s and 1970s, to be a school grounded in the authority of the Bible, the power and leading of the Holy Spirit, and obedience to the Gospel mandate "to know Christ and to make him known."

Trinity's institutional lifestyle emphasizes ministry, community, and openness to God's leading. In our courses and mission, we are self-consciously a "school for Ministry," lay and ordained. The spartan campus in an economically depressed urban area and intentionally simple lifestyle keep the world's needs constantly before the community. Students and faculty covenant to worship and pray together in chapel every class day. A close pastoral relation is maintained between faculty advisors and students. To ensure openness to God's leading through his people, Trinity depends upon gifts for the operating budget, including salaries. Trinity functions as a center for Episcopal ministries and Evangelical scholarship, fellowship, and cooperation.

II. In the last three years, Trinity has expanded our offerings to serve the needs for training for ministry. The Stanway Institute for World Mission and Evangelism was founded to train people for missions, encourage the Church in the Decade of Evangelism, and enable returning missionaries to reflect upon and share their experiences. A companion relationship was begun with St. Philip's Theological Seminary in Tanzania.

A four-year program combining Trinity's M.Div. and nearby Geneva College's M.A. in counseling was created. Programs were created for lay ministers: a one-year Diploma in Basic Christian Studies, giving a comprehensive introduction to the faith; a non-academic one-year Diploma in Lay Ministries; and a one-year Diploma in Anglican Studies. Under the Diploma in Basic Christian Studies, students may concentrate in either missions and evangelism, or youth ministry.

In response to growth both in students and opportunities to minister in the Church, Trinity began the "Growing for Mission in Christ" capital campaign to expand the scholarship endowment, provide seed money for the Stanway Institute and Trinity Extension Education Ministries, and build needed facilities, including a commons hall now under construction.

III. The next three years will be a time of expansion and consolidation. A growing student body is anticipated as well as the inauguration of the new programs and mission ventures.

A third associate dean, the Dean for External Ministries, has been added to offer our ministries to the Church. He will also be working toward the goal of having half of Trinity's budget given to external ministries.

### **Virginia Theological Seminary**

I. Among the distinctive features of Virginia Seminary are the following: a continuing commitment to education for ministry in an ecumenical context through participation in the Washington Theological Consortium, and in a global context through its emphasis on a program for international students; an extensive program of continuing education for both clergy and laity; a strong field education program drawing on the resources of the Washington metropolitan area; a Lay School of Theology providing evening courses for laity; a Center for the Ministry of Teaching dedicated to assisting parishes in strengthening their Christian Education programs.

II. In the past three years Virginia Seminary has established a new two-year degree program, a Master of Arts in Christian Education, another indication of its desire to improve the quality of Christian Education in the Episcopal Church. The Seminary has also established a new summer program for chaplains and teachers of religion in Church-related schools. In the same area, work has begun on a new Episcopal Children's Curriculum, a curriculum that will eventually provide materials for a number of age groups in Episcopal Sunday Schools. Last year a new building was completed on campus to house the Seminary's Day Care Center, and plans are well underway for a new classroom building that will also house a new auditorium. This year a new student exchange program has begun between Virginia Seminary and three English theological colleges, and approval has been given to a plan to bring non-white South African students to the Seminary and to send VTS students to a South African seminary. In the area of academic programs, the Seminary offers a new Diploma in Anglican Studies for those with theological degrees from seminaries of other traditions. Finally, four new faculty appointments have been made: the Rev. Judith McDaniel (Homiletics), the Rev. William Shepherd (Homiletics), Dr. Amelia Gearey (Christian Education), and Ms. Mitzi Jarrett (Librarian).

III. The major needs or plans for the next three years primarily involve projects mentioned above. These include the continuation of the work on the Episcopal Children's Curriculum, a multi-year project; the funding and building of the new Classroom and Auditorium Building, which will be a major addition to the campus; and further development of the new Master of Arts in Christian Education degree program. In addition, consideration is being given to the development of an International Institute for Anglican Studies.

1990 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	103	19	4		70	68
Bexley Hall (Colgate Rochester/Bexley Hall/Crozer Divinity)	34	3		1	17	25
Church Divinity School of the Pacific	83	13	19	0	56	69
Episcopal Divinity School	46	16	0	36	35	93
Episcopal Theological Seminary of the Southwest	44	7	0	0	28	38
General Theological Seminary	84	11	10	0	63	52
Nashotah House	44	1	0	0	45	4
School of Theology, University of the South	60	4	13	66	118	41
Seabury-Western Theological Seminary	62	4			48	30
Trinity Episcopal School for Ministry	37	17	0	0	74	38
Virginia Theological Seminary	151	14		27	133	78
	748	109	46	130	687	536

1989-90 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	38	0	21	7	8	2	0
Bexley Hall (Colgate Rochester/Bexley Hall/Crozer Divinity)	25	0	4	12	8	1	0
Church Divinity School of the Pacific	69	0	16	31	19	2	1
Episcopal Divinity School	11	1	2	5	2	1	0
Episcopal Theological Seminary of the Southwest	47	1	13	21	10	2	0
General Theological Seminary	78	4	32	29	10	3	0
Nashotah House	44	0	19	17	7	1	0
School of Theology, University of the South	54	0	11	29	13	1	0
Seabury-Western Theological Seminary	65	1	27	26	9	2	0
Trinity Episcopal School for Ministry	31	1	15	11	2	2	0
Virginia Theological Seminary	135	0	49	54	28	4	0
	597	8	209	242	116	21	1

1990 Seminary Minority Enrollments  
HC = Headcount

INSTITUTION	BLACKHC	ASIANHC	HISPANHC	NATAMHC	OTHMHC
Berkeley Divinity School at Yale	5				
Bexley Hall (Colgate Rochester/Bexley Hall/Crozer Divinity)	2	0	0	0	
Church Divinity School of the Pacific	2	1	1	0	1
Episcopal Divinity School	4	3	3	0	0
Episcopal Theological Seminary of the Southwest	1	1	1	1	3
General Theological Seminary	10	1	1	0	0
Nashotah House	2	3	1	1	0
School of Theology, University of the South	3	3	0	0	3
Seabury-Western Theological Seminary	2				
Trinity Episcopal School for Ministry	4	1	0	5	
Virginia Theological Seminary	6		1	0	
	41	12	8	7	7

1990 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	Cost to Seminary Per Student	Total Financial Aid
Berkeley Divinity School at Yale	\$9,560.00	\$ 3,675.00	\$12,850.00	\$28,649.00	\$601,857.00
Bexley Hall (Colgate Rochester/Bexley Hall/Crozer Divinity)	\$4,980.00	\$11,217.00	\$18,600.00	\$20,550.00	\$ 5,587.00
Church Divinity School of the Pacific	\$5,660.00	\$ 8,604.00	\$ 8,604.00	\$17,404.00	\$504,562.00
Episcopal Divinity School	\$7,400.00	\$15,110.00	\$20,815.00	\$30,500.00	\$17,000.00
Episcopal Theological Seminary of the Southwest	\$5,900.00	\$14,000.00	\$30,000.00	\$32,924.00	\$12,021.00
General Theological Seminary	\$7,249.00	\$18,466.00	\$31,623.00	\$36,140.00	\$10,808.00
Nashotah House	\$5,250.00	\$12,335.00	\$24,360.00	\$33,007.00	\$ 6,855.00
School of Theology, University of the South	\$7,289.00	\$18,290.00	\$28,565.00	\$20,524.00	\$13,370.00
Seabury-Western Theological Seminary	\$6,614.00	\$16,323.00	\$22,236.00	\$18,310.00	\$11,549.00
Trinity Episcopal School for Ministry	\$3,000.00	\$12,550.00	\$21,080.00	\$17,872.00	\$ 1,422.00
Virginia Theological Seminary	\$4,460.00	\$11,665.00	\$27,956.00	\$22,798.00	\$10,635.00

## 1990 Seminarian Financial Aid

INSTITUTION	Internal Scholarships		External Scholarships		Loans	College Work-Study		Diocese	Parish
	Head Count	Lowest Compensation	Head Count	Lowest Compensation		Head Count	Lowest Compensation		
Berkeley Divinity School at Yale	10	\$31,800.00	\$387,956.00	\$92,060.00	\$453,450.00	8	\$23,420.00		\$73,602.00
Bexley Hall (Colgate Rochester/Bexley Hall/Crozer Divinity)	26	\$33,300.00	\$302,688.00	\$52,146.00	\$304,386.00	14	\$37,700.00		\$75,000.00
Church Divinity School of the Pacific	10	\$32,430.00	\$237,985.00	\$31,800.00	\$105,600.00	20	\$16,500.00	\$14,912.00	\$15,300.00
Episcopal Divinity School	17	\$25,057.00	\$256,200.00	\$32,300.00	\$225,881.00	31	\$17,847.00		\$81,577.00
Episcopal Theological Seminary of the Southwest	13	\$34,300.00	\$350,850.00	\$83,372.00	\$0.00	20	\$10,000.00	\$83,800.00	\$57,212.00
General Theological Seminary	21	\$29,960.00	\$277,685.00	\$130,350.00	\$240,700.00	45	\$17,300.00	\$94,800.00	\$35,550.00
Nashotah House	10	\$29,960.00	\$57,650.00	\$61,476.00	\$105,100.00	8	\$15,080.00	\$34,500.00	\$12,600.00
School of Theology, University of the South	16	\$28,400.00	\$546,356.00	\$39,875.00	\$38,200.00	14	\$9,682.00	\$77,080.00	\$70,860.00
Seabury-Western Theological Seminary	12	\$25,890.00	\$292,617.00	\$89,008.00	\$106,722.00	17	\$7,000.00	\$124,462.00	\$45,470.00
Trinity Episcopal School for Ministry	14	\$30,500.00	\$63,202.00	\$6,900.00	\$0.00	31	\$12,500.00	\$2,768.00	\$1,954.00
Virginia Theological Seminary	47	\$38,626.00	\$390,174.00	\$65,916.00	\$45,561.00	60	\$15,750.00	\$174,880.00	\$144,560.00

## 1990 Seminary Salary Range, Faculty and Administration

INSTITUTION	Faculty		Faculty		Admin Head Count	Admin		Admin Highest Compensation
	Head Count	Lowest Compensation	Head Count	Highest Compensation		Head Count	Lowest Compensation	
Berkeley Divinity School at Yale	10	\$31,800.00	10	\$72,000.00	8	8	\$23,420.00	\$73,602.00
Bexley Hall (Colgate Rochester/Bexley Hall/Crozer Divinity)	26	\$33,300.00	26	\$61,500.00	14	14	\$37,700.00	\$75,000.00
Church Divinity School of the Pacific	10	\$32,430.00	10	\$45,812.00	20	20	\$16,500.00	\$53,840.00
Episcopal Divinity School	17	\$25,057.00	17	\$59,874.00	31	31	\$17,847.00	\$81,577.00
Episcopal Theological Seminary of the Southwest	13	\$34,300.00	13	\$40,000.00	20	20	\$10,000.00	\$52,900.00
General Theological Seminary	21	\$34,000.00	21	\$61,000.00	45	45	\$17,300.00	\$100,000.00
Nashotah House	10	\$29,960.00	10	\$47,080.00	8	8	\$15,080.00	\$66,105.00
School of Theology, University of the South	16	\$28,400.00	16	\$59,400.00	14	14	\$9,682.00	\$61,400.00
Seabury-Western Theological Seminary	12	\$25,890.00	12	\$65,850.00	17	17	\$7,000.00	\$97,100.00
Trinity Episcopal School for Ministry	14	\$30,500.00	14	\$41,500.00	31	31	\$12,500.00	\$50,000.00
Virginia Theological Seminary	47	\$38,626.00	47	\$66,428.00	60	60	\$15,750.00	\$83,740.00

**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 1989 the BTE voted to raise the maximum amount of each award from \$5000 to \$7500 in recognition of the impact of inflation over the previous ten years.

Acting on the recommendations of its Screening Committee (William Stafford of Virginia Theological Seminary, Chairman 1988; Waring McCrady of the BTE, Chairman 1989; Richard Couper of the BTE, Chairman 1990; Lloyd Lewis of Virginia [1989-90], Randall Zachman of Bexley Hall; and Charles Henery of Nashotah House), awards were granted in 1988 totalling \$27,251 to 9 individuals from 5 seminaries. In 1989 awards totalling \$69,195 were granted to 13 individuals from 7 seminaries. In 1990 \$90,019 was granted to 18 persons from 8 seminaries.

Respectfully submitted;

The Rev. Helen Havens, *Chair*,  
and members of the Board for  
Theological Education

**FINANCIAL REPORTS, 1989-91**

*Program Budget*

	<i>1989 (Actual)</i>
<i>Program Support</i>	
Conference	\$ 1,913.66
Travel	12,469.95
Reference material	632.67
<i>Program</i>	
Strategic planning	24,020.45
Development of continuing education of clergy	5,672.83
Promotion and support of lay theological education	6,170.69
Support of theological education with dioceses	4,270.94
Trustee development	1,375.00
<i>Ecumenical</i>	
BTE-Fund for Theological Education	5,000.00
<i>Total</i>	<u>\$61,526.20</u>

## THEOLOGICAL EDUCATION

	<i>1990 (Actual)</i>	<i>1991 (Budget)</i>
<i>Program support</i>		
Conference	\$ 3,352.78	\$ 4,000
Travel	12,652.26	13,000
Reference material	441.30	700
<i>Program</i>		
Strategic planning	22,324.46	23,500
Development of continuing education of clergy	1,653.82	5,000
Promotion and support of lay theological education	6,991.34	7,500
Support of theological education with dioceses	5,500.00	6,500
Support of A070a	0.00	2,000
<i>Ecumenical</i>		
BTE-Fund for Theological Education	5,000.00	5,000
<i>Total</i>	<u>\$57,915.96</u>	<u>\$65,200</u>
<i>Assessment Budget</i>		
	<i>Amount</i>	<i>Balance</i>
	<i>Budgeted</i>	
1989	\$21,850.00	\$4,037.79
1990	25,392.00	4,928.82
1991	27,184.00	

### Goals and Objectives, 1992-94

The board has adopted the goals and objectives listed below for the upcoming triennium. These build on the work initiated during 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 refining the computer-based data bank for the Title III seminary reports.

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, the Church Deployment Office, and the ethnic desks of the Presiding Bishop's staff for the more effective recruitment, selection, and deployment 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 Canon III.29.2, 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 Bishops's staff, the General Board of Examining Chaplains, and other appropriate national ecumenical agencies and providing reports on joint ventures in theological education to the General Convention.

*1992 Objective*

To organize the BTE into appropriate committees and initiate actions and responses to the 1992-94 goals as established by mandates of the 1991 General Convention and functions assigned to the Board in Canon III.29.2:

*Budget for 1992*

2 full board meetings (16 members)	\$25,878
1 executive committee meeting (3 members)	2,875
<i>Total</i>	<u>\$28,753</u>

*1993 Objective*

To continue studies, projects, and works in support of goals, with mid-triennium evaluation.

*Budget for 1993*

2 full board meetings (inflation 5%)	\$27,172
1 executive committee meeting	3,019
<i>Total</i>	<u>\$30,191</u>

*1994 Objective*

To complete projects and studies on major issues, and to prepare reports and resolutions for the 1994 General Convention.

*Budget for 1994*

2 full board meetings (inflation 5%)	\$28,530
1 executive committee meeting	3,170
<i>Total</i>	<u>\$31,700</u>

**1992-94 Budget Requests**

To meet meeting expenses during the coming triennium, the board presents this resolution:

**Resolution #A230**

*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 \$90,644 for the triennium of 1992-94.**

# The Standing Commission on World Mission

## CONTENTS

### Membership

### Introduction: Historical and Theological Background

### Theological Affirmations Guiding the Work of the Standing Commission on World Mission

### Summary Report of the Commission's Actions

### Priorities for the Next Triennium

### Proposed Resolutions

### Proposed Budget for the Next Triennium

### Proposed Resolution for Budget Appropriation

## MEMBERSHIP

The Rev. Wallace A. Frey, *Vice-Chair*, Central New York (1994)

Mrs. Judithann H. Gardine, Virgin Islands (1994)

The Rt. Rev. Luc Garnier, *Chair*, Haiti (1991)

The Rev. Carmen B. Guerrero, Los Angeles (1994)

The Rev. Canon John E. Kitagawa, *Treasurer*, Maryland, (1991)

Mrs. Rose Y. Lee, Hawaii (1991)

The Rt. Rev. Arthur Heath Light, Southwestern Virginia (1994)

Miss Glenda McQueen, Panama (1991)

The Rt. Rev. James R. Moodey, Ohio (1994)

Dr. Anne Rowthorn, *Secretary*, Connecticut (1994)

Mr. V. Alfredo Salguero, El Salvador (1991)

Mr. Frederico Sierra-Colado, Central and South Mexico (1991)

### Ex Officio:

Executive Council Liaison: The Rt. Rev. Rustin R. Kimsey

Theological Consultant: The Rev. Prof. Frank E. Sugeno

Representatives of the commission to receive non-substantive changes to this report during the course of the General Convention: In the House of Bishops, the Rt. Rev. Arthur Heath Light, and in the House of Deputies, the Rev. Canon John E. Kitagawa.

## INTRODUCTION: HISTORICAL AND THEOLOGICAL BACKGROUND

“Behold, I am making all things new.” (Rev. 21:5)

A revitalized missionary spirit pervades the Church. In the Anglican Communion the initiation of a Decade of Evangelism has resulted from renewed commitment among its members to carry out the Church's mission. New visions and new programs have been developed for carrying out the Church's mission.

In the previous period of global missionary endeavor, church expansion was modeled on European church life. Existing church models in Europe were replicated overseas,

initially to provide ministration for expatriate colonists and subsequently for proselytized "natives." The implicit assumption that European church life was normative for Christians limited the Church in its ability to witness to people for whom European culture was often alien. Furthermore, it isolated Europeanized "native" converts from their own culture. The Church existed as an unassimilated religious community within, but only tangentially related to, its environment.

At the same time, in the West, the prevailing church tradition was under radical attack as supporting a social and political order that was oppressive to large segments of Western societies. The Church as an established social institution was viewed as captive to a system that oppressed minority ethnic groups, women, and subordinated races and classes, limiting the Church's ability to witness in its life and work to the reconciling, unifying presence of God.

But, once again the Church has experienced the truth of the claim that God is making all things new, overthrowing our efforts to institutionalize and to standardize the status quo. We have again experienced the fact that God's ways are not our ways. We have learned anew that God gives more bountifully than we can hope or pray for. From unexpected sources and in unfamiliar ways, God's saving presence has been revealed. The Church in Africa has come alive with evangelical fervor. Biblically centered base communities among Christians in Latin America have caused tremors of hope to be felt in all parts of the world. New initiatives in spiritual and moral formation have come from laity, enlivening the worship and prayer of the Church. The spirit of liberation and justice has been aroused in the world by victims of repression and injustice.

God's renewing work has erupted in ways and places that could not be channeled or contained within traditional structures and programs of the Church. It has wrought changes in the Church, the nature of which have only begun to suggest themselves in recent years. An awareness that God's mission, as being the responsibility of the whole Church and of every baptized member, has been reawakened in the Church. The full range of Christian ministries as the necessary constituents of the Church's witness—evangelization, worship, the quest for social justice, moral and spiritual formation, intellectual inquiry—has been made more clearly evident in recent years. Generally, the Church has been through a period of rethinking and reorganizing its missionary efforts.

In the Anglican Communion, responsibility for mission in any particular area is to be under the initiative and oversight of the local Christian community. Indigenization of the Church's life has sought to bring the Church into vital relationship with its culture. The Church's order is being modified to make its organized life consistent with its claim that God does not discriminate among people with regard to their gender, race, or social class. The Church is being tested by diversity in worship, discipline and doctrinal formulations. As a result, the Church's ability to witness to a culturally plural world has been strengthened.

Diversification and indigenization of the Church's ministries in order to make them more effective in a culturally plural world has created problems in maintaining unity among the members of the Anglican Communion. The traditional uniformity of Prayer Book worship and in holy orders are no longer the only symbols and instruments for promoting Anglican unity. Reinforcing existing consultative bodies and the creation of new ones to provide communication and coordination of mission activities throughout the worldwide Communion have served to augment global awareness within the Anglican Communion and provided a way for developing a unified strategy for global mission. Ecumenical organizations and ecumenical dialogues have served to unify missionary endeavors between the Anglican Communion and other Christian bodies. We await the

full revelation of the meaning of “One Lord, one faith, one baptism,” one world, one mission.

The Episcopal Church maintains its global ties through membership in the Anglican Communion, the World Council of Churches and the National Council of Churches. Partnerships in Mission and Volunteers in Mission have created ties between Episcopal dioceses and individual Episcopalians with overseas churches through mutual participation in each other’s missionary endeavors. Education programs, programs for social justice and renewal, have equipped laity to become full participants in the Church’s efforts to make disciples of all nations.

The renewal of the Church’s mission efforts will be tested by its adequacy to witness to God’s purpose to redeem *all the world*. To be content only with church renewal in the midst of a world that lives in darkness, in pain and under unjust and dehumanizing forces is to be unfaithful to God’s purpose to redeem and renew the whole world. The call is to be faithful. “Behold, I am making *all things* new” (Rev. 21:5).

### **THEOLOGICAL AFFIRMATIONS GUIDING THE WORK OF THE STANDING COMMISSION ON WORLD MISSION**

We affirm the Prayer Book understanding that “the mission of the Church is to restore all people to unity with God and each other in Christ,” and that “the Church pursues its mission as it prays and worships, proclaims the Gospel, and promotes justice, peace and love” (Book of Common Prayer, p. 855). We also understand by implication that “One God and Father of all” calls us to one mission in the one created order (Book of Common Prayer, p. 299). We affirm that *all* baptized persons are called, empowered and commissioned by virtue of their baptism, to be agents of God’s one mission.

In the great missionary surge of the 18th and 19th centuries, one spoke of sending missionaries. The Church is now in a different place. The traditional “sending” churches are now being challenged by those Christian communities which first received the Gospel from their hands. Today we are called to listen to the voices of those baptized persons in the one mission of the Church.

As the Standing Commission on World Mission moves into this understanding of “one mission” and of “all baptized persons as missionaries,” it will be necessary to act upon the reality that *all* Christians are involved in the mission of God’s reconciling work in the world.

The majority of the members of the Anglican Communion and of the world population reside in the “two-thirds world.” There are Christian communities, both of Anglican and other traditions, which live out the Good News in the poorest and most unjust circumstances. They are attempting to do so with a biblical authority that has emerged out of that experience rather than from the perspective of a traditional, cognitive theological model. It is important that, as the Commission on World Mission, we operate from a theological basis that is willing to:

- (1). Listen to these “two thirds world” voices with respect because God is speaking to us through them;
- (2). Question our presuppositions and prejudices of life and Scripture, recognizing that they have come out of a particular time, place and culture; and
- (3). Commit ourselves to working ecumenically and with people of other faiths in a transforming way. This will mean working together through our differences as we attempt to be signs of Christ in the world.

This, as we move more deeply into the Decade of Evangelism during the next triennium, we affirm and stress the Baptismal Covenant's command to proclaim by word and example the Good News of God in Christ. We made this affirmation in light of the Anglican Communion's effort to work out a more wholistic understanding of mission. For while Lambeth Resolution #43 refers to evangelism as "the primary task of the Church," it by no means discounts the fact that its importance is grounded in a comprehensive view of mission as proclaiming, nurture, loving service, transformation of unjust structures, and safeguarding the integrity of creation. These five aspects are integral to each other. Salvation is concerned with the wholeness of individuals and the wholeness of society. Any understanding that focuses on the individual while ignoring society as a whole, or vice versa, is not true to the Gospel. This wholistic view of proclamation involves speaking, being, and doing in the world. If the Church cares only for its members and shows no compassion for human suffering, and no outrage at human injustice, the love she proclaims and displays will appear shallow and selfish. Furthermore, this wholistic approach to proclamation denies that there is a dichotomy between proclamation of the Good News of God in Christ with a desire to make new disciples, and proclamation of the Good News of God in Christ through service to Christ in the least of his brothers and sisters.

We accept the charge to mission that is found in Matthew 28:19-20—"Go therefore to all nations and make them disciples"—and also in John 20:21—"As the Father has sent me, even so I send you." The Church is called in mission to service that reconciles. Persons in mission become, in their service, icons of Christ Jesus.

It is in light of these affirmations, commendations and beliefs that we address the concerns of the World Mission of the Episcopal Church.

## **SUMMARY OF THE COMMISSION'S ACTIONS**

We accept, as our own, the call of the Presiding Bishop for a "missionary church that will take the very issues of our time into the center of its life and faith."

Our report begins and is founded on faith in the Triune God who creates, redeems and sustains us in mission for the sake of the world.

Our conviction is that our work of mission grows out of our theology, and the preface of this report is a consensus statement of the theology that motivates us. We see it as an aid in our ongoing education for mission.

The following is our report on actions (including responses to goals and objectives) of the Standing Commission on World Mission during the past triennium.

- (1). *Companion Relations*: The Standing Commission on World Mission (SCWM) reviewed and approved new guidelines for companion relations entitled *Principles for Companion Relationships* as approved by the Anglican Consultative Council (ACC).
- (2). *Review of Church Structures*: Based on a review of present church structures and the call for the new concept of PECUSA as both a "sending" and a "receiving" partner in the Anglican Communion, we are recommending that all appointed persons be explicitly appointed as missionaries in the following patterns:
  - Missionary to Partner Church
  - Partner Missionary
  - Missionary to the Episcopal Church
  - Missionary with Special Appointment
  - Volunteer for Mission.

The appointment procedure is seen as a joint process, including the person appointed, that person's diocese and/or parish, the Presiding Bishop, and the diocese where the person will serve. Support by prayer and finances are also seen as a shared responsibility and opportunity.

- (3). *Volunteers for Mission*: Volunteers for Mission have doubled in number and full support staff is in place. Volunteers for Mission is one of the ways in which the Episcopal Church is increasingly becoming a mission-minded church.
- (4). *Autonomy*: We have followed the process leading to the establishment of an autonomous province within the Anglican Communion, through which the Philippine Episcopal Church became autonomous on May 1, 1990.

We have reviewed the processes of dioceses seeking autonomy and are proposing a revision of Resolution A162 (1982) in order to facilitate that process. This resolution is being submitted to the 70th General Convention.

- (5). *Partners in Mission*: A second Partner in Mission (PIM) consultation of the Episcopal Church is in the planning stages for the next triennium.

An evaluation of the Communion-wide PIM process is currently being undertaken by the Mission Issues and Strategy Advisory Group (MISAG) of the Anglican Consultative Council.

- (6). *Environment and Sustainable Development*: We received the report from the Presiding Bishop's Consultation, entitled *The Episcopal Church in Communion with Creation*. With a recommendation for substantial change, we accept this work as a first step in action which will sensitize the Church to our concern for the environment, our responsibility as users and misusers of the environment, and our continuing confrontation with the deep suffering of people who are victimized by developed societies.
- (7). *Episcopal Council for Global Mission*: Established during the triennium, the Episcopal Council for Global Mission is constituted of twenty-one interest groups and organizations. The Standing Commission on World Mission (SCWM) sees itself as a constituent part of that group intending "to constitute a network of Episcopal organizations involved in global mission, committed to meet and communicate, in dialogue with our Anglican partners and each other, in order to promote the unity and effectiveness of the mission of the Body of Christ."

The SCWM supported the following resolutions from the Episcopal Council for Global Mission to the Executive Council: (a) to recognize the organization of the Council for Global Mission, (b) to affirm the cooperative action of the Council for Global Mission, and (c) to invite the Episcopal Council for Global Mission to consider themselves partners with the Presiding Bishop and program staff of the Episcopal Church Center in implementing Resolution A189a (1988), calling for continued emphasis on world mission education.

- (8). *Center for Anglican Theology*: Our concern for both the unity and local integrity of the Anglican Communion has brought to our attention efforts to form a Center for Anglican Theology at the Virginia Theological Seminary. We share the concern and support the concept that issues of continuing catholicity and emerging enculturation need to be addressed. We request that the SCWM be designated as the body of our national structure through which this effort is communicated to the Church at large.

## PRIORITIES FOR THE NEXT TRIENNIUM

1. *Autonomy Process:* The Commission on World Mission will continue to monitor and assist in the autonomy process of dioceses requesting to separate from PECUSA. The commission will continue to evaluate and work with the process as the regions of Latin America and the Caribbean (ARENSA, Caribbean, Central America and Mexico) move toward autonomy.

2. *Extra-Budgetary Funding:* The Commission on World Mission will continue to examine possibilities of extra-budgetary funding. The commission hopes to encourage and advocate for funding that will make available to world mission the resources to help create needed infrastructures, church planting, training, and the processes for building trust among the dioceses in emerging provinces of the Anglican Communion.

3. *Companion Relations:* The Standing Commission on World Mission will seek to continue encouraging companion relations in accordance with PIM processes and the *Principles for Companion Relationships* recommended by the Mission Issues and Strategy Advisory Group (MISAG) to the ACC.

4. *Review of Church Structures:* It will be a goal of the Standing Commission on World Mission to monitor the implementation of the revised personnel policy in order that missionary activity and evangelical growth become more participatory. The commission will continue to meet in judicatories outside the continental United States at least once during the triennium.

5. *Partners in Mission:* The commission will continue to encourage and seek logistical support for the PIM consultations during the next triennium, especially for the one to be held by PECUSA.

6. *Council on Global Mission:* The Standing Commission on World Mission will continue to encourage and participate more actively during this triennium in the meetings of the Episcopal Council for Global Mission. It will name two members to the Council and continue financial support.

7. *Environment and Sustainable Development:* The commission will continue to encourage and support the emergence of a policy that addresses the issues of the environment and sustainable development, guided by the priorities of the Lambeth Resolution #040 (Environment, Militarism, Justice and Peace). The commission will monitor the inclusion of a diversity in membership of the body that drafts and implements policy.

8. *International Commission on Anglican Theology:* During this coming triennium, the Standing Commission on World Mission will review and encourage the formation of an International Committee on Anglican Theology, which will gather and examine diverse Anglican theological thinking. In this connection, the commission will monitor PECUSA's participation in ACC-9 and its consultation with the ACC Office.

9. *Interfaith Dialogue:* The Standing Commission on World Mission recognizes that responsibility for interfaith dialogue does not seem to be clearly lodged anywhere in the structure of the General Convention. This is an increasingly essential dimension of mission concern, and the Standing Commission on World Mission requests that the Standing Commission on Structure of the General Convention prepare a recommendation for policy oversight of this area.

## PROPOSED RESOLUTIONS

### Resolution #A231

- 1 *Resolved*, the House \_\_\_\_\_ concurring, **(A). That communicants of the member**  
2 **churches of the Anglican Communion may serve as missionaries of/to this Church,**  
3 **in partnership and with written agreement with the ecclesiastical authority of the diocese**  
4 **of jurisdiction;**  
5 **(B). That the Presiding Bishop may appoint and accept members of other branches**  
6 **of the Anglican Communion as missionaries of the Domestic and Foreign Missionary**  
7 **Society with appropriate financial and spiritual support.**

### EXPLANATION

By baptism all members of the Church are called to be missionaries, and all members of the Anglican Communion share the one mission of Jesus Christ.

### Resolution #A232

- 1 *Resolved*, the House \_\_\_\_\_ concurring, **That missionaries appointed by the**  
2 **Presiding Bishop, who receive support from the Domestic and Foreign Missionary**  
3 **Society, may from time to time raise funds in support of their ministries, following**  
4 **the guidelines set by the Executive Council.**

### Resolution #A233

- 1 *Resolved*, the House \_\_\_\_\_ concurring, **That the several dioceses of this Church**  
2 **and their congregations encourage and financially support their members who serve**  
3 **by appointment as missionaries of this Church.**

### Resolution #A234

- 1 *Resolved*, the House \_\_\_\_\_ concurring, **That this General Convention (1991)**  
2 **support in principle the establishment of an International Committee on Anglican**  
3 **Theology.**

### EXPLANATION

This resolution is offered in recognition of the growth and diversity of the Anglican Communion and with concern for the qualities of both catholicity and enculturation. It is proposed that in the United States, the Standing Commission on World Mission, in consultation with the Council of Seminary Deans, be charged to review and encourage the formation of such a committee on Anglican Theology. It is further proposed that the Office of the Anglican Consultative Council be consulted on the matter and that the Episcopal delegation to ACC-9 be requested to place the matter before the ACC and report back to the Standing Commission on World Mission of the Episcopal Church any reflection or action of the ACC.

### Resolution #A235

- 1' *Resolved*, the House \_\_\_\_\_ concurring, **That any diocese of this Church seek-**  
2 **ing to withdraw from this jurisdiction of the Anglican Communion in order to form**  
3 **or join an autonomous province of the Anglican Communion under the authority of**  
4 **Title I, Canon 10, section 3(f) shall be subject to the following requirements, effective**  
5 **August 1, 1991:**  
6 **1. Notice of such intention shall be given to the General Convention, after having been**  
7 **approved through the normal decision-making process of the diocese or dioceses.**

8 Such intention shall be sent to the Secretary of the General Convention at least one  
9 year prior to the next General Convention for distribution to:

10 The Standing Commission on the Structure of the Church,

11 The Standing Commission on World Mission,

12 The Office of the Treasurer of the Domestic and Foreign Missionary Society of the  
13 Episcopal Church,

14 The Executive for World Mission.

15 2. There shall be a trial period for the functioning of the proposed province of no  
16 less than six (6) years. The purpose of the trial period is to allow the dioceses con-  
17 stituting the proposed province to develop and put in place the necessary structures  
18 and programs for its operation and begin to experience the functioning of said pro-  
19 grams and structures.

20 3. During the trial period or periods, the Treasurer of the Domestic and Foreign Mis-  
21 sionary Society and the Executive for World Mission shall provide the necessary technical  
22 support to assist the proposed province to institute the following procedures:

23 (a). The proposed province shall report each eighteen (18) months on progress towards  
24 provincial status during the trial period. These reports shall be made to the Secretary  
25 of the General Convention for distribution as indicated in Point #1.

26 (b). The proposed province shall establish appropriate structures (such as a con-  
27 stitution and canons and Prayer Book) and other structures for decision-making  
28 appropriate to the culture and conditions of the jurisdiction.

29 (c). The proposed province shall establish accounting, reporting, and internal control  
30 procedures necessary to manage and safeguard the funds of the proposed pro-  
31 vince and dioceses, including audits and reviews, as necessary, to insure the normal  
32 checks and balances. These are to be reported to the Treasurer of the Domestic and  
33 Foreign Missionary Society in acceptable form so long as fifty percent (50%) or  
34 more of the funding of the province and its dioceses is provided by the Domestic  
35 and Foreign Missionary Society.

36 (d). The proposed province shall present a plan for the establishment of an ade-  
37 quate pension fund for clergy and lay employees of the proposed province.

38 (e). (i). There shall be established a covenant committee representing the proposed  
39 province and including three members of PECUSA appointed by the Presiding  
40 Bishop. The purpose of the covenant committee is to establish and monitor  
41 the continuing relationship between the proposed province and PECUSA, in-  
42 cluding a five-year program and budget projection.

43 (ii). The covenant agreement between PECUSA and the proposed province needs  
44 to be ratified by each separating diocese of the Episcopal Church.

45 (iii). The appropriate bodies of PECUSA and the new province shall affirm  
46 the covenant agreement.

47 4. The Treasurer of the Domestic and Foreign Missionary Society and the Executive  
48 for World Mission shall report from the covenant committee to the Standing Com-  
49 missions on Structure and World Mission and the Executive Council, the estimated  
50 amount and duration of financial support to be required for the proposed province.

51 5. Prior to approval of the General Convention for dioceses to separate from PECUSA,  
52 the dioceses shall prepare and submit a final report one year before the General Con-  
53 vention, to the Secretary of Convention, for distribution to: the Treasurer of the  
54 Domestic and Foreign Missionary Society, the Executive for World Mission, and the  
55 General Convention structure committees of the House of Bishops and of the House  
56 of Deputies. The Treasurer of the Domestic and Foreign Missionary Society and the  
57 Executive for World Mission will give assurances to the General Convention structure  
58 committees of the House of Bishops and House of Deputies that the procedures stated  
59 in item 3(a-e) have been fulfilled.

60 6 The Secretary of the General Convention shall have reported the entire process to  
61 the Anglican Consultative Council.

62 7. In the event that the initial request is from one or more dioceses seeking to become  
63 part of an existing province, the principles of 3(e) shall apply. The General Conven-  
64 tion may act on the matter at its first meeting following receipt of the initial request  
65 and the covenant agreement.

66 8. In either instance, recommendations from the Standing Commission on Structure  
67 and the Standing Commission on World Mission to the General Convention shall be  
68 one of the following:

- 69 1. The request shall be granted.
- 70 2. Extension of the trial period to be granted for no more than one additional  
71 period of three years.
- 72 3. The request not be granted at this time.

#### Resolution #A236

- 1 *Resolved*, the House \_\_\_\_\_ concurring, That the General Convention of the  
2 Episcopal Church endorse the *Guidelines for Companion Diocese Relationships* used  
3 throughout the Anglican Communion with one addition/insert:  
4 p.1-d: insert after “provincial synod” the words “General Convention”; and be it further  
5 *Resolved*, That the Guidelines be circulated to all dioceses through the Companion  
6 Diocese Network.

#### Resolution #A237

- 1 *Resolved*, the House \_\_\_\_\_ concurring, That the Standing Commission on  
2 Structure prepare a recommendation for policy oversight of interfaith dialogue to be  
3 presented to the 71st General Convention.

#### Resolution #A238

- 1 *Resolved*, the House \_\_\_\_\_ concurring, That the Standing Commission on Con-  
2 stitution and Canons and the Standing Commission on Structure consider the implica-  
3 tions of the loss of diversity in our decision-making bodies due to processes of  
4 autonomy; and be it further  
5 *Resolved*, That these two commissions be requested to bring to the 71st General Con-  
6 vention specific recommendations on ways to incorporate Anglican Partners in our  
7 decision-making processes.

**EXPLANATION**

On the basis of our acceptance of the *Principles of Mutual Responsibility and Interdependence in the Body of Christ*, we recognize the mutuality of relationships and the necessity that such interrelatedness be integral to our organization and life. With the emerging autonomy of the Church in various regions of the globe becoming provinces of the Anglican Communion, we believe that the work of the Standing Commission on World Mission and other commissions will be inhibited by the absence of people representative of a wider constituency of the Church. The Episcopal Church in the United States will be enhanced in its various committees by the presence of those who bring a broader perspective of the work of the Church in the world.

**PROPOSED BUDGET FOR THE NEXT TRIENNium**

	1992	1993	1994
Meeting expenses each year:	\$26,000	\$27,000	\$15,000
one meeting outside USA;			
one meeting in USA;			
Episcopal Council for Global			
Mission (2 persons);			
Interim Body Chairs meeting.			
			<hr/> \$68,000

**PROPOSED RESOLUTION FOR BUDGET APPROPRIATION****Resolution #A239**

*Resolved*, the House \_\_\_\_\_ concurring, **That there be appropriated from the Assessment Budget of General Convention, the sum of \$68,000 for the triennium for the expenses of the Standing Commission on World Mission.**

# **Supplemental Report**

## **The Presiding Bishop's Committee on Christian-Jewish Relations**

### **CONTENTS**

- A. Membership**
- B. Purpose**
- C. Summary of the Committee's Work**
- D. Finances**
- E. Resolutions Proposed**
- F. Goals and Objectives for the Coming Triennium**

### **A. MEMBERSHIP**

The Rt. Rev. John H. Burt, chairperson, Bishop of Ohio (ret.)

The Rev. Dr. James A. Carpenter, General Theological Seminary, New York City

The Rev. Vesta Kowalski, St. Luke's-in-the-Field, New York City

\*The Rt. Rev. C. Shannon Mallory, Bishop of El Camino Real

The Rev. Robert P. Patterson, Church of the Redeemer, Baltimore, Maryland

The Reverend Dr. Paul van Buren, Religion Department, Temple University, retired  
Mrs. Jane Wolfe, Little Rock, Arkansas

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

\*In 1990, the Rt. Rev. Andrew Wissemann of Western Massachusetts replaced Bishop Mallory on the  
Committee.

\*\*In 1989, Mrs. Midge Roof of Indianapolis replaced Father Hultgren as representative from EDEO.

### **B. PURPOSE OF THE COMMITTEE**

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 Edmond 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. Dr. Christopher Agnew, Associate Ecumenical Officer for the Episcopal Church, serves as staff aid to the committee.

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 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.” During the 1988-91 triennium the committee reaffirmed 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, on 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 distribute the 1988 General Convention 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; and to maintain liaison with the Office for Catholic-Jewish Relations of the National Conference of Catholic Bishops.

The committee has long been aware that, because of its small membership (limited to eight) and budgetary restrictions on meetings (limited to two annually), there is a need to increase its effectiveness through the help of a larger group of Advisory Consultants named from among those across the nation interested in this activity.

### **C. SUMMARY OF THE COMMITTEE’S WORK**

The committee has held one special and six regular meetings in the triennium just past.

#### *Promoting Dialogue at the National Level*

- a. A major effort by the committee during this triennium has been to effect the publication of and distribution of its “Guidelines for Christian Jewish Relations” as formally adopted by action of the 1988 General Convention meeting in Detroit. In early 1989, at our urging, the Forward Movement did just this in a small booklet which also

contained a Foreword authored by the Rev. Dr. William Weiler, former member of the committee. The adoption of these Guidelines proved to be among the major news stories emanating from the Detroit Convention and were affirmed in several articles published in the *New York Times* and other newspapers across the land. The Guidelines are presently listed in the Forward Movement's regular catalogue.

b. The committee also promoted Episcopal attendance at the two National Workshops on Christian-Jewish Relations which were held during the triennium. About 100 members of our Church were present for the 1989 Workshop in Charleston, South Carolina, and about 82 for the November 1990 Workshop in Chicago. At the latter both Advisory Consultant Philip Coblertson and committee chairperson John Burt made major presentations. Corporate Communion services and caucus gatherings for Episcopalians were held at both conferences. At both, also, the local Episcopal diocese was a major "sponsoring body."

c. During the past triennium, the committee maintained and deepened its relationships 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. Representatives of each of those bodies were official guests of the Presiding Bishop at the 1988 Detroit Convention and were presented to both Houses by our chairperson, who earlier had presided over a luncheon in their honor. Moreover, in the fall of 1989 the committee facilitated a full morning of discussion between representatives of these same five organizations and the Presiding Bishop, together with certain members of his staff, on the question, "Implications for Christian-Jewish Relations in the United States of the Crisis in the Middle East." Following this discussion, Bishop and Mrs. Browning hosted a luncheon for all conferees in their apartment at the Church Center.

d. In further attempts at Middle East understanding, in July of 1990 in Garden City, Long Island, the committee had a "Day of Dialogue" over Middle East matters with Episcopal Church Center staff persons who bear responsibilities for Public Affairs, World Mission and Communication.

e. In other activities with national implications, the committee opened conversations with the Standing Liturgical Commission over certain readings with anti-semitic overtones in the present Prayer Book Lectionary, expressed its continuing displeasure at anti-Jewish interpretations in the way Matthew 27:25 ("the blood curse") gets dramatized in the Oberammergau Passion Play; and established deeper ties with the Anglican Church of Canada's work with their Jewish community.

### *Promoting Dialogue at the Local Level*

Our close alliance with the network of the Episcopal Ecumenical Officers (EDEO) is our principal channel for stimulating local dialogue—along with the assistance of our 36 Advisory Consultants. In addition, we seek to give special encouragement to unusual local programs and seek to promote them as models for use elsewhere. "The Abrahamic Accord" in the Diocese of Rhode Island, under the leadership of the Rev. Daniel Burke, is one such model. Its conferences on "Conversion and Community" dealing with Interfaith Marriage, and on "Theological Self-Identity and a Theology of the Other" were notable. A November 1990 Philadelphia Conference on "Captive and Free: Lessons of the Holocaust," a March 1991 Stockton State College (California) 21st Annual Scholars

Conference on the Holocaust, and the forthcoming October 1991 Midwest Conference on "Jewish-Christian Reflections on Change and Continuity" are illustrative of what is happening locally all over the nation. Nor should we fail to mention programs in our seminaries, led by the General Seminary's Center for Christian-Jewish Studies and Relationships under Professor James Carpenter, the visit of Hans Ucko to Nashotah House and Philip Culbertson's work at Sewanee. Among the various diocesan programs, the work and witness of the Diocese of New York on Interfaith Marriage is outstanding. The Diceses of both Minnesota and Newark have hammered out their own Guidelines for Christian-Jewish Dialogue.

Another notable outreach to the local level was the publication of the February-April 1990 *Forward Day-by-Day* devotional booklet, which emphasized insights that regularly come to us in the Christian-Jewish dialogue. Three Episcopalians associated with our committee work were among the authors.

### *The Decade of Evangelism and Its Implications for Non-Christian Religions*

A major concern of the committee during the triennium, as the Episcopal Church (along with other major Christian bodies) prepared for "A Decade of Evangelism," has been the implications for non-Christians, including the Jews, in this major new effort "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 the Church."

So often in the past, the style in which Christians have evangelized has involved methods that abused non-Christians. Unfair intimidation, cruelty and even terror have been employed. With respect to special attempts to convert Jews to Christ, there are today differing viewpoints among Christians, even in our own Church. Some feel a special mission to the Jews is obligatory and is for the Jews' own salvation. Many holding this view believe that Jesus Christ as Messiah has superseded the promises of the Mosaic Covenant. Thus, it is would appear that God's eventual intent may be that Jews as Jews should disappear. Others, especially those with a biblically literalist turn of mind, believe the conversion of the Jews to be an eschatological event still to come which will climax the history of the world. Some such people see the emergence of the political State of Israel as foreordained by biblical promise, to be a sign that the eschaton and the Second Coming of Christ may be at hand. Still others, probably a majority in our Church, would simply include any individual Jews who so wish in the one Christian invitation that is extended to all non-Christians. Most with this view would argue that God does not break his promises and, thus, is still faithful to his Sinai covenant with the Jews, despite his subsequent revelation in Jesus Christ.

Early in this triennium members of our committee spent a day with representatives of CMJ/USA (formerly Christian Mission to the Jews and now A Christian Ministry Among the Jewish People) to discuss our varying views about evangelism and Judaism. Though we grew in mutual understanding we did not reach a full meeting of minds.

Subsequent to this, our committee undertook consultations with the Standing Commission on Evangelism on this same subject. We found ourselves grateful that our Anglican tradition, in its more enlightened moments, has been particularly respectful of God's truth as it exists outside of the Church, yet without compromising our devotion to Jesus Christ as Lord and Savior. On the basis of such gratitude, we have been able to act jointly with that Evangelism Commission in proposing a resolution for the forthcoming General Convention on this matter. The words of the resolution and the "Explanation" for it are to be found in the later pages of this report.

### *The Present State of Christian-Jewish Relations*

During the last twenty-five years, remarkable progress in the relationship between Christians and Jews has occurred. A recent milestone was a December 6, 1990, meeting in Rome when Pope John Paul II officially set forth his Church's admission that God's covenant with the Jewish people is permanent—that it was not superseded by the emergence of Christianity.

Many factors have contributed to this evolution but four of them stand out:

First, a new spirit of openness and mutual respect has allowed Christians and Jews to speak not just words of introduction to one another but also words of deep and abiding meaning. The increasingly pluralistic expression of religion in the United States fosters a particularly conducive environment for those in each religious tradition to meet each other as equals.

Second, both Jewish and Christian leaders care deeply for the state of human affairs in this land that has protected liberties and allowed the celebration of religious differences. Christian and Jewish leaders find themselves working side by side on such issues as racism, the challenge of poverty, sexism, concern for the environment and the preservation of civil liberties.

Third, there is a virtual revolution taking place theologically in current Christian biblical studies which some call "the rejudaization of Jesus." Without any Christian diminution in their affirmation of Christ's uniqueness as God's instrument of special revelation, his Jewish lineage and its effect on our understanding of him are being explored and honored in fresh ways.

Fourth, the historic complicity of Christians in the scourge of anti-semitism over 18 centuries, culminating in Adolph Hitler's "final solution," is increasingly being acknowledged by people in the churches. Liturgical remembrances of *Kristallnacht* and, in educational curricula, Holocaust studies grow in number. During this past triennium both our chairperson, John Burt, and our Associate Ecumenical Officer, Christopher Agnew, have been named to the Church Relations Committee of the United States Holocaust Memorial Council which, among other things, is erecting a \$151 million Museum of the Holocaust just off the Mall in Washington, D.C.

There are, of course, some serious areas of divergence in Christian-Jewish relations. One which currently causes great pain to most Jews and puts real strain on our current interreligious efforts in dialogue involves developments in the Middle East and criticism of Israel by many American Christians.

### *The Incidence of Anti-Semitism*

We continue to report with relief that, generally speaking, anti-semitism among most of the population remains at a low ebb in America. By encouraging pluralism and combating bigotry in the workplace, community life, schools and religious institutions, Jewish organizations with Christian help have managed to relegate religious and ethnic extremism to the American periphery. At the same time, there has been, year by year during the past triennium, an ominous and steady growth in crimes of hate against both American Arabs and American Jews, reaching record levels in 1990. According to the Anti-Defamation League of B'nai B'rith, a nationwide survey of incidents against Jews rose to 1685 in the year just past. Particularly troubling is the increase of bias-related incidents on college campuses, the environment above all others traditionally devoted to respect for diverse ideas, people and cultures. The audit reports that there were 927 incidents of anti-Jewish vandalism and 758 acts of harassment, threats or assaults against Jews and Jewish institutions, up by 18% over 1989 which had reported a 12% increase over

1988. The report also notes a decrease in one category: anti-semitic attacks by neo-Nazi skinheads which declined 27%, apparently attributable to more aggressive law-enforcement efforts. In explaining the reason for the record level of anti-semitic acts, the report cites "a coarsening of public expression and popular culture," combined with anti-Israel attitudes by some Americans and a deteriorating economy, which has traditionally heightened social frictions.

#### D. FINANCES

Until 1991, the committee had never had an official budget, its expenses consisting only of money needed for travel to two meetings annually plus modest duplicating and mailing costs. Beginning in this current year, a small item to cover these matters is now in the Program Budget of Executive Council. Occasional contributions by the Presiding Bishop from his discretionary funds have supplemented these monies when needed.

#### E. PROPOSED RESOLUTION (See Resolution #A060)

*Resolved*, the House of \_\_\_\_\_ concurring, That the 70th General Convention of the Episcopal Church, during this Decade of Evangelism, reaffirms its commitment to the fullness and uniqueness of God's self-revelation to humankind in Jesus Christ, while recognizing that the gospel in a pluralistic society also reminds us to be aware of the significance of God's self-revelation outside the Church; and be it further

*Resolved*, That even as we seek new opportunities to share our Christian faith with those who do not know Christ, we also affirm our willingness to cherish continuing opportunities to learn more of God from those whose perception of God's mystery differs from our own.

#### EXPLANATION

The General Convention of this Church has declared that the 1990s will be a Decade of Evangelism, calling upon the whole membership of our Church to dedicate itself to "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."

Our Anglican tradition has always been particularly respectful of God's truth as it exists outside of Christianity, yet without compromising our devotion to Jesus Christ as Lord and Savior.

The Standing Commission on Evangelism and the Presiding Bishop's Committee on Christian-Jewish Relations have, during this past triennium, undertaken together a discussion of the person and work of Jesus Christ within a pluralistic society and jointly recommend the passage of the resolution above.

#### F. 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 "Statement of Purpose" section of this report.
2. To work with Executive Council, through its Committee on Partnerships, to find an improved way of working with non-Christian religions while affirming the special relationship which we believe links Christian faith with Judaism.
3. To press for more adequate treatment of Judaism (both in its historic and contemporary expressions) in the curricula of our seminaries.

## THE BLUE BOOK

---

4. To continue surveying the present level and extent of Christian-Jewish dialogue and relationships both in local and diocesan programming.

5. To work closely with the Church Center's Middle East Working Group with special responsibility to interpret the Jewish point of view.

6. To press for the inclusion of *Yom haShoah* and *Kristallnacht* on the Church calendar.

7. To work with ecumenical commissions in the Dioceses of New York, Newark and other appropriate places toward the promulgation of a national set of guidelines on inter-faith marriages.

8. To work toward removing the doctrine of supersessionism from the canon, eucharistic liturgy, reading of the Hebrew Scriptures, prayers of the people and the lectionary.

Filed with the Secretary of General Convention  
John E. Burt

## **The Executive Council Report to the 70th General Convention of the Episcopal Church**

The Executive Council of the Episcopal Church is the Church's interim governing body, charged with steering the Church's course between General Conventions. Executive Council is specifically charged with seeing that the legislation passed by General Convention is implemented in the course of the triennium.

Because of the large and diverse body of legislation passed by the 69th General Convention meeting in Detroit, Michigan, in 1988, and the strong actions mandated by the Eight Mission Imperatives also adopted by the Detroit Convention, the Executive Council polled its members in September-October 1990 as part of their preparation for the 70th General Convention to be held in Phoenix, Arizona, in July, 1991. In responding to the poll, Council members assessed the work of the triennium nearing its conclusion, took stock of the work that still lay ahead, and determined the form their report to the Phoenix Convention might take.

In their poll, the Council members identified significant legislation realized in some seven areas of concern: Social and Economic Justice; Alternative Investment; the creation of *Episcopal Life*; Native American ministries; the Decade of Evangelism; Stewardship of all of our resources, including the Earth itself, our greatest resource; and the enabling of International Ministries—all in a continuing awareness of the eight Mission Imperatives that had informed the spirit of the Detroit Convention and its legislative program. They also identified areas for which they would recommend more or further work to be addressed by the Phoenix Convention. And they indicated the kind of report about their work that would most simply and accurately inform Convention and the whole Church about the ongoing work of the Executive Council. The format presented here represents the latter decision.

The Executive Council held nine regular meetings and one special meeting during the triennium, responding to the mandates of the 1988 General Convention in Detroit and to other ongoing concerns of the Church as they emerged. (The seven major areas of concern and a summary of Council's response to them appears in the center column; the Mission Imperative/s empowering the response and a selection of concurred resolutions informing the response appear in the left-hand column; and concurred resolutions with budget implications for the response appear in the right-hand column.)

### **EXECUTIVE COUNCIL MEETINGS OF THE TRIENNIUM (1988-1991)**

November 15-18, 1988	(first meeting of the triennium) The Episcopal Church Center, New York, N.Y.
February 28-March 2, 1989	The Worthington Hotel, Fort Worth, Texas
June 12-16, 1989	The Westin William Penn Hotel, Pittsburgh, Pennsylvania
November 3-6, 1989	The Episcopal Church Center, New York, N.Y.
March 5-9, 1990	The Marriott Plaza, Kansas City, Missouri

## THE BLUE BOOK

---

June 11-14, 1990	Sheraton Smugglers Inn, Fresno, California
November 2-5, 1990	Crowne Plaza Hilton Hotel, New York, N.Y.
January 5, 1991	(Special one-day meeting addressing the concerns of Council members and others in the Church about Phoenix, Arizona, as the site of the 70th General Convention.) Elizabeth, New Jersey
January 28-February 1, 1991	DeSoto Hilton Hotel, Savannah, Georgia
April 22-26, 1991	The Ramada Inn, Portland, Maine

### CONCURRED RESOLUTIONS OF THE 69TH GENERAL CONVENTION\*

A-041	Study "Implications of the Gospel"
A-042	Participate/Anglican-Old Catholic Theological Conference
A-052	Financial responsibility for <i>The Episcopalian</i>
A-056s	Appoint legislative committee on communication
A-065	Authorize GOE Fee
A-66a	Education and mission in congregations
A-068a	Develop leadership training program
A-069	Develop action research project
A-070a	Seminaries' role in congregational education
A-071	Prepare Christian education manual
A-072a	Use of computers in educational ministry
A-074	Achieve balance of women and men in church bodies
A-077	Appoint Committee on Status of Women
A-084sa	Appoint Joint Select Committee to study church funding
A-092a	Establish and fund a Commission on Racism
A-098a	Directions for implementation of the catechumenate
A-099a	Preparation for Reaffirmation of the Baptismal Covenant
A-114	Response to Jubilee Proclamation
A-116	Support public school education
A-133s	Publish Spanish translation of <i>The Constitution and Canons</i>
A-134a	Lay Employees Retirement Plan
A-135	CDO registration of lay professionals
A-137	Add to CDM membership
A-139a	Prepare and fund black hymnal collection
A-144	Financial support for Anglican Peace and Justice Network
A-146	Ministry of healing and reconciliation in Central America
A-153a	Permanent staff position for Rural and Small Town Ministry
A-154s	Additional field officer for Rural and Small Town Ministry
A-156a	Developing vitality in mission in congregations
A-157	Episcopal Day School study
A-159a	Work with Working Class Ministry Conference Steering Committee
A-160	Workshops on Parochial Report
A-161	Produce demographic information on church membership
A-165	Commend "1987 Tithing Survey"
A-176	Make available past actions of GC, Council, Bishops
A-179a	Evaluate autonomy process
A-181	Strategic planning for theological education
A-182a	Coordination of theological education endeavors

## EXECUTIVE COUNCIL REPORT

---

- A-183 Study Church's recruitment and screening process
- A-188a Develop "Pan Anglican Program in World Mission Theology"
- A-192 General Program Budget
- A-193 Site selection for 1991 General Convention
- B-008a Recognize National Episcopal AIDS Coalition
- B-009 Study and report on "right to die" issues and concerns
- B-014a Continue Clergy Enrichment Project
- B-015 Convene Consultation of Laity to identify Economic Issues and Ethics
- B-016s Amend Canon I.1.2.(n)(4) and add new Sec. (10)
- B-017s Extend regional support for Hispanic ministry
- B-018s Establish Joint Commission on AIDS
- B-028a Philippine covenant and autonomy
- B-042 Theological groundwork prior to work of all Joint Commissions
- B-043 Bilateral dialogue with COCU
- B-044s Maintain an Episcopal Church mailing list
- B-048 Honoring the late Louis Farrell, Esq.
- B-049 Proliferation and size of Standing Commissions
- B-050 Resolution on South Africa
- B-051a Namibian independence
- B-053a Shell Oil boycott
- C-009a Support for restoration of Sioux Nation treaty rights
- C-011 Implementation of national student gatherings
- C-028 Clergy pension
- C-030a Economic justice—Michigan Plan
- C-035a Employee program on alcohol abuse
- C-036 Alcohol and Drug Awareness Day
- C-037a Federal programs on alcohol and drug abuse
- C-045s Trial period extension in Central American dioceses
- D-002a Partners in Mission in the Pacific Basin
- D-004 Authorize continuation of Task Force on Accessibility
- D-024a Assist dioceses to include religious freedom concerns in daily calendar
- D-058a Allocate funds/undesignated legacies/Hispanic scholarship
- D-059a Special annual offering/Hispanic Scholarship Trust
- D-112a Fund the Episcopal Radio/TV Foundation
- D-113s "815" staff person to oversee refugee work
- D-125a Condemn acts of terrorism
- D-129a Establish position of Program Coordinator/Liturgy/Music
- D-147 Authorize continuation of Task Force on Accessibility
- D-152a Undertake youth ministry study
- D-158s Update White and Dykman
- D-163 Children's Advisory Committee as a resource to the Church

\*Concurred resolutions with budget implications with the exception of A-192 (General Program Budget), which was not concurred but informs the budgetary aspects of the concurred resolutions.

## AREAS OF CONCERN

**IMPERATIVE IV: Communicate in a compelling way the work of the Church in response to the Gospel.**

**SOME LEGISLATION  
INFORMING COUNCIL  
RESPONSE**



### **EPISCOPAL LIFE**

Acting on the strength of a mandate from the 69th General Convention and specific concurred resolutions, Executive Council explored, through the Communication subcommittee of the Standing Committee on Mission and Outreach and debate in Council, the ways in which a communication strategy could be developed for the whole Church that would include a strong print medium that would reach the whole Church and impact positively on its corporate life.

*A-047a* The Episcopalians  
directors

*A-048a* The Episcopalians

*A-050* Goals for The  
Episcopalians

*A-051* The Episcopalians

Pertinent Convention legislation called on Council to stabilize the increasingly difficult financial position of *The Episcopalians*. However, debate in successive Council meetings, informed by a professional survey and analysis of the Church's communication needs, indicated the advisability of assuming and closing out the financial responsibilities of *The Episcopalians* and moving forward to create a new print communication medium for the whole Church, to be called *Episcopal Life*.

**IMPERATIVE I: Inspire others by serving them and leading them to seek, follow, and serve Jesus Christ through membership in his Church.**

**IMPERATIVE II: Develop and promote educational systems and resources which support the ministry of the people of God.**

**SOME LEGISLATION  
INFORMING COUNCIL  
RESPONSE**



### **EVANGELISM**

In this triennium, the Anglican Communion moved toward the beginning of the Decade of Evangelism in 1990. The 69th General Convention, anticipating the Decade, made provision for its observance, and Council supported and encouraged the Evangelism Ministries Office as well as

*A-057a* Evangelism plan of  
action

**LEGISLATION WITH  
BUDGET IMPLICATIONS**

*A-098a* Directions for im-  
plementation of the  
catechumenate

**LEGISLATION WITH  
BUDGET IMPLICATIONS**

*A-052* Financial responsibility  
for The Episcopalians

- A-059s Divide Evangelism and Renewal Commissions*
- A-060 Budget for Evangelism and Renewal*
- A-061 Evangelism and Renewal, BTE projects*
- A-100a Preparation of baptismal sponsors*
- A-099a Preparation for Reaffirmation of the Baptismal Covenant*
- A-156a Developing vitality in mission in congregations*
- A-161 Produce demographic information on church membership*
- B-042 Theological groundwork prior to work of Joint Commissions*

evangelism elements in other program areas at the Church Center. The Church's ongoing program of mission discernment was also affirmed.

In the course of the triennium, the Church's mission in evangelism was strengthened with important new written resources and program developments, and the Episcopal Church was empowered to make a significant contribution to the Decade of Evangelism in the context of the Anglican Communion.

#### IMPERATIVE VI: Act in faithful stewardship in response to the biblical teaching of the right use of God's creation.



##### STEWARDSHIP

In the course of the triennium, Council addressed the practical and theological challenge of the Church's stewardship of all creation, both the stewardship of financial resources and the stewardship of the gifts and riches of all God's creation. Throughout the triennium, beginning with Council's first meeting (November 15-18, 1988), the 69th General Convention's concurred Resolution D-126a on the Global Environment informed Council's determination to bring to the 70th General Convention legislation that would lift up the interdependence and mutual responsibility of all creation.

##### LEGISLATION WITH BUDGET IMPLICATIONS

- A-163 Stewardship statement*
- A-164a Tiite as the standard of giving*
- A-166a Stewardship and seminary life*
- A-192 General Program Budget*
- D-121s Stewardship of time*
- A-084sa Committee to Study Church Funding*
- A-160 Parochial Reports Workshop*
- A-161 Demographic study on church membership*
- A-165 Comment "1987 Tithing Survey"*
- A-192 General Program Budget*

In September 1990, the Report of the Presiding Bishop's Consultation on the Environment and Sustainable Development was released, forming the ethical and theological basis for legislation to be proposed at the 70th General Convention. Executive Council, meeting in Savannah, Georgia

*D-126a Global Environment*

*D-150a Response to drought conditions*

(January 28-February 1, 1991), considered in depth the implications of the report and began forming their legislative response to it. Council's work on these issues continued into their final meeting of the triennium in Portland, Maine (April 22-26, 1991).

**IMPERATIVE V: Strive for justice and peace among all people and respect the dignity of every human being.**



**SOME LEGISLATION  
INFORMING COUNCIL  
RESPONSE**

**NATIVE AMERICAN MINISTRIES**

In the triennium, Native American concerns were reflected in much of Council's response to the mandates of the 69th General Convention, both in their own terms and reflected in Council's response to other targeted areas of concern. For instance, C-009a, specifically addressing Sioux Nation Treaty Rights, also addressed, at the recommendation of the Blue Ribbon Task Force on Indian Affairs, issues of education, jobs, and health care. Another recommendation of the Task Force, the establishment of the Episcopal Council of Indian Ministries (ECIM), was realized by Executive Council in November, 1989.

*C-007a Native American health care*

**LEGISLATION WITH  
BUDGET IMPLICATIONS**

*C-009a Sioux Nation treaty rights*

During Council's meeting of February 28-March 3, 1989, in Fort Worth, Texas, two key Native American issues were addressed. Council adopted two resolutions of the National Committee on Indian Work deploring the racist dimension of observances of Columbus Day, considering its implications for the lives of Native American people and their culture. Council also passed a resolution funding the publication, in the triennium, of a Native American Christian education resource, developed jointly by the Office of Children's Ministries and the Office of Native American Ministries.

The movement of Native Americans into full involvement in the institutional life of the Church was marked, in the triennium, by the election of Steven Tsosie Plummer as the first Native American Bishop of Navajoland and of Steven Charleston as Bishop of Alaska.

**IMPERATIVE III:** Strengthen and affirm the partnership of the Episcopal Church within the Anglican Communion in proclaiming and serving God's kingdom throughout the world.

**IMPERATIVE VIII:** Commit ourselves to the unity of the Church and of all God's people.



**SOME LEGISLATION  
INFORMING COUNCIL  
RESPONSE**

*A-145 Soviet bloc citizen  
exchanges*

*A-185 Companion Diocese*

*A-186a Partners in Mission  
Consultation*

*A-187 "Going Abroad?"  
[publication]*

*A-189a World Mission Pro-  
gram of Education*

*B-010a Diocese of Central  
and South Mexico*

*B-020a Dominican Episcopal  
Church*

*B-029 Trial period for  
autonomy of Mexican  
Episcopal Church*

*B-031a Diocese of Central  
Philippines*

*B-032a Third World clergy*

*B-039 Relations with Vietnam*

*C-017 Central American  
Peace Accord*

**INTERNATIONAL MINISTRIES**

In recent years, the Episcopal Church has moved into International Ministry, both as a member of the Anglican Communion, as a member of the caring ecumenical community, and as a Christian body with a deepening vision of a worldwide human family. Increasingly, world issues are met by Executive Council with the same kind of concern received by the issues of the Church in the United States.

Its overseas involvements, however, do not indicate a dominating view of the mission of the Episcopal Church. The mission of the Church is to help overseas partners and friends realize their full potential as independent Christian bodies ministering to the unique needs of their people. The triennium saw, for instance, the independence of the Philippine Episcopal Church, an event long anticipated both by Philippine Episcopalians and by Episcopalians in the United States, and a continuing involvement with the church in Central America and in Jerusalem and the Middle East.

Because of the depth and complexity of the Church's—and Council's—worldwide engagement, the concurred resolutions cited here are simply indications of a total commitment.

**LEGISLATION WITH  
BUDGET IMPLICATIONS**

*A-144 Financial support for  
Anglican Peace and Justice  
Network*

*A-146 Ministry of healing and  
reconciliation in Central  
America*

*A-188a Develop Pan Anglican  
Program in World Mission  
Theology*

*B-028a Philippine [Episcopal  
Church] Covenant and  
Autonomy*

*B-050 Resolution on South  
Africa*

*B-051a Namibian  
independence*

*D-002a Partners in Mission in  
the Pacific Basin*

*D-113s Hong Kong refugees*

*D-049a Korean policy statement*

*D-050a Koreans in Japan*

*D-119 Diocese of Jerusalem*

*D-162a African Orthodox Church*

**IMPERATIVE V: Strive for justice and peace among all people and respect the dignity of every human being.**

**IMPERATIVE VII: Support individuals and families in their struggle for wholeness by knowing and living the values of the Gospel.**

# **SOME LEGISLATION INFORMING COUNCIL RESPONSE**

*A-073s Inclusive language and imagery*

*A-079 Ecumenical Decade: Churches in Solidarity with Women*

*A-085 Violence against homosexual persons*

*A-086a Caregivers for people living with HIV/AIDS*

*A-090 "Study of Issues Concerning Homosexuality"*

*A-091a History of General Convention actions on sexuality*

*A-092a Commission on Racism*



# **SOCIAL AND ECONOMIC JUSTICE/ALTERNATE INVESTMENT**

The concern of Executive Council throughout the triennium for issues in the areas of Social and Economic Justice and Alternate Investment was wide-ranging and detailed, reflecting the focus and legislative attention given these issues by the 69th General Convention. A large number of concurred resolutions dealing with issues in these areas, both with and without budget implications, emerged from Convention. Most were addressed in the course of the triennium.

In Council's involvements in these areas, certain key concerns were highlighted in the course of the triennium. The Church's concern for those living with HIV/AIDS was manifested in a number of resolutions calling for help and attention on all levels—from medical attention and housing to fair treatment in the community—and for the commitment of the Church to active care-giving. The Episcopal Church's continuing concern for the people of the Church in Southern Africa and for the dismantling of the apartheid system was reflected in the struggle for alternate investment strategies, among other approaches. And the Episcopal Church con-

# **LEGISLATION WITH BUDGET IMPLICATIONS**

*A-074 Achieve balance of women and men in church bodies*

*A-077 Appoint Committee on the Status of Women*

*A-114 Response to Jubilee Proclamation*

*A-116 Support public school education*

*A-153a Permanent staff position for Rural and Small Town Ministry*

*A-154s Additional field officer for Rural and Small Town Ministry*

*A-159a Work with conference steering committee for Working Class Ministry*

- tinued to move toward equal partnership for women in the total life of the Church.
- A-110 Adopt statement on leadership of nation*
  - A-111 Advocacy for poor and powerless*
  - A-112a Reaffirm commitment to affirmative action*
  - A-118 Regional approaches to urban problems*
  - A-119 Programs for urban, suburban, and rural areas*
  - B-005a Surgeon General's Report on AIDS*
  - B-006 AIDS preventive education*
  - B-007 AIDS discrimination*
  - B-013s Peace and Justice Fund*
  - B-019 KEEP*
  - B-034 Legalization process for refugees*
  - C-047a General Convention statement on abortion*
  - D-005 National Day of Peace*
  - D-056s Nuclear deterrence*
  - D-057a MacBride Principles*
  - D-064a Violence against women and children*
  - D-100a Violence against homosexuals*
  - D-101 AIDS discrimination*
  - B-008a Recognize National Episcopal AIDS Coalition (NEAC)*
  - B-009 Study and report on "right to die" issues and concerns*
  - B-018s Establish Joint Commission on AIDS*
  - B-050 Resolution on South Africa*
  - B-052a Shell Oil boycott*
  - C-030a Economic Justice—Michigan Plan*
  - C-035a Employee program on alcohol and drug abuse*
  - C-036 Alcohol and Drug Awareness Day*
  - C-037a Federal programs on alcohol and drug abuse*
  - D-004 Authorize continuation of Task Force on Accessibility*
  - D-024a Assist dioceses to include religious freedom concerns in daily calendar*
  - D-147 Task Force on Accessibility*

- D-104 AIDS education*
- D-108 AIDS health care*
- D-109 AIDS National Day of Prayer*
- D-110 Response to AIDS—Lambeth and NCC*
- D-120s Local dialogue on sexuality issues*
- D-124 Violence at abortion facilities*
- D-142 Episcopal Conference of the Deaf*
- D-143 Plight of the poor*
- D-166a Housing*
- D-167a Welfare reform*