The General Convention of The Episcopal Church

MEMO TO: Bishops and Deputies to the 71st General Convention

FROM: The Rev. Canon Donald A. Nickerson, Jr.

DATE: April 18, 1994

This is the 1994 Blue Book, containing the reports of the Committees, Commissions, Boards and Agencies to the 71st General Convention, which will meet from August 24 to September 2 in Indianapolis.

I would like to express my gratitude and appreciation to the officers and members 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 study. It is an excellent summing up of the work of the Church during the triennium as well as an excellent introduction to the "A" resolutions that will come before the Convention in Indianapolis.

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.

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

On behalf of the whole Church I wish to extend our deepest appreciation to the Rev. Canon Charles W. Scott, editor of the Blue Book. Canon Scott has served as editor of this publication since 1988. He has edited the Journal of General Convention and the Constitution and Canons since 1985 and the minutes of the House of Bishops since 1986. The Episcopal Church owes him its deepest gratitude for a job well done and we extend our best wishes to him as he prepares for retirement.

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The Blue Book

Reports of the Committees,
Commissions, Boards, and Agencies of

The General Convention
of
The Episcopal Church



71ST GENERAL CONVENTION
INDIANAPOLIS, INDIANA
AUGUST, 1994

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The Joint Commission on AIDS/HIV

A. MEMBERSHIP

The Rt. Rev. Douglas E. Theuner, Concord, New Hampshire, *Chair*
Mr. Tom Tull, San Francisco, California, *Vice Chair*
The Rev. Canon Nan A. Peete, Atlanta, Georgia, *Secretary*
Dr. Hobart A. Banks, San Francisco, California, *Executive Council Liaison*
The Rev. Thaddeus Bennett, Los Angeles, California
Dr. Digna de la Cruz, Santo Domingo, Dominican Republic
Dr. Deborah Harmon Hines, Worcester, Massachusetts
The Rev. Chris Steele, Bozeman, Montana
Mrs. Esther Walter, Des Moines, Iowa
The Rev. Altagracia Perez, Chicago, Illinois,
Adjunct Member (through September, 1993)
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.
Dr. Deborah Harmon Hines, House of Deputies, is authorized by the Commission to receive non-substantive amendments to the report.

B. SUMMARY OF THE COMMISSION'S WORK

The Joint Commission on AIDS/HIV has heard and reports to the 71st General Convention of the Episcopal Church one central theme concerning the AIDS pandemic that has been growing stronger during the last triennium: We must *not* learn to live with AIDS! The urgency to act continues today as much as ten years ago.

This is no ordinary Joint Commission report you are reading. In the spring and summer of 1993 the Commission turned to people working and ministering in the pandemic as well as the Church at large. Through articles in *Episcopal Life, NEACTION REPORT* (published by the National Episcopal AIDS Coalition), and a story in *Episcopal News Service* we asked how the members of the Church share or do not share the urgency of AIDS/HIV ministry and how to translate that urgency into future ministry, in response to the following question: **Through your work with others and your own prayer life, what do you believe God is calling the Episcopal Church to do in response to HIV and AIDS by 1997? .....by 2001?**

This report has been sculpted by the many thoughtful, passionate and deeply personal responses we received from every province of the Church.

As this report is written *one Child of God will die every 25 minutes from AIDS/HIV* (in the USA) and, even more devastating, *once every 15 minutes one Child of God will become infected with the Human Immunodeficiency Virus* (HIV), the virus that causes Acquired Immune Deficiency Syndrome (AIDS).

For all the ministry and leadership that the Episcopal Church can claim through our members and with the visionary and compassionate leadership of the Presiding Bishop, we have just begun to scratch the surface of this pandemic. There is much more to be done.

As a church we need to confess that:

* *We have taken too long and the rate of infection continues to mount.*
* We have been too hesitant to talk about the realities of HIV transmission in language that people can understand and in culturally appropriate ways.
* We have censored plain talk about sex out of fear that it may cause people to face realities with which we would rather not deal.
* *We have taken too long and the rate of infection continues to mount.*
* We have failed to look beyond the boundaries of our church family to those most marginalized who are affected by this pandemic in our country and the world.
* We have judged others for what we think they do and not accepted them as persons reflecting the Image of God.
* *We have taken too long and the rate of infection continues to mount.*
* We have failed to deliver effective warnings against high risk behavior, by shying away from blunt, explicit language about sexuality, addiction and death.
* We have clung to racist, sexist and heterosexist images of God and have failed to witness to the love of God in all persons.
* *We have taken too long and the rate of infection continues to mount. AMEN.*

This report will focus on areas of ministry that have provided and continue to provide the core of this church's response to the pandemic: **education, caregiving and advocacy**.

EDUCATION

Awareness Education

"There are very real problems with AIDS patients coming home to small towns to die. Aside from the family not wanting anyone to know...information we are privy to says that some churches are not supportive to either the patient or the family. Part of the problem seems to be a lack of education..."

- Standing Commission on the Church in Small Communities

The Joint Commission on AIDS/HIV notes that there is an overall awareness of AIDS /HIV as a critical issue facing society. Most people have a basic knowledge about AIDS/HIV and understand the methods of transmission. However, there continues to be a failure to translate knowledge into behavioral change. Irrational fear and prejudice also overwhelm scientific knowledge, which can result in discrimination in employment, housing, social and other areas of life against people with AIDS/HIV or those perceived to be most at risk for AIDS/HIV.

The good news is that models and resources for ministry have been developed. A variety of people involved in AIDS/HIV ministry, from the Episcopal Church, other communions and community-based organizations, have excellent models for education, pastoral care and worship. Likewise, new models are emerging from the secular and academic community that

examine the emotional, psychological and spiritual roots of behaviors which lead to HIV infection. Such models can be useful in both the prevention of AIDS/HIV infection and to help HIV-infected persons live fuller lives. There is a vital role here for the Episcopal Church. Our leadership is needed to translate models into changed behavior.

We have also found that in some parts of the Episcopal Church there is a reluctance to accept that "Our Church Has AIDS," and many are hesitant to institute programs to let it be known to people with AIDS, their families and friends, that "AIDS Spoken Here" is a message issuing forth from our congregations, schools and other church-related institutions. As a church, in some glaring ways, our words and actions do not mesh. HIV-infected clergy are still discriminated against, and people with AIDS and their families, particularly in small communities, continue to remain hidden and have to grieve in silence and in fear of a condemning response.

"An attitude and a spirit in its clergy (and laity) that gives full meaning to God's love, embraces all people and calls their congregations to do likewise - and they need to do it NOW."

- Layperson, Province IV

Prevention Education

"Why do they hate me, when they don't even know me?"
- Kerry, Person With AIDS (Deceased), Province VII

This pandemic unearths deep spiritual issues. Society is desperately struggling with the discontinuity between the search for intimacy and relationship in a seemingly distant and indifferent world. Some of the manifestations of these struggles are casual sex, substance abuse, and the devaluing of all human beings—a separation from God's love and wholeness in Christ. These are monumental issues, and our prevention education initiatives must be enhanced to meet the challenge of their complexities.

The Church is called to share the love of God, and this Church has generally approached AIDS/HIV prevention education from a "both/and" point of view. That is, our task is both to witness to the love of God and invite people into a loving and responsible relationship with God, and to equip everyone with accurate and specific information to prevent them from becoming HIV infected.

Many individual and locally based AIDS/HIV ministries and materials arising out of this Church bring the both/and approach to their work. However, we believe that the historic Church—the one Holy, Catholic and Apostolic Church—has failed in its mission to witness to the love of God by retreating from honest, direct and culturally appropriate sexual language which more people can understand and by failing to promote addiction recovery and needle access programs.

Two obstacles to our work are racism and fear of human sexuality. The current approach of the Church is to politicize these issues. The best we seem to be able to do is study and listen. We appear to lack the passion and urgency to move forward on these issues with life-giving love that could lead to new understandings of who we are as God's people. Our failure to address these urgent issues is manifest in the lives of individuals who seek solace in all

types of addiction, live with a fear of and a denial about death, and who discount the lives and experiences of others by failing to honor the image of God in all people.

In 1991 the General Convention received a report from the Executive Council's Commission on Racism as well as the results of a racism audit, in part completed at the Convention. In 1994 the General Convention will hear a report about a study of human sexuality. Yet, when we look at who has AIDS and who is most at risk for HIV infection in this country what we find are the populations the Episcopal Church is so busy studying: African American, Native American, Asian and Latino/a men and women, and gay and bisexual men. The face of today's AIDS/HIV epidemic is primarily young, black and brown; HIV has gained a firm hold in inner city communities of color, and an ever greater proportion of women are contracting the virus. At the beginning of the pandemic women, children and white young people seemed to be on the periphery. They are moving increasingly toward the center.

One of the fantasies of youth is that death is a long way off. As the rate of HIV infection in young people increases, they still cling to the belief that they will live forever, that infection happens to someone else. Young people often don't take appropriate precautions when tempted by drugs or sex. The Church has a unique opportunity to provide leadership in AIDS/HIV education by teaching young people the skills they need to stay healthy and alive.

The issues surrounding women are complex. Health care for infected women has been difficult to obtain due to different disease manifestations. Fortunately, health care providers are becoming more aware of the early signs of HIV in women and earlier detection of the virus is more frequent. Too often women don't seek or can't access adequate health care, and actively addicted pregnant women seeking treatment are subject to arrest. New treatments are often the result of extensive and "fast track" clinical trials of medications. Women are often not part of these clinical trials due to decisions about cohort groups and what outcome researchers are focused on in their research. Women are also reluctant to speak of their seropositivity. Fears of having children taken from them, possible arrest, rejection by family and friends, and losing job benefits lead women to be silent. These factors are amplified for women of color.

Prevention measures to date for heterosexual women have been in great part in the hands of men. It is men who must wear condoms. The negotiation of condom use has been difficult due to a historical bias that it is a "woman's job" to prevent pregnancy and the blatant refusal of many men to use condoms. Cultural factors can also negatively influence the possibility of women protecting themselves. The Christian community has its work cut out in being a safe place for women to begin speaking and educating themselves about this deadly disease and actively using prevention measures.

As a result of over a decade of experience, the Commission believes that in the face of AIDS/HIV the Episcopal Church has not done enough to stem the high rates of infection. We have not been good stewards of the love of God. Rather than affirm the members of these populations and celebrating with them the love that God has for them, we have spent our time either condemning or condoning practices. However, one who has been shown the love of God, and knows God's love, intrinsically and wholly, is less likely to be self-loathing and self-judging. Therefore, this one Child of God is less likely to be self-destructive and at risk for HIV infection.

The Commission urges the Church to recognize that combating homophobia, misogyny and racism makes a direct contribution to HIV prevention. These pervasive attitudes in our

society and accompanying self-esteem problems have encouraged many gay and bisexual men, lesbians and other women, and people of color to engage in self-destructive behaviors.

This Church must make a statement of the intrinsic worth of gay, lesbian and bisexual people. We must also support and value covenanted, significant relationships between persons of the same gender. We must take a stand that says love between two persons can and should be rooted in the love of God and be a reflection of that love and that such relationships are blessed by God. The Church should become openly and lovingly involved in affirming, supporting and helping such relationships. We must redouble our efforts to respect the dignity of every human being.

Additionally, the Church must draw upon the experience of all people. We must take advantage of a variety of AIDS/HIV prevention strategies, and reinforce the will to survive the epidemic. We need to recognize and value the experience of gay and bisexual men in dealing with this epidemic, and together build self- esteem, strengthen ties to the larger community, build a future and create a stronger identity apart from the epidemic. We have also learned that at the core of prevention education the Episcopal Church must commit itself to embrace the entire mosaic of humanity created in God's Image.

"It is our hope and dream that in the years 1997 - 2001 a person with AIDS/HIV, regardless of their sexual orientation, skin color, nationality or religion, may walk into any Episcopal church and be welcomed with open arms. When they walk out the door, they will look back and say (not what our son felt), 'They love me, and they don't even know me.'"

- Kerry's parents, Province VII

CAREGIVING

"Housing becomes more and more critical as the pandemic increases and more people become homeless."

- A Layperson, Province IV

"For three years, my own prayer life, all that I read and see, convinces me that AIDS will challenge the ministry integrity and whatever love of God we possess to become more inclusive and compassionate than we ever dreamed we wanted to be."

- A Bishop, Province VII

"I find it difficult to understand the Church's silence (generally) on the matter of promiscuity and sex outside marriage. But I would find it equally unacceptable to offer a stone instead of compassion to those who are infected or whose loved one is infected."

- A Bishop, Province V

"The Church does best what the Church does best: to celebrate life in the midst of death, to receive redemption in spite of ourselves, to love with a fierce love strong enough to conquer anything that stands in its way, and to embrace each other with Christ's peace—celebrate the Eucharist, anoint the sick, visit the lonely and the alone, make a vigil of life in death, praying for the fearful, clothing the needy, feeding the hungry, comforting the bereaved, burying the dead, preaching the Gospel....AIDS is ours, not theirs."

- A Priest, Province II

The Church is also challenged to remember and be with those who are long-term, HIV positive survivors and those who are HIV negative. They often feel lonely, cast aside, and left behind as a result of their experience of multiple loss as well as anticipatory loss. While presently living with all of this grief and loss, they know they will, in all likelihood, have to live with AIDS/HIV for the rest of their lives. We proclaim that we have good news in the face of death and despair and in the face of AIDS/HIV. We are severely challenged to share that good news by listening to the experience of people in the depths of pain and grief. We must work with long-term survivors to discover the gift of grief in the midst of ongoing tragedy and to move toward a future worth living as a long-term survivor.

Throughout the world there has been a dramatic increase of children orphaned when parents die. Leaving them in the care of grandparents or other family or community members generally places traumatic strains on whatever physical, emotional and spiritual resources were needed just to cope with everyday life before AIDS/HIV. Models of caregiving need to be developed and, where already developed, shared from those communities that are at the forefront of the AIDS/HIV experience and learning curve. As the community that proclaims that we are the living body of Christ, can we dare to act on that proclamation by opening our hearts and souls to all, by being community in a society reaching out for meaning and purpose?

"The Church is the only place which willingly issues the invitation, 'Whosoever will may come,' but the Church has yet to fully comprehend the immensity of that invitation."
- A Bishop, Province VII

As the pandemic has grown the Commission has witnessed ever-increasing opportunities and possibilities for pastoral and spiritual care that is the niche we claim as the focus of our mission and ministry. Caregiving is an essential part of AIDS/HIV ministry. Ministry is a function of our life in community in the Church. In order to maintain and expand such ministries, we must continue to recruit, to train and to commission more people to provide caregiving services and support to people with AIDS/HIV and those who care for them. To do this we must be prepared to gather for education, information, reflection and support for empowerment to be engaged in these ministries.

The experience of people involved in a variety of AIDS/HIV ministries shows that we cannot just pray away the multitude of problems that lead to the continued transmission of HIV and the discrimination and quality of life issues that affect many People With AIDS. These problems are, in fact, the result of blatant and subtle systemic issues—life-draining issues that affect prisoners, the homeless, runaway young people, street-people, the working poor, gang members, immigrants, illegal and undocumented aliens, and prostitutes. People generally considered outcasts and throwaways, who do not account for the majority of members of this Church, are those with whom we are especially called to share the life-giving good news of God in Christ.

This Commission believes that our efforts in caregiving must inform and influence our mission and ministry of education and advocacy. Our approach to education and advocacy must inform and influence our caregiving. We are called to move beyond our racism, sexism and heterosexism to care for all of God's people in ways that affirm the Image of God in which all people are created. We are neither called to selective caregiving for those whom we judge

to be "innocent victims" nor are we called to judge as sinful those whom we find different than ourselves.

"God is calling the Episcopal Church first and foremost to be the Church."
- A Medical Center Chaplain and Priest, Province VII

"God has led me to fight against AIDS and for those with AIDS who need their God and their Church."
- A Layperson, Province VII

"[We need]promotion of interaction between various AIDS ministries by providing national access to information about available church-sponsored services."
- A Layperson, Province II

"The mission of the Church is to tell the Truth. The Truth in regards to HIV/AIDS is caring for people with compassion and without judgment: with Christian love and without discrimination."
- A Diocesan HIV/AIDS Task Force, Province II

ADVOCACY

"People in need are often not identified because of fear and discrimination issues."
- A Diocesan AIDS Commission, Province VII

"Twelve years into the epidemic....AIDS just isn't going away...but a lot of people don't want to hear about it anymore. Maybe it's because they've buried too many friends...maybe it's because they're tired of hearing about that 'gay disease'...maybe it's because after twelve years, it's hard to stay focused on anything.
- KCBS, Newsradio Editorial, San Francisco.
- Submitted by a Priest, Province VIII

Advocacy on a federal level is most ably carried out through the Washington Office of the Episcopal Church. The staff of the office track and monitor legislation, testify to and inform Congress and the appropriate agencies of the federal government about the Church's concerns. Funding has recently increased for AIDS/HIV-related research and care. On local and state levels, individuals and congregations are advocating for increased public funding, for prevention education and care, as well as issues associated with discrimination.

"This Church must be prepared to make a long-term commitment to HIV/AIDS ministry. We must recognize that HIV/AIDS work does not stand alone, but is interrelated to a variety of issues....We must look beyond HIV/AIDS. The whole health care debate, and the decisions that will be made regarding national health care reform, will have an enormous effect on persons with HIV/AIDS. The Episcopal Church should be a part of those discussions, not only because of our commitment on this issue, but because of our status as an employer, as a moral arbiter, and as an institution that comprises millions of citizens.

Public policy issues are important aspects to consider not only for HIV/AIDS, but for all issues related to the human condition that we try to find solutions for through government. Issues of immigration are connected to HIV/AIDS, as are travel restrictions. Non-discrimination has much to do with this ministry but also touches the lives of persons with disabilities. The Church must continue to take leadership on these issues and assist people in understanding the complexities of public policy decision-making within a context larger than 'political correctness.'"

- A Layperson, Province VIII

The Commission recognizes that we as a church must advocate for many issues in the public policy arena that are related to AIDS/HIV: discrimination, treatment of People With AIDS in prison, immigration, poverty, addiction treatment and needle access programs, among others. We must also advocate within the Church for a greater realization of the people of God as the Body of Christ in the world and our responsibility to participate in the common dialogue of decision-making on a local, state, national and global level.

"[Our church needs] to press the government to move ahead with aggressive research in search of a cure."

- A Bishop, Province III

"Think globally, act locally for we feel both arenas are in need of serious attention."

- A Layperson, Province VII

"Support alternative (complementary is a better term) health systems...communicate the desirability of taking charge and responsibility for one's health and treatment."

- A Layperson, Province VIII

SUMMARY

"It is time now to cut out all excuses and move forward in love and compassion."

- A Layperson, Province VII

"[I want to] see more in all newspapers and on TV stations saying that the Episcopal Church is there, is caring, and is accepting."

- A Certified Nurse Midwife, Province IV

The members of the Joint Commission on AIDS/HIV have labored long and hard to understand this pandemic and the Gospel response to it. In addition to experiencing AIDS/HIV in our own individual lives and ministries, we have traveled and listened to the Episcopal Church. Acknowledging the intensity of our involvement with AIDS/HIV ministry, we solicited the opinions of the whole Church on this issue. The responses have confirmed our own conviction that we must not flag in our efforts at **education, caregiving** and **advocacy.**

* *We have taken too long and the rate of infection continues to mount. AMEN.*

C. FINANCIAL REPORT

	1992	*1993*	*1994*
Income	$13,395.00	$17,740.00	$7,446.00
Expenses*	12,176.00	16,200.00	7,144.00

*The bulk of costs for postage, telephone, office supplies, secretarial and accounting services and travel arrangements have been contributed in kind by the Office of the Bishop of the Diocese of New Hampshire.

D. RESOLUTIONS OF THE COMMISSION

Resolution #A001
AIDS/HIV: Continuation of the Joint Commission on AIDS/HIV

Resolved, the House of _____ concurring, **That this 71st General Convention authorize the continuation of the Joint Commission on AIDS/HIV until the 72nd General Convention.**

EXPLANATION

In order to monitor and evaluate the efforts of the Episcopal Church Center, diocesan agencies and programs, and grass roots coalitions throughout the Episcopal Church, to maintain the Episcopal Church's national and international leadership in responding to the AIDS/HIV pandemic and to research and develop proposed directions for the Church, continued organizational commitment at the level of a General Convention-mandated and supported Joint Commission is necessary.

Resolution #A002
AIDS/HIV: Educational Concerns

Resolved, the House of _____ concurring, **That this 71st General Convention, with an urgent awareness of the continued increase in the rate of HIV infections, calls upon every diocese, congregation, school and church-related organization to begin or continue to provide AIDS/HIV education;** and be it further

Resolved, **That all congregations of this Church be directed, by the end of 1995, to have had culturally relevant, non-judgmental, population-specific, AIDS/HIV awareness education, such as the 1994 "Teens for AIDS Prevention Program" (TAPP) of the Episcopal Church, and "AIDS, Spirituality, and Theological Reflection," made available to their members about the basic scientific and medical facts, which shall include but not be limited to: modes of transmission and prevention, abstinence, fidelity, sex and sexualities in their broadest definition, condoms, addiction, needle access and self-esteem issues for racial and sexual communities, including affirmation of the image of God in all people;** and be it further

Resolved, **That this Convention recognize that since prevention education is the most effective tool available to halt the spread of AIDS/HIV, we strongly urge plain-talking prevention programs on a local, state and national level, in the public arena and in our congregations, schools and other church-related institutions which identify behaviors that put people at risk, including viable alternatives for injection drug users and all sexually active people;** and be it further

Resolved, **That the sum of $10,000.00 per province, for the next triennium, be allocated for specifically focused training of trainers for the above-mentioned materials, including local distribution and implementation, under the direction of each province and in collaboration with other provinces and with appropriate social and governmental agencies.**

EXPLANATION

The most effective tool to combat the spread of AIDS/HIV is education. To stop the continued spread of this disease we must act with urgency and honesty. In order to be effective, AIDS/HIV prevention education language must be direct, honest and understandable. AIDS/HIV is a disease that affects us all and educating the members of this church about the disease and how to prevent its transmission is life saving.

Resolution #A003
AIDS/HIV: Advocacy

Resolved, the House of _____ concurring, **That this 71st General Convention acknowledge that, as part of our own growing understanding of the complexity of the AIDS/HIV pandemic and the systemic nature of its modes of transmission, we participate in pervasive racism, sexism, and heterosexism that makes a direct contribution to the spread of AIDS/HIV, and that as a church we will work to affirm the necessity of accessible drug treatment, needle access, safer sex programs, and the affirmation of same-gender unions, and that we will press forward on a local, state and national level to ensure the dignity of every human being, particularly: women, adolescents, people of color, gay, lesbian and bisexual men and women, as well as working toward the adoption of federal civil rights legislation and the Equal Rights Amendment to the Constitution of the United States.**

EXPLANATION

Our corporate and individual contribution to the causes of low self-esteem within major populations affected by this pandemic have contributed to self-destructive behaviors such as promiscuity, addiction, prostitution, living on the streets, and gang membership. We call upon the membership of this Church to affirm that the AIDS/HIV pandemic has taught us, again, that all people are created in the image of God. As followers of Christ, we are called upon to minister among all, regardless of our differences. We are called to repent of our racism, sexism and heterosexism and to work with persons and communities affected by AIDS/HIV.

$100,000

Resolution #A004
AIDS/HIV: Universal Religious Statement

Resolved, the House of _____ concurring, **That this 71st General Convention support the concept of a meeting of worldwide religious leaders at the 50th anniversary of the United Nations in San Francisco in 1995, through the office of the Bishop of California, and request this gathering to develop and adopt a compassionate and non-judgmental "Universal Religious Statement on AIDS/HIV," and we call for religious communities to undertake initiatives in response to the statement.**

EXPLANATION

The Episcopal Church has exercised much-appreciated leadership nationally and internationally in response to the AIDS/HIV pandemic and invites religious leaders and their respective communities worldwide to join in the call and work toward a compassionate and non-judgmental response. The anniversary of the United Nations, a beacon of peacemaking, is an opportune time to gather world religious leaders to address AIDS/HIV.

Resolution #A005
AIDS/HIV: Public Policy

Resolved, the House of _____ concurring, **That this 71st General Convention reaffirm our commitment to oppose discrimination against all people with AIDS/HIV, or those thought to be infected, as endorsed by previous actions of this body and the Executive Council, and that we continue to encourage and instruct the Episcopal Church Center and the Washington Office of the Episcopal Church to work for increased funding, aggressive research for a cure and treatments, forthright prevention education, comprehensive service delivery and human rights initiatives at all levels of government;** and be it further

Resolved, **That this Convention express its encouragement and support for the initiatives undertaken by the federal government to provide greater focus, clarity and urgency to hasten the day of ending the AIDS/HIV pandemic and assure care and treatment for people living with AIDS, including such efforts as: increased funding of research through the National Institutes of Health Office of AIDS Research, and treatment and care through the Ryan White CARE Act; the several efforts underway to expedite the research and drug approval process, the U.S. Public Health Service Prevention Marketing Initiatives and the Executive Order mandating AIDS in the workplace education; and for the funding of needle access programs; and that this support be communicated to the President, the National AIDS Policy Coordinator, and to members of Congress by the Secretary of this Convention;** and be it further

Resolved, **That the Washington Office of the Episcopal Church be directed to work toward the adoption by the federal government of a comprehensive health care reform package which would assure access to universal, portable, managed health care.**

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. The General Convention is requested to instruct its interim bodies, the Church Center staff, and the Washington Office to work toward that end and toward more aggressive and comprehensive funding, prevention education, research and services, both within the context of the AIDS/HIV pandemic and for health care reform.

We applaud the initiatives of federal policy makers in recently increasing funding for research and services as well as uncompromising prevention education to halt the spread of HIV.

Resolution #A006
AIDS/HIV: Provincial Ministry

Resolved, the House of _____ concurring, **That this 71st General Convention recognizes that a responsibility of the Episcopal Church, in collaboration with provincial structures, the National Episcopal AIDS Coalition, as well as other coalitions, and across diocesan boundaries and traditional programmatic structures, is: (a) to identify resources and models for prevention education, pastoral care and worship; (b) to develop new models of distribution and training for these resources; and (c) to work with the Joint Commission on AIDS/HIV in evaluating these models and resources;** and be it further

Resolved, **That this Convention provide $200,000.00 to assist the provinces over the course of the next triennium to hold a conference or conferences in each province to further the above stated objectives, with specific attention being paid to the unique needs of Province IX.**

EXPLANATION

Much has been learned about ministry in response to AIDS/HIV, and while gatherings on a national level to share information and resources are necessary and helpful, there is also a need to leverage resources on a provincial level. These conferences can add to the rich resources of ministry in the AIDS/HIV field and also serve as a metaphor for total ministry (i.e., congregation-based AIDS/HIV care teams, prayer or support groups, work among individuals or families affected by AIDS/HIV, congregations with individuals trained in assisting home health care).

Because of the unique cultural and language factors in Province IX, many bishops, clergy and lay leaders have specifically requested a conference to assist with expanding existing AIDS/HIV ministries, developing culturally appropriate prevention education, and sharing models of AIDS/HIV ministries and pastoral care.

$200,000

Resolution #A007
AIDS/HIV: Inventory and Evaluation

Resolved, the House of _____ concurring, **That this 71st General Convention direct the Episcopal Church Center, in consultation with NEAC, UBEAT and other coalitions, to hold a consultation with those affected and involved in AIDS/HIV ministry, which will prepare national and regional program plans with measurable goals and objectives for the triennium, and that such plans be shared throughout the Church no later than March 1995, and that the sum of $25,000.00 be allocated for this purpose;** and be it further

Resolved, **That the Joint Commission on AIDS/HIV shall monitor an evaluation process to determine the success of the program plan and models and resources for ministry and report back to the 72nd General Convention, and that the sum of $10,000.00 be allocated for professional consultation to assist with this process.**

EXPLANATION

In a time of diminishing scarce resources we need to develop a comprehensive and complementary approach to AIDS/HIV. We are calling upon the church to distinguish priorities, identify resources, establish goals and evaluate and disseminate results. The first step is to develop a plan that will enable the Church to identify models of ministry and evaluate their effectiveness.

Resolution #A008
AIDS/HIV: Pastoral Concerns

Resolved, the House of _____ concurring, **That this 71st General Convention affirm the evangelism and mission functions of AIDS/HIV ministry by this Church, as urgently needed now as ever, and encourage this Church's congregations, schools and institutions to make known that the "Episcopal Church Welcomes You" is more than a slogan by providing hospitality to all persons affected and infected by AIDS/HIV;** and be it further

Resolved, **That we call upon the congregations of this Church to continue and expand a ministry of healing in response to the AIDS/HIV pandemic with regular prayers for all living with AIDS/HIV, the laying on of hands, the full sacramental ministry of this Church, and the visitation and inclusion of all infected and affected.**

EXPLANATION

The Decade of Evangelism is also the Decade of AIDS/HIV, and the spiritual resources of the people of God are part of the wholeness and holiness that God, through Christ, is calling us to participate in and share with the world in which we live.

$35,000

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

The AIDS/HIV pandemic will be with us for some time to come. The number of infected people is growing daily, and our human and financial resources need to be thoughtfully and wisely invested.

The goals of the Commission for the next triennium are:

- To provide leadership that continues to be clear and committed and follows through on the legislation passed by the 71st General Convention and to speak and witness to the Gospel on these issues.
- To monitor the development of a comprehensive, coordinated plan that encompasses assessment, planning, and evaluation of current ministry efforts.
- To monitor a strategy that includes models for training and implementation of materials developed as a result of legislation passed at the 70th General Convention.
- To continue to work with national grassroots organizations to model cooperation and collaboration on every level of the Church.

The Commission is committed to the implementation, development, support and leverage of diocesan and provincial models for **education, caregiving** and **advocacy** and to assess the results of those efforts and report back to the 72nd General Convention. We need to redouble our efforts of leadership in communities of faith and in the world.

F. PROPOSED BUDGET FOR THE TRIENNIUM

The following figures anticipate two full meetings of the Commission in each of the calendar years 1995 and 1996 and one full meeting in 1997. 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 membership fees for the Episcopal Church in national organizations, consultants, etc.) have been figured at the rate of $2,000 per full year.

1995	*1996*	*1997*	*Total*
$14,065.00	$15,477.00*	$7,818.00	$37,360.00

*Not included in this computation was the additional $3,000 granted to the Commission in 1993 for its meeting in the Ninth Province.

G. PROPOSED RESOLUTION FOR BUDGET APPROPRIATION

Resolution #A009

Resolved, the House of _____ concurring, **That there be appropriated from the Assessment Budget of General Convention the sum of $37,360.00 for the triennium for expenses of the Joint Commission on AIDS/HIV.**

$37,000 $372,000.

The Board of the Archives of the Episcopal Church

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A. MEMBERSHIP

The Right Reverend Scott Field Bailey, *Chair*, San Antonio, TX (1991)
The Right Reverend Duncan M. Gray, *Vice-Chair*, Jackson, MS (1991)
The Right Reverend James H. Ottley, Balboa, Panama (1994)
The Reverend Donald Hungerford, *Treasurer*, Odessa, TX (1994)
The Reverend Frank E. Sugeno, Austin, TX (1991)
The Reverend 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 Reverend Durstan McDonald, Austin, TX (ex officio)
Mr. Mark J. Duffy, Archivist, Austin, TX (ex officio)

B. SUMMARY OF THE BOARD'S WORK

The purpose of the Board is to set policy for the Archives regarding the records and historical collections of the Episcopal Church, to elect the Archivist of the Episcopal Church, and to set forth the terms and conditions with regard to the work of the Archivist.

The full Board met twice in the past triennium as did the Executive Committee of the Board. The meetings were held at the Archives of the Episcopal Church in Austin, Texas. The Board reviewed progress made on all three of its major goals for the past triennium: the selection and appointment of a new Archivist, the computerization of the Archives, and the employment of a professional staff.

The most significant accomplishment of the past triennium was the completion of the work of the Search Committee for a new Archivist, which was chaired by the Right

Reverend Duncan M. Gray. The Committee received a number of applications, interviewed qualified candidates and finally recommended a single candidate. The Board unanimously elected Mark J. Duffy Archivist of the Episcopal Church at its first meeting of the triennium in 1992.

Mr. Duffy holds a masters degree in history and archives administration and is a Certified Archivist. He has established and directed archival programs at the Diocese of Massachusetts (where he was also the historiographer) and at the City of Boston, where he served as the first City Archivist. Most recently, Mr. Duffy was Associate Curator of Records Administration and Planning at the Harvard University Archives.

In association with the new Archivist, the Board was able to meet its other goals of computerizing the Archives and upgrading other staff positions to professional appointments. The automated catalog project was also completed in the past triennium and is discussed in the Archivist's report below. In addition, the Board adopted new statements on public access policy, records management policy, and the mission of the Archives.

At its last meeting of the triennium, the Board devoted considerable time to the question of how racism, sexism, and other forms of discrimination affect its work. The discussion was held in the context of the 1991 General Convention's resolution on the subject (A085). The Board examined the profile of its membership and its program in an attempt to understand how it could be made more sensitive to the way in which discrimination unconsciously affects it. The discussion centered around the challenge of how the Board could become a forum to educate its members about cultural differences. The Board resolved to continue the discussion in the next triennium and requested the Archivist to explore the issue within the historical programs of the Archives.

C. FINANCIAL REPORT, 1991-1993

	1992	*1993*	*1994 Projected*	*Total Projected*
Income				
General Convention Expense	$221,287	$213,579	$227,643	$662,509
Program and Recovery	35,000	73,039	101,363	209,402
	$256,287	$286,618	$329,006	$871,911
Expense				
Salaries and Benefits	$216,851	$209,766	$214,494	$641,111
Rent and Facilities (Austin)	23,540	30,270	37,464	91,274
Operations	14,005	10,089	23,305	47,399
Records Management (New York)	1,891	36,493	53,743	92,127
	$256,287	$286,618	$329,006	$871,911

D. PROPOSED RESOLUTIONS

Resolution #A010
Amend Canon I.5: Of the Archives

Resolved, the House of ____ concurring, **That Canon I.5 be amended to read as follows:**

CANON 5
Of the Archives of the Episcopal Church

Sec. 1. There shall be an Archives of the Episcopal Church, the purpose of which shall be to preserve by safekeeping, to arrange and to make available the records of the General Convention, ~~and of~~ the Executive Council, *and the Domestic and Foreign Missionary Society,* and other important records and memorabilia of the life and work of the Church, *and to carry out a program of records management* so as to further the historical dimension of the mission of the Church.

Sec. 2. For purposes of this Canon, records are defined as all fixed evidential information regardless of method, media, format or characteristics of the recording process, which have been created, received or gathered by the Church, its officers, agents or employees in pursuance of the legal, business and administrative function and the programmatic mission of the Church. Records include all original materials used to capture information, notwithstanding the place or conditions of creation, or the formality or informality of the characteristics of the record. The records and archives of the Church are not limited by the medium in which they are kept and include such formats as paper records, electronic records, printed records and publications, photo-reproduced images, and machine-readable tapes, film and disks.

[Section 2 is new; all subsequent sections are renumbered accordingly.]

Sec. ~~2~~*3*(a). There shall be a Board of the Archives which shall consist of the Archivist (ex officio, with vote), the Dean of the Episcopal Seminary of the Southwest (ex officio, with vote), and ~~nine (9)~~ *twelve (12) appointed persons*, three (3) of whom shall be Bishops, ~~and six (6) shall be Clerical or Lay members.~~ *three (3) of whom shall be Clergy, and six (6) of whom shall be Lay Persons.* All appointed Members of the Board shall serve terms beginning with the close of the General Convention at which their appointments are confirmed and ending with the close of the second regular Convention thereafter.

[Paragraphs (b) through (h) of Section 3 remain the same.]

Sec. ~~3~~*4*. There shall be an Archivist of the Episcopal Church, whose duty shall be to manage the Archives, *records, and related information resources* of the Church at the direction of the Board.

[Section 5—formerly Section 4—remains the same.]

EXPLANATION

The proposed resolution to amend the Canon on the Archives clarifies the scope of responsibilities of the Board of the Archives in a period of unprecedented technological change. The Board's concerns on this topic are fully expressed in the planning document which is appended. The revised sections define the meaning of recorded information in the modern setting and establish the Archives' authority for managing them in a professional way. The membership of the Board is constituted as a joint committee of the General Convention, and for purposes of achieving a faithful representation, its membership should be consistent with similar Convention committees.

Resolution #A011

Disposition of Diocesan Records

Resolved, the House of _____ concurring, **That the General Convention urge the individual dioceses to make provision for the preservation and care of their permanent records, using local resources and those that are available to the dioceses through the Archives of the Episcopal Church, and, where outside institutional repositories are used for depositing Church records, that the Dioceses consult with the Archivist of the Episcopal Church to secure a favorable deposit agreement that guarantees access, preservation and the permanent custody of the records by the Episcopal Church;** and be it further

Resolved, **That in those instances where any diocese or congregation is unable to provide for the security or preservation of its permanent records, the General Convention direct that such collections, or permanent security copies thereof, shall be deposited in the Archives of the Episcopal Church, where they shall be preserved and made available to the Diocese and the research community.**

EXPLANATION

In recent years, many dioceses have turned to institutions in the public and private sectors to deposit their archives and historical collections. These arrangements can be designed to protect the future interests of the diocese. In a number of cases, however, dioceses have entered into arrangements that do not offer sufficient guarantees or professionally acceptable terms. This resolution makes explicit the canonical authority of the Church's official archival agency to document the full dimension of the Episcopal Church's history, which the Board recognizes is largely the journey in faith of the dioceses and congregations. The resolution confirms a national role for the Archives and thus brings its collection policy into conformity with other national religious denominations. The General Convention's approval of this policy will strengthen the Archives' ability to obtain private and public funding to develop archival preservation programs for the entire Church body. (See also the Appendix to this report.)

E. OBJECTIVES AND GOALS FOR THE NEW TRIENNIUM

At its last meeting of the triennium, the Board endorsed a planning report prepared for it by the new Archivist. This document sets out clearly a direction that will bring the Church's Archives closer to the high level of professionalism and service that we should expect from it. The Board commends this important document to the General Convention for its consideration and comment. (See Appendix below.)

F. PROPOSED BUDGET FOR THE COMING TRIENNIUM, 1995-1997

Triennial Budget for the Archives (General Convention Expense) and Records Management (Program)

	1995	*1996*	*1997*	*Total*
Salaries and Benefits	$294,009	$299,889	$305,887	$899,785
Rent and Facilities (Austin)	37,463	38,212	38,977	114,652
Operations	21,175	21,598	22,031	64,804
Records Management (New York)	55,873	56,991	58,130	170,994
Information Resource Center	0	0	0	0
Recovery: General Management	(37,463)	(38,212)	(38,977)	(114,652)
Total	$371,057	$378,478	$386,048	$1,135,583

Triennial Budget for the Board of the Archives

	1995	*1996*	*1997*	*Total*
Full Board Meeting	$9,600	$9,600	$ 0	$19,200
Executive Committee	4,000	4,000	4,000	12,000
Total	$13,600	$13,600	$4,000	$31,200

G. PROPOSED RESOLUTION FOR BUDGET APPROPRIATIONS

Resolution #A012

Resolved, the House of _____ concurring, and in accordance with Title I, Canon 5, Section 4, **That the 71st General Convention appropriate $899,785 for salaries and benefits for the staff of the Archives of the Episcopal Church for the triennium 1995-1997; 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 I, Canon 5, Section 4, **That the 71st General Convention appropriate $235,798 for the operating and records management expenses of the Archives of the Episcopal Church for the triennium 1995-1997; 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 $31,200 for meetings of the Board of Archives of the Episcopal Church for the triennium 1995-1997.**

H. REPORT OF THE ARCHIVIST

REPORT OF THE ARCHIVIST
TO THE 71st GENERAL CONVENTION
March 1, 1994

This triennium marked the beginning of a period of transition for the Archives. Dr. V. Nelle Bellamy spent much of the past five years steering the Archives to a point where it could shoulder the full responsibility of a major denominational archives. We are pleased to report that in several important areas the goals of the past triennium have or will be met. The most important of these are the conversion of our catalog to an automated system and the review of the Church's policies on records management. The Board and the Archivist have also taken pains to recruit a more highly trained professional staff. In the fall of 1992, this writer assumed the position of Archivist and took advantage of the window of freedom that occurs early in any new appointment. The following report and the Appendix may be viewed, therefore, as the prologue to a new conception of our institutional mission and priorities.

I. ARCHIVES AND COLLECTION MANAGEMENT

A. Arrangement and Description of Archival Records

An intensive and painstaking part of archival work is organizing records for research. Processing records requires discovering their provenance, analyzing their permanent value, determining a logical or inherent order, and preparing a set of written descriptions that allow the staff and others to locate information quickly. Tremendous changes will occur in this area as we begin to modify the way we process records in an electronic environment.

A major effort in this triennium was the selection of an automated cataloging system and the creation of fully cataloged entries (with multiple indexing terms) for over 300 archival collections. The principle benefit of this project is that the Archives can begin a progressive movement to modernize its administrative controls over the archival collections. The Archives is now using the professional standard for electronic information exchange (the MARCamc format), which will allow us to deliver the catalog remotely to users who have access to on-line network services. With the capable assistance of the

Business Systems Office, we have taken the next step in this process by converting to a computer network environment with remote connection to the Episcopal Church Center.

We have also used our automated systems to create searchable data bases for several major collections, including detailed descriptive inventories of the preservation microfilm collection [1,820 reels of film] and the 328 titles in the collection of Anglican and Episcopal Church periodicals. Inventories were also prepared for 70 cubic feet of processed records [approximately 125,000 documents]. The following is a partial list of newly processed collections:

RG15 Records of the Registrar of the General Convention, 1795-1991.
RG134 Records of the Girls' Friendly Society in the United States of America, 1879-1969.
RG165 Records of the Committee on Indian Work, 1969-1980.
RG263 Papers of the Reverend Sister Rachel Hosmer, 1934-1987.
RG264 Papers of the Reverend Augustus Reginald Hoare, 1897-1920.
RG265 Papers of the Reverend Leslie J. A. Lang, 1907-1983.
RG267 Records of the Office of Pastoral Development, 1968-1989.
RG268 Records of the General Convention: House of Bishops Committee on Pastoral Development.
RG269 Records of the Bishop of Southwest Florida, the Right Reverend John Durham Wing, 1907-1950.
RG271 Papers of Deaconess Evelyn M. Ashcroft, 1946-1969.
RG272 Records of the Associated Parishes, 1946-1970.
RG273 Records of the General Convention: President of the House of Deputies, Clifford Morehouse, 1961-1969.
RG274 Papers of the Bishop of New York, the Right Reverend William T. Manning, 1902-1949.
RG275 Papers of the Missionary Bishop of Yung-Kwei, the Right Reverend Andrew Tsu, 1928-1972.
RG276 Papers of the Missionary Bishop of Shanghai, the Right Reverend William P. Roberts, 1914-1966.
RG279 Records of the Episcopal Church Women, 1978-1991.
RG282 Papers of the Bishop of Arkansas, the Right Reverend James Ridout Winchester, 1867-1961.
RG284 Papers of William Anthony Clebsch, 1941-1966.
RG285 Records of the Conference on the Religious Life, 1948-1991.
RG287 Records of the Steering Committee of the China Oral History Project, Interviews, 1978-1992.
RG288 Records of the National Center for the Diaconate, Deaconess Biographical Files, [1875]-1988.

B. Preservation

The thrust of the preservation effort in the Archives has been in microfilming special collections. Forty-nine collections were microfilmed between 1991 and 1993, which produced 298 reels of film. Positive copies for use by researchers have been processed on

168 reels of film. The master or preservation copy has been set aside for duplication and security and placed in the environmentally controlled vault which the Archives rents from the Austin History Center. Examination will be made in the coming triennium to determine the future direction of the microfilming program, especially in relation to preservation of Episcopal Church records held by congregations and dioceses.

The Archives does not have a program or strategy at this time to deal with the rapid deterioration of manuscripts and rare books that are in need of conservation treatment. Unlike most library collections, the Archives' collections are by definition unique and irreplaceable. We anticipate having to take preventative conservation measures in the next triennium. The necessary but costly intervention of restoring damaged items awaits consideration in a more opportune future.

C. Collection Development

Acquisition of new collections into the Archives was severely hampered by the lack of adequate storage in the Austin depository. Additional space has been procured in the Church Center, but the area is not environmentally protected and secure. We continue to stretch existing physical space in order to accommodate a professionally sound collection policy. In the reporting period 1992-1993, the Archives accessioned 121 cubic feet of permanent archival material in the following categories: 56 cubic feet of official records of the Domestic and Foreign Missionary Society and the General Convention (36 collections); 35 cubic feet of records of dioceses, congregations and agencies (40 collections); and 30 cubic feet of personal papers of individuals (38 collections). Significant new collections of note include:

92.38 Records of the Diocese of Missouri: *Episcopal Witness*, 1894-1946.
92.42 Archives of the National Center for the Diaconate, c. 1890-1950.
92.52 Papers of the Right Reverend Walter Dennis, 1965-1984.
92.56 Papers of the Reverend William Green: The Anglican Orthodox-Consultation, 1976-1992.
92.67 Oral History Interview Transcript of the Most Reverend John Maury Allin, 1986.
93.01 Records of the Office of the Treasurer, 1942-1991.
93.15 Personal Papers of the Reverend Page Bigelow, 1970-1987.
93.16 Records of the Governing Board of Examining Chaplains, 1987-1990.
93.18 Personal Papers of the Reverend William B. Spofford, Sr., 1922-1957.
93.26 Document of Samuel Seabury, Testimonial to the Archbishop of Canterbury, 1783.
93.29 Records of the Secretary of the House of Bishops, 1967-1993.
93.30 Audio Recordings of the Division of Radio and Television, 1967-1993.
93.34 Records of the Department of Christian Social Relations, Division of Christian Citizenship, 1963-1966.
93.39 Archives of the National Episcopal Historians Association, 1981-1990.
93.47 Records of Province VII, 1969-1990.

We are pleased to report that the Archives has begun once again to acquire publications for its supporting reference collection. Published works are being selected to augment existing collections of monographs and serial journals, rare books, pamphlets and tracts, diocesan and congregational publications, and imprints of Church publishing houses. The collection policy is limited, however, to acquiring works published by or directly related to the Episcopal Church. The Archives added 210 volumes to the collection in the period 1992-1993. These materials have greatly enhanced the staff's ability to answer inquiries more thoroughly and intelligently.

D. Research and Public Services

The Archives showed a continuing increase in the number of users of the collections. Aggregate totals for 1991-1993 indicate 1,492 requests for information that required research assistance by the staff: 485 in 1991; 462 in 1992; and 525 in 1993. This total compares favorably to the 1,002 inquiries of the previous triennium.

Beginning in January 1993, statistics were kept on the profile of our users. This data has a number of valuable uses, such as guiding the selection of new acquisitions and identifying an audience for outreach programs. Among the new statistical measurements in this triennium is the count of administrative inquiries from Church leadership. These numbers reflect new research use, and we expect both the percentage (18%) and the total number (93) to increase dramatically as records management services are expanded. Of the research from within the Church, 30 percent is from lay persons and 12 percent from clergy; 88 percent of our reference use is by telephone or letter; and 40 percent of our major research visitors reside in three Southwestern states. Statistics on major research and reference use are kept as follows:

Inquiry Type	Clergy	Lay	Staff	Outside	Total	Percent
Historical	49	88	17	111	265	50
Administrative	6	24	59	4	93	18
Biographical	0	15	0	53	68	13
Current Info.	9	31	1	58	99	19
1993	64	158	77	226	525	100

We have identified a total of 37 individuals who visited the archives from 1991-1993 and conducted extensive research in the collections. This is research that will result in doctoral or monographic publication and that directly concerns some aspect of the history of the Episcopal Church. We are particularly pleased to have assisted in the research for major works by D. Elwood Dunn (University of the South), *A History of the Episcopal Church in Liberia*, and David L. Holmes (College of William and Mary), *A Brief History of the Episcopal Church*. A topical sample of works in progress offers insight to the variety of ways that the archival collections are being explored.

Dissertation, Episcopal Seminary of the Southwest, Episcopalian Missionaries in China, 1835-1900

Dissertation, Harvard Divinity School, The Episcopal Church's Relationship With the Russian Orthodox Catholic Church, 1860-1940
Dissertation, Johns Hopkins University, Attitudes Towards Death and Dying in Colonial Virginia
Dissertation, Yale University, Anglo-Catholicism and Social Action in the Episcopal Church
Dissertation, University of Notre Dame, Christian Initiation in the Book of Common Prayer
Dissertation and journal article, Concordia Seminary, Samuel M. Shoemaker's Influence on William Wilson's Twelve Step Spiritual Recovery Program
Monograph, Austin College, American Missionaries in Shanghai, China, during the Civil War
Monograph, Baylor University, K.H. Ting and St. John's University, Shanghai
Monograph, Cuttington University College in Liberia, History of the College
Monograph, Diocese of Panama, The Early History of the Church in Panama
Monograph, Houston Museum of Natural Science, Missionary Work among the Oglala and Brule Sioux
Monograph, The University of the South, Documentary History of the Episcopal Church
Monograph, University of the Philippines, American Women in the Philippines, 1900-1940
Monograph, Yale Divinity School, History of the Book of Common Prayer
Journal article, Biola University, Mission Activity in the Philippines and the Willard Straight Agricultural and Industrial School
Journal article, Episcopal Seminary of the Southwest, Lives of the Church Laity
Electronic publication, University of Alaska, Native Americans in the Allakaket Area

II. RECORDS AND INFORMATION MANAGEMENT

Recognizing its responsibility to the contemporary records of the Church, the Archives has taken a more visible role in records and information management. Three major projects were initiated in 1993 that will likely carry over to the next triennium.

At the national level, the Archives has begun to appraise over 2,500 cubic feet of non-current records at Episcopal Church Center. These records date primarily from the last twenty years and are stored in basements and elsewhere with minimum intellectual or physical control. The Administration and Finance Department has been particularly helpful in assisting the Archivist to secure important series of corporate records, including such major series as: Trust Fund and Estate Records (1906-1993); Overseas and Domestic Missions—Personnel Files (1950-1991); Church Leadership Biographical Files (1947-1981); Overseas Missions—Real Estate Records (1906-1968); and Corporate Records of Seabury Press (1962-1983). As of the end of 1993, the Archives has inventoried in excess of 680 cubic feet of inactive records. These records have been placed in a managed records center and can now be quickly located for administrative research use.

At the parochial level, the Archivist has drafted standards for congregations on records management entitled *Records Management for Parishes: Accounting and Common Business Records*, which will appear as an appendix to the planned revision of the 1979

Accounting Manual for Parishes. The new manual includes legal and administrative guidelines relating to records disposition and, particularly helpful, a general retention schedule for over 115 series of congregational records.

A very important initiative has been undertaken by the Archives in the area of information management entitled the *General Convention Legislative Index Project.* The project is a response to the 1988 General Convention resolution requesting computerized access to past legislative actions of Convention. The Archives is currently developing an automated search and retrieval system using both free text and controlled indexing structures. The index will offer access to the legislative business of the last six Conventions and, eventually, to all past actions of the General Convention. We have worked closely with the Business Systems Office of the Church Center to select and develop a program that can be widely distributed and adapted to other applications. The project is a model for similar efforts in information management that the Archives will pursue to distribute core documents of the Episcopal Church. The value of the Archives' participation in these projects is to introduce professional standards for indexing and structuring data. The goal is to make each new application permanently useful to the Church regardless of how the technology or information may change in the future.

III. STAFF AND FACILITIES

Faced with near capacity storage, the Archives has remodeled a section of stack area that will allow for two years' growth in the collections. This space will not accommodate, however, any new material from the headquarters. An area has been set aside in the Episcopal Church Center for records storage, albeit in a non-archival basement environment. The storage situation grows more acute and the options for temporary relief are few. The Church's historical collections are at risk. It can no longer postpone a solution that will secure a safe and proper place for the Episcopal Church Archives.

The Archives has been propelled into a new role within the Church by virtue of a work force that is for the first time professionally trained. The Canonical Archivist was assisted by the Assistant Archivist for Collection Management, Mr. Donald W. Firsching; and by the Special Assistant Archivist for Research and Public Services, Ms. Andrea Matlak. Ms. Sylvia Baker has served as Technical Assistant in charge of microfilming and project support functions. Mrs. May Lofgreen provided loyal support to the Archives during the transition of leadership. She retired as Administrative Deputy in 1993 after sixteen years of distinguished service to the Church. The Archivist wishes to express his gratitude to the staff and the Archives Board, particularly its chairman, the Right Reverend Scott Field Bailey, for their insights and encouragement during this period of change in the life of the Archives.

Respectfully submitted,
Mark J. Duffy
Archivist

March 1, 1994

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

APPENDIX

THE ADMINISTRATION AND CARE OF OUR HISTORICAL RESOURCES: ARCHIVES, RECORDS AND INFORMATION MANAGEMENT FOR THE EPISCOPAL CHURCH

INTRODUCTION

This document is a statement of the goals and objectives for the Archives of the Episcopal Church for the next triennium and beyond. It contains the broad outline of a planning strategy to bring the Archives fully into the mainstream of the Church's operations. It also establishes the requirements of a national program that will adequately document the changing historical character of the Church. The central theme of this planning process is best expressed in the concept of a Church Archives that is neither confined to one period of our past nor located in one place. The history of our faith is made and interpreted in the present; it is apprehended in diverse forms of experience in the many venues of our spiritual home. This report brings attention to bear upon the proper place of the Archives in a community of vital and constant transition.

HISTORICAL BACKGROUND

The Archives of the Episcopal Church is charged under Canon I.5 with responsibility for selecting and preserving the Church's records in order that we may properly affirm the historical dimension of our denominational life. The General Convention recognized its responsibility in this area as early as 1804, when it adopted the first canon on the preservation of records. Between 1820 and 1922, the Convention made seven separate attempts to establish an archives, creating joint commissions, requesting studies and appointing custodial officers. Each of these attempts failed, however, principally because the Convention was unable to provide a permanent location and a sustainable source of program funding. In desperate need of care, the oldest historical collections were placed on deposit with the New York Historical Society in 1930. The archives were further attenuated in 1940 when the General Convention relinquished custody of its contemporary session records to the Church Historical Society, which was a separate corporation then located in Philadelphia.

The dispersal of the archives took place just before the consolidation of the national church offices at the Church Mission House in New York City. The effect was to remove archival custody from the appropriate channels of institutional accountability and control. The primary custodians of the archives continued to create records in departments under the National (later Executive) Council and the corporate offices of the Domestic and Foreign Missionary Society. The institutional need for archival management became centered at the headquarters, where makeshift attempts were made at records management and departmental collections. The older archived records that were placed with the Historical Society were not well funded and largely ignored.

In 1960, the Church Historical Society brought together the several historical collections and moved them to the Episcopal Seminary of the Southwest in Austin, Texas.

Many older records from the 19th century were shipped to Austin in 1962, when the headquarters were relocated from the Mission House on Park Avenue South to the new Episcopal Church Center on Second Avenue. Acquisitions grew considerably in the next decade, although space was limited from the beginning. Sizeable grants were made by the Executive Council and other bodies for special projects, but the archival program suffered as a whole from inadequate funding. The archivist maintained a part-time position in the Archives and was supported by a faculty appointment at the seminary.

As early as 1979 the Archivist, V. Nelle Bellamy, warned in her annual report that the Archives facility was approaching full capacity. A feasibility study was funded the following year by a $12,000 grant from the General Convention. The Historical Society proposed to build a fully equipped archival repository on the campus with an archival program jointly administered by the Episcopal Seminary of the Southwest. The plan failed to delineate the several institutional layers of authority, however, and thus failed to win the backing of either the General Convention or the Seminary. Recognizing the need to restore a relationship to the national Church, the Archivist brought about the difficult but necessary transition of returning the Archives to the control of the General Convention in 1985.

The shortage of space in Austin had resulted in a dramatic decline in collection growth after 1979. By the early 1990s important historical collections were being turned away. Other collections, such as the diocesan newspaper collection which dated back to the early 19th century, were deaccessioned. Concurrently, between 1981 and 1985 a massive amount of unappraised non-current records, mostly falling into the period of 1940 to 1980, were discarded during wholesale house cleaning at the Episcopal Church Center. In addition, the ability to conduct any type of institutional research was severely hampered by the closing of the Division of Research and Field Study in 1967 and the dismissal of professional staff from the Information (Sherrill) Research Center in the mid-1970s.

It is important to state for the record that core documentation on the Office of the Presiding Bishop, the Executive Council and its program units, and to a lesser extent the General Convention, as well as administrative records documenting the incumbencies of Henry Knox Sherrill, Arthur Lichtenberger, John Hines and John Allin, were irretrievably lost to the Church during the early 1980s. The value of the records of this period can only be matched in historical importance by those of the first quarter century of the Church's founding. They contain evidence of a fundamental reformulation in the Church's sense of national identity. The destruction of this documentation represents, therefore, a profound loss to the Church's heritage and an unparalleled lapse in its historical stewardship.

STATEMENT OF CURRENT NEED

The distance the Church has travelled to reclaim the documentary evidence of its denominational history has been short in comparison to the difficult miles that lie ahead. Important decisions must soon be made to find adequate facilities for the Archives and to modernize the records and information management program. The challenges are complex. The world of documentation has changed dramatically since 1985, when the basements of the Church Center began to fill with paper files. Today the paper record is largely computer generated, and consequently the historical record is being transformed to an ephemeral physical format. This transformation heightens concern for how the Archives

will approach questions of appraisal, ownership, copyright protection, access and preservation.

The concept of an archives as a receiving agent for what has been recorded and left behind for history is no longer valid. Our attention is drawn to a more active engagement with those in the Church who are creating new program methodologies and administrative tools. In the future our role will be focused on advising record creators, auditing the recording process, and anticipating user demands for information.

The salient fact of the past two decades is that documentary resources are no longer limited to the traditional formats of text and pictorial images. Throughout the Church, individuals have made the transition to record-keeping formats that are highly efficient in operation, that make use of virtual rather than actual data, and that are preferably and primarily accessible by way of the same technology used to create the data. Electronic methods are now routinely used by parishes, dioceses and affiliated agencies. These users tap into an unmediated flow of communication that operates on a highly sophisticated set of background assumptions regarding the validity of the source, the unhindered distribution and reproduction of information, and the legitimacy of the end user's application of the data. The transition has blurred old assumptions of what constitutes a record and how it is used. Technology has created records in the form of information imbedded in machine-readable code, and the records are inextricably tied to the code for their meaning and evidential character.

Although as a society we have maximized our capacity to distribute information, the pathways by which we communicate messages have become more complex and bewildering. Without a systematic or "big picture" approach, traditional communication links can atrophy, diminishing the opportunity for systematic exchange of messages across institutional church boundaries. We recognize within the Church today a palpable call for the national Church to establish leadership by enabling a shared experience of diocesan and parish ministries. The Church Center has been asked by several resolutions of General Convention since 1988 to develop communication channels that effectively and faithfully process information in *both* directions: by gathering information into the Church Center and redirecting it back to other pews and stations.

Change throughout the institutional Church has serious implications for the Archives and Records Management Program. The membership and the institution continue to communicate, formally and informally, through traditional recorded formats: publications, statistical report forms, proceedings, correspondence, etc. Augmenting these familiar routes, however, are the numerous applications of word and data processing: requests for electronic transfer of data, electronic mail, distributed copies of Society works on electronic networks, on-line versions of policy material, mailing lists, program operations, etc. These requests must be answered within a framework of professional information management. The Trinity Forum, QUEST, ECUNET and the St. Louis Symposium are in very different ways examples of non-traditional forums being used to exchange information successfully in ways that exceed our present capacity to document.

Through the Business Systems Office the Church Center has begun, particularly in this triennium, to rebuild systematically the electronic infrastructure that was first installed in the late 1980s. The national Church Archives was not involved in the first wave of automation that was introduced on a department-by-department level. As a result, significant opportunities were lost in the design and recapture of electronic data. Several

"electronic archives," such as the annual parochial and diocesan reports, have already been identified as unrecoverable.

The Archives must assume a prominent role of historical advocacy and records management in this next phase of systems development. The challenges of historical appraisal and preservation are complicated by the electronic format where evidence on the use, purpose and provenance of data are obscured. The financial, administrative and legal validity of data that can be manipulated outside a controlled audit trail is also tenuous. A credible archival program must be responsive to these concerns as they affect corporate management, prudent oversight of capital and human resources, monitoring of ownership claims, copyright, and legal record-keeping compliance.

PROGRAM DEFINITION

The administrative functions of the Archives argue for a full life-cycle approach to the management of the Church's records. The image of the independent historical society, which was appropriately relinquished in 1986, must be replaced by a new vision of custodial responsibility. The Board of the Archives and the Canonical Archivist are committed to the central purpose "to further the historical dimension of the mission of the Church" (Canon I.5.1). The historical function is above compromise. It becomes an empty commitment, however, if it is not coupled with the authority to establish management standards for the capture and reuse of the Church's recorded information, *regardless of physical format or location.*

Through its records management program, the Archives has assumed responsibility to create and capture better records, to ensure delivery of information to the researcher or end user, and to apply appropriate measures to guarantee permanent accessibility of archival records in all formats. A temporary records center has been established and administrative funds have been reassigned as a bridge to future program developments. The program's effectiveness is limited, however, by the lack of on-site professional staff and adequate facilities to establish administrative controls and monitor their implementation. Appraisal is limited to short periods when the professional staff can arrange for a survey team to travel from Austin. Existing records retention schedules are entirely generic and, therefore, little understood and used. Logistical obstacles prevent the records management program from attaining a suitable professional level.

A credible program in archives and records management depends on an exchange of information between the service organization and the user community. Today's technology requires that communication be flexible and open to a world that expects uncomplicated access to and unregulated use of historical and contemporary resources. The Archives must both promote research and protect the institutional Church's historical interests in this changing environment. The role of the Archives is to respond affirmatively to the membership's information needs while exercising prudent concern for the Church's proprietary interests and the integrity of the institutional structures.

ADMINISTRATIVE REQUIREMENTS AND PROGRAM OBJECTIVES

The Archives has identified several administrative and program functions that should be brought together to achieve a full life-cycle program of archives and records management. By coordinating these elements, the Archives will deliver an in-house and membership-oriented information service that combines access to both contemporary and historical data. A combined information network, clearinghouse and research center should be re-established and coordinated with plans for a fully functioning archival research facility.

A. Archives Management and Research Services

The required activities in this area include administration of the archival collections of the institution and the personal records of individuals, selection and acquisition of new material, reference and research services for the institution and the public, and advocacy on behalf of historical issues affecting the church community.

Program Objectives:

Establish a more formal acquisition strategy for gathering records stored outside of Church headquarters.

Survey and appraise existing archival and record collections in the Church Center and the field offices, including unprocessed collections in the Austin repository, for purposes of improving management and access.

Introduce standards for classification and processing of collections.

Broaden the research function by establishing closer links with church leadership at all levels, including General Convention, the Executive Council and staff, and the dioceses and parishes.

Identify preservation needs and develop a systematic plan for the application of conservation measures.

Develop a supporting library of reference works, works of pastoral or theological importance to the Episcopal Church, published histories, biographies, memoirs, etc.

Establish standards for the management and permanent care of diocesan and congregational archives, provide direct assistance in the preservation of their records, and develop collection policies appropriate to both canonical responsibilities and local conditions.

Use electronic management tools to improve access to the historical collections, facilitate reference use, and enhance reporting controls; link the Church Archives to national database networks through existing on-line research services (e.g., RLIN, OCLC).

Initiate historical programs in education, including historical publications, exhibits, sponsored research and forums, oral history, and other forms of public outreach.

Priority Recommendations for Action

- Develop a specific set of plans to locate a modern, centralized archival facility to house the archives and records of the Episcopal Church and to make them available to the Church and the wider community.
- Refine the Archives' collection policy and acquisitions strategy; take action to identify specific areas of contemporary Church history which are in need of better archival documentation.
- Survey and appraise existing record collections in New York, Austin and other field offices, and assess the status and condition of the national Church Archives.
- Draft a processing manual with uniform standards for arranging and describing Episcopal Church records; prepare a processing plan for inactive records in storage in New York and Austin.
- Develop priorities and specific goals for planning in two new program areas: preservation (with emphasis on manuscript collections, photographs, and diocesan archives), and public outreach (with particular emphasis on periodic publication of activities and conference sponsorship on the historical causes and response to forms of discrimination within the Church).
- Identify funding sources and project specifications for a national survey, inventory and assessment of historical resources of the Episcopal Church (diocesan, congregational and affiliated institutions).
- Construct a contingency plan against natural disasters and unforeseen events that could threaten destruction of the historical collections in Austin and New York City; identify vital institutional records for protection against disasters affecting the operational integrity of the corporation.

B. Records and Electronic Information Management.

The Archives is required both to carry out the core functions of traditional records management and to extend the application of these techniques to electronic records. These functions include: documentation systems analysis, appraisal, retention and disposition, records center and data library management, and administration of official reports, documents and publications. These functions need to be coordinated with other church bodies that collect, process and distribute information.

Program Objectives:

Survey current documentation systems at the Episcopal Church Center; create comprehensive retention schedules and disposition standards to achieve uniform record-keeping practices and to achieve full compliance with legal and administrative requirements.

Establish a records center operation and document retrieval system at the Church Center to ensure security, proper transmittal of retired records, maximum storage utilization, and timely retrieval of non-current records for all administrative departments.

Initiate a program of electronic records management by establishing standards for systems documentation, identifying current inventory of data sets, and working with systems personnel to establish design criteria that ensure retention of an audit trail of both system functionality and end user applications of machine readable records.

Conduct periodic audit and analysis for retention, disposition, and internal security of network data systems, including appraisal and selection criteria for electronic mail, non-current data, and internal transactional records.

Acquisition of project documentation on all new electronic data systems, and designation of a required assessment and approval process for all new on-line applications.

Acquisition, cataloging and appropriate reference use of non-current electronic data in the principal areas of automation: General Convention, Clergy Deployment, Recorder of Ordinations, Parochial Statistics and Office of the Treasurer.

Establish policy, standard in-house practice and monitoring controls to ensure the protection of copyrights and trademarks of published and unpublished records of the Domestic and Foreign Missionary Society, including internal filing and registration and, when advisable, government registration.

Create minimum retention standards for congregational and diocesan records and provide guidelines for parochial administrators.

Develop training programs in document and report management systems, indexed retrieval systems, recording standards, files management, naming conventions and other related practices for Church Center personnel and related officials of General Convention and its interim bodies.

Priority Recommendations for Action

- Make canonical provision for the definition of Church Records and the Archives' responsibility for records management.
- Establish a Record Center and assign personnel to offer document retrieval services to office personnel.
- Complete an inventory and preliminary appraisal of 2000 cubic feet of inactive records held in dead storage at the Church Center.
- Establish an in-house Electronic Records Policy and Review Committee to work with executive staff in implementing new applications and establishing disposition policy.

- Establish retention and access policy and other administrative guidelines for electronic mail and machine readable records; identify conversion needs for non-current records stored in machine readable formats.
- Introduce uniform filing, registration, and monitoring systems for copyright and trademark protection of official church publications for all formats and media.
- Develop a records management manual for Church Center operations; develop department-wide retention schedules for common business and administrative records.
- Establish records management standards for dioceses and congregations.

C. Information Resource Center

The Archives will participate actively in gathering and distributing published documents in print and electronic format on aspects of both historical and contemporary topics with specific reference to the Episcopal Church and its place in the wider Christian community. Documentation on mission, ministry, policy and practice will be registered and cataloged. Links will be developed with the various church units: national, provincial, diocesan, congregational, affiliated agencies, the Anglican Communion, and the ecumenical setting. The Resource Center will operate as a specialized library and information clearinghouse.

Program Objectives:

Provide on-site and remote access to specialized reference library services, employ professional personnel to develop both traditional and electronic systems, and offer document retrieval and delivery services to the membership through an automated distribution process.

Acquire, publish and distribute a core collection of current documentation *in a variety of textual, pictorial and machine readable formats* that will make available essential information from contemporary sources relating to the Episcopal Church at all levels: national, provincial, diocesan, congregational, and the wider Anglican communion.

Catalog and distribute (by print or electronic reproduction) major church publications; produce cumulative on-line indexes to current and historical data; provide statistical and textual reports from existing electronic resources in publishable form in the national Church.

Introduce and support access to on-line information services with network connection to third party subscription services; connect the Resource Center to church leadership nationally through new and existing network channels.

Support intra-church communication and membership awareness by promoting (to the general membership) the availability of centralized educational resources on contemporary church activities, issues and relationships.

Create and maintain authority records on Episcopal Church bodies and leadership; develop thesauri of common terms and specialized vocabulary for future indexing applications.

Establish a deposit library relationship with church agencies, episcopal and diocesan officers, communications personnel, and church councils to obtain local literature, reports, official documents and publications of general interest to the Church.

Priority Recommendations For Action

- Re-establish the Sherrill Information Resource Center as a church-wide information clearinghouse with special library collections of documentation produced by national, diocesan, local and related Episcopal Church bodies.
- Create standard thesauri for on-line indexing applications.
- Develop application specifications to publish key historical documents of the Church, including the Journal of General Convention, the Constitution and Canons, and the proceedings of Executive Council.
- Implement a uniform order and purchasing system for printed records to guarantee proper registration and access to national church publications and unrestricted official documents (e.g., reports, minutes, policy statements, etc.).
- Identify an acquisition plan for capturing, cataloging, and retrieving published and printed information resources.
- Develop access systems for processing inquiries and responding effectively.
- Subscribe to and install central on-line data and information research services available through public access (e.g., INTERNET) and commercial networks (e.g., NEXIS, DIALOG, QUEST, etc.).
- Develop tools for measuring program effectiveness, service performance and membership satisfaction.

CONCLUSION

The Board of the Archives has adopted the long-range objectives and specific goals outlined herein. They are intended to impart substance to the stated mission of the Archives and to provide the Archivist with a framework for program development. The recurring call for more responsive church structures is historically a demand for greater accountability. In an open church polity, this appeal implies an infrastructure that can sustain informed and reciprocal communication. The Archives should be a stronger link in that process. Its most basic component is the inquirer, the researcher, the patron; its collections are molded around their expressed and anticipated needs. The Archives is prepared to become the repository of first recourse for those who are in search of information on the contemporary life and history of this Church. For those who will in generosity pass their experience on to others through donations to the collection, the Archives continues its commitment to cultivate new fields of historical inquiry.

The Episcopal Church Building Fund

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

MEMBERSHIP

TRUSTEES

The Rt. Rev. Robert Appleyard, Westerly, RI (1955-65,1986-93), retired, replaced by
The Rt. Rev. Edward C. Chalfant, *Chairman*, Portland, ME (1991)
Mr. William H. Chisholm, *Vice-Chairman* , Greenwich, CT (1981)
The Rev. Charles N. Fulton III, *President*, Bronxville, NY (1990)
Ms. Sarah Dresser, *Vice-President* *
Ms. Gayllis Ward, *Treasurer*, New York, NY (1987)
Mr. Stanley I. Garnett, *Secretary*, Mountain Lakes, NJ (1991)
The Rev. Maria Aris-Paul, New York, NY (1994)
Mr. William M. Barnum, Greenwich, CT (1984)
Mr. W. Richard Bingham, San Francisco, CA (1990)
Mrs. Marion Dawson, Greenwich, CT (1989)
Mr. Robert E. Duke, Stanton, VA (1984)
Mr. Melvin W. Ellis, Portland, OR (1986)
Mr. Thomas D. Haines, Brooklyn, NY (1993)
Mr. John A. Kley, Naples, FL (1981)
Mr. Kurt Landberg, St. Louis, MO (1981)
The Rev. Richard Petranek, Dallas, TX (1984)
Robert C. Royce, Esq., Bay Shore, NY (1984)
Mr. William F. Russell, Norfolk, CT (1980)
The Rev. Ralph R. Warren, Jr., Palm Beach, FL (1990)
Mr. Norris Whiteside, St. Simons Island, GA (1985)

* non-trustee staff

SUMMARY OF THE FUND'S WORK

As a self-supporting agency, since 1880 the Episcopal Church Building Fund has been dedicated to the provision of loans for the erection, purchase, improvement, or repair of churches, rectories, and parochial buildings of the Episcopal Church. In recent years a new thrust has evolved, to also help congregations with the process of planning for a building project. The goal of this service is to provide the church with buildings that 1) are designed to support the ministries in which they will be engaged in the future, and 2) that they can afford to build and maintain.

To this end the ECBF provides three types of resources.

I. Financial Assistance

Low interest, non-mortgage loans of up to $100,000 are available to qualifying congregations, in concert with their diocese. These monies are available from a revolving loan fund, based on a permanent fund of $4,824,794. As loan demand increases, additional monies are secured through a Debenture investment program with Episcopal parishes and dioceses. Contributions to the permanent loan fund are always sought.

II. Educational Resources

We consider our staff an educational resource. In support of good stewardship, we work over the telephone, through the mail, and occasionally on site with congregations throughout the church. The ECBF produces a workbook for congregations, entitled *Church Sites and Buildings*, which outlines a planning process designed to minimize conflict, set a manageable budget, and clarify the ministries which the building design must support. Also published is *The Church for Common Prayer, A Statement on Worship Space for the Episcopal Church*, which sets forth the theological principals for worship space. A new video, *Churches for Common Prayer, Buildings for the Liturgical Assembly*, provides a tour through two church buildings, one new and one renovated, which depict excellence in liturgical space. *The Builder* newsletter, focuses on practical issues for parishes concerned with how well their buildings serve as a tool for ministry.

III. Diocesan Workshops

The ECBF offers *free* diocesan workshops to help congregations plan new buildings and renovate existing ones.

GOALS AND OBJECTIVES FOR THE COMING TRIENNIUM

The major objectives of the ECBF for the coming triennium are:

#1. **Consultations**:

To increase our ability to provide consultation to congregations without increasing overhead, by establishing a network of six trained field associates.

#2. **Resources**:

To expand the written and video resources available to the church for planning and designing buildings for ministry.

#3. **Financial**:

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

The Standing Commission on Constitution and Canons

MEMBERSHIP

The Rt. Rev. Walter D. Dennis, Jr., D.D., L.H.D., *Chair*, New York (1994)
The Rt. Rev. Robert G. Tharp, D.D., D.C.L., East Tennessee (1994)
The Rt. Rev. William C. Wantland, J.D., D.D. Eau Claire (1997)
The Rev. David W. Robinson, New Hampshire (1994)
The Rev. John R. Pitts, J.D., *Treasurer*, Texas (1997)
The Rev. Creighton L. Robertson, J.D., South Dakota (1997)*
Samuel M. Allen, Esq., *Vice-Chair*, Southern Ohio (1997)
Joyce Phillips Austin, Esq., New York (1997)
Maria B. Campbell, Esq., Alabama (1994)
Burns H. Davison II, Esq., *Secretary*, Iowa (1994)
Robert C. Royce, Esq., Long Island, (1994)
D. Rebecca Snow, Esq., Alaska (1997)
and:
Mary Lou Crowley, Esq, D.C.L., *Consultant*, Central New York
Fred C. Scribner, Esq, D.D., *Consultant*, Maine

*Bishop-elect of South Dakota

Bishop Dennis and Mr. Allen are authorized by the Commission to receive non-substantive amendments to the matters contained in this report in the House of Bishops and the House of Deputies, respectively.

INTRODUCTION

The Standing Commission on Constitution and Canons met three times during the triennium: at the Duncan Conference Center in Delray Beach, Florida, in April, 1992; at St. John's Cathedral in Knoxville, Tennessee, in May, 1993; and, in Covington, Kentucky in November, 1993. The sub-committee on Title IV matters (*Allen, Davison and Royce*) met on other occasions. At its organizational meeting the Commission elected officers and addressed referrals from the General Convention. In subsequent meetings additional referrals were reviewed and additional actions taken. Successive drafts of the proposed revisions and rewrite of Title IV were reviewed, amended, modified and adopted for presentation to the General Convention.

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

Income through February 1, 1994

	1992	1993	1994
From General Convention	$19,019	$27,420	$4,904
Expenses Through February 1, 1994			
Meetings, Printing, etc.	$8,501	$13,535	-0-

RESOLUTIONS OF THE COMMISSION

Amendments to the Constitution, Second Reading

The following Amendments to the Constitution were adopted on first reading by the 70th General Convention meeting in Phoenix, Arizona. 1991 Journal references are given as page numbers following each proposed amendment.

Resolution #A013

Resolved, the House of _____ concurring, **That Article I, Section 4, of the Constitution be amended as follows:**

(Section 4, line 2) "... with the General Convention, *each Area Mission established as provided by Article IV herein,* and the Convocation ..."
(Section 4, line 9) "... Each Diocese, *Area Mission,* and the ..."

[Journal, 1991, pg 770-771]

Resolution #A014

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

Sec. 7. The General Convention shall meet not less than once in each three years, at a ~~time and~~ place appointed by a preceding Convention; but if there shall appear to the Presiding Bishop *and the President of the House of Deputies*, acting with the advice and consent of the Executive Council of the Church or of a successor canonical body having substantially the powers now vested in the Executive Council, sufficient cause for changing the place ~~or date~~ so appointed ~~he~~ *they*, with the advice and consent of such body, shall appoint another place ~~or date, or both~~, for such meeting. *Determination of the dates of commencement and ending for the next succeeding General Convention and* ~~S~~special meetings may be provided for by Canon.

[Journal, 1991, pg 302]

Resolution #A015

Resolved, the House of _____ concurring, **That Article II of the Constitution be amended by adding a new section 10 to read as follows:**

> ***In the election of a Bishop*** ~~**of a Diocese or Missionary Diocese, whether as Ordinary or Coadjutor,**~~ ***the right to nominate candidates from the floor shall*** ~~**never**~~ ***not be abridged or denied*** ~~**Any rule abridging or denying this right shall be null and void**~~; and be it further

Resolved, **That the first sentence of section 1 of Article II of the Constitution be amended to read:**

> **In every Diocese the Bishop or the Bishop Coadjutor shall be chosen agreeably to rules prescribed by the Convention of that Diocese *except as otherwise provided herein.***
>
> [Journal, 1991, pg 784]

[NOTE: Article II, Section 1, of the Constitution is proposed for further amendment in a following Resolution for First Reading.]

Resolution #A016

Resolved, the House of _____ concurring **That the second paragraph of Article X of the Constitution be amended by adding the following sub-paragraph (c):**

> ***(c) Provide for limited use for other forms of worship on an experimental basis for such periods of time and upon such terms and conditions as the General Convention may provide.***
>
> [Journal, 1991, pg 405]

Amendment to the Constitution, First Reading

The following two Resolutions to amend the Constitution, First Reading, are to accommodate the canonical changes proposed for Title III in a later following Resolution.

Resolution #A017

Resolved, the House of _____ concurring, **That Article II, Section 1, of the Constitution be amended as follows:**

> **Sec 1. In every Diocese the Bishop,** ~~**or the**~~ **Bishop Coadjutor** ***or Suffragan Bishop*** **shall be** ~~**chosen agreeably to rules prescribed by the Convention of that Diocese. Bishops of Missionary Dioceses shall be**~~

~~chosen in accordance with the Canons of the General Convention.~~
elected in accordance with the Constitution and Canons of the Diocese and the provisions of the Constitution and Canons of this Church.

Resolution #A018

Resolved, the House of _____ concurring, **That Article II, Section 4, of the Constitution be amended as follows:**

Sec 4. It shall be lawful for a Diocese, ~~with consent~~ *at the request* of the Bishop of that Diocese, to elect ~~one or more~~ *not more than two* Suffragan Bishops, without right of succession *.**

Amendments to Canons

Title IV Revision

Recognizing the need for examination and possible revision/rewriting of Title IV, (Ecclesiastical Discipline), the 70th General Convention adopted the following resolution:

> (A033) 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.
>
> [Journal, 1991, pg 626]

Such study, review and consultation reveals that the whole of Title IV requires rewriting and submission of canonical amendments to replace the whole of Title IV. Therefore, this commission respectfully so reports to the 71st General Convention, and submits the following resolution for change.

PREFACE TO THE REVISION OF TITLE IV

At the 1991 General Convention in Phoenix, Resolution A033 was adopted as follows:

> Resolved, ... , 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.

The Standing Commission on Constitution and Canons (SCCC) interpreted this Resolution to mean that the General Convention desired not merely a study but rather a substantive Revision from SCCC for legislative action at the 1994 General Convention.

In drafting the Revision, SCCC was guided to the extent possible by several underlying principles: (i) plain language was favored over "legalese"; (ii) inclusive language was to be used throughout; (iii) the present structural organization of Title IV was to be maintained as closely as possible so as to continue the utility of resource materials such as *White & Dykman*, 1982, which are keyed to the present organization of Title IV; (iv) the Revision has favored intentional redundancies with subject matter being consolidated in one Canon rather than being spread out among several Canons so that a single process such as a Trial would be essentially self-contained in that Canon; (v) cross referencing by Sections and clauses was eliminated wherever possible; (vi) the Church's polity and sense of order were to be retained and expressed in a clear and coherent fashion; (vii) due process and pastoral consideration are to be accorded all concerned; (viii) wherever possible procedures were to be streamlined and simplified; and (ix) consistency and uniformity throughout the Church were to be preferred.

During the triennium, SCCC shared drafts of the evolving Revision with Bishops, Chancellors and numerous interested persons and groups throughout the Church. Members of SCCC made presentations of these drafts at conferences and meetings. All responses, suggestions and criticisms were carefully considered and many found their way into the final Report.

The Revision is a philosophical departure from the present Title IV, which left much of the implementation to diocesan canons, to a proposed system of much greater uniformity, consistency and guidance to the Church. SCCC was greatly encouraged to try this approach by interested and experienced parties throughout the Church. Thus, there will be uniformity in Charges, Presentments, Trials and Appeals, where none had previously existed.

The disciplinary system of a hierarchical body where the participants have ongoing vocational and professional relationships of authority and control is rather different from a system that has an independent judiciary. The Church does not have subpoena or contempt powers over witnesses or many of the parties and is not able to compel testimony, so participation and adjustments must be made in the Church's disciplinary system to account for these realities.

The Church's discipline involves persons who have voluntarily sought ordination, have been set apart by ordination and have subjected themselves to this Church's system of discipline. Thus, not all aspects of what might be generally considered due process or constitutional protection are applicable to Members of the Clergy.

Flexibility has been built into the Canons to accommodate smaller dioceses which might have difficulty constituting a Trial Court in some instances and to deal with those situations where there is no diocesan Bishop of a Diocese.

A Commentary to the Canons, often on a section by section basis, has been prepared in an attempt identify the sources of and derivations from the present Canons and the rationale behind the revision.

While the Canons do permit SCCC to propose a repeal of the whole of Title IV and substitute the text of a new Title, SCCC believes that presenting the Revision in this legislative drafting format will provide the Deputies and Bishops with a clear idea of what and how existing provisions are being revised. It is hoped that this will also aid in future interpretations of the Canons. However, no such indication is given where there is merely a capitalization of a word that is now a defined term or a change in punctuation. Where a

section or clause is essentially new matter but has been adapted from existing concepts or language, this is noted in the Comment to that matter as having been adapted but generally is shown as new matter being added.

STUDY GUIDE

This "Study Guide" is prepared with the hope that it will be of some assistance to those who are interested in getting to the meat of the Title IV Revision in the easiest and most efficient manner.

Start with Canon 15

Canon 15 is a new Canon devoted to definitions of words, terms and phrases that are used throughout Title IV. The use of defined terms, identifiable in the text of the Title by capitalization, provides consistency and clarity that was notably absent from the present Title IV.

These definitions have been drawn from many sources, including historical works on the discipline of this Church, and are an attempt to create words of art that will be used and applied on a uniform and understandable basis throughout the Title. Further, they are also an attempt to preserve and maintain the polity of the Church in a recognizable form that does not become totally dominated by legal necessities or procedures.

Move on to Canon 14

Canon 14 deals with General Provisions that are applicable to Title IV. This is the heart of the new policies that are being proposed for adoption and former policies that are being clarified and revised. This Canon adds substantive and interpretative concepts that will come to bear throughout the entire disciplinary process.

Now go to Canon 1

Canon 1 deals with Offenses and Inhibitions. Offenses are spelled out in a more coherent fashion and are also now defined terms. Inhibitions, a source of much confusion and frustration over the years, have been clarified.

A new concept of Temporary Inhibitions has been added to deal with those matters where the Church must move quickly and decisively, while still maintaining some due process and concern for the Member of the Clergy.

Move on to Canon 2

A new procedure for Voluntary Submission to Discipline has been added as an outgrowth of the frustrations that have been experienced in trying to deal with uncontested disciplinary problems. In the past, one had to torture the Canons to resolve these cases. Now, a simplified, cogent and coherent procedure is put in place which is fair to all concerned and which may be invoked at any time in the disciplinary process.

If the Problem is not Resolved under Canon 2, move along to Canon 3

Canon 3 adopts a system of Charges, investigations and Presentments, focused on the Standing Committee, which will be applicable uniformly throughout the Church. The Canon provides for support for both the Complainant and the Accused. The lead Commentary will get you into the picture quickly.

Canon 4 - Trials and Appeals of Priests and Deacons

Canon 4 adopts a uniform process for Trial and Appellate Courts and for the Trials and Appeals themselves and provides an essentially self-contained handbook for those charged with their implementation. This was deemed to be especially important for Standing Committees and Ecclesiastical Trial and Appellate Courts as they come to grips with their responsibilities.

Canon 5 - Court for and Trial of a Bishop
and
Canon 6 - Court of Review for a Bishop

Both Canons have been revised for clarity, consistency and coherence.

Move along to Canon 12 - Sentences

Canon 12 clarifies and codifies both the Sentences and the sentencing procedures and corrects ambiguities and seemingly inconsistent provisions.

Also, a new sentence of Admonition is proposed where a lesser Sentence calling for public censure and reprimand is required and where Suspension or Deposition may be inappropriate.

All the Rest

Revisions have also been made as to misconduct in other dioceses (Canon 7), the "Renunciation Canon" (Canon 8) now allocated between Titles III (no, there is no misconduct) and IV (where misconduct is present), "Abandonment of Communion Canons" (Canons 9 and 10) and secular employment and abandonment of ministry (Canon 11).

Subcommittee for the Revision of Title IV
Samuel M. Allen, Esq.
Burns H. Davison II, Esq.
Robert C. Royce, Esq., Reporter

Resolution #A019

Resolved, the House of _____ concurring, **That the whole of Title IV, The Canons, be amended to read:**

TITLE IV
ECCLESIASTICAL DISCIPLINE

CANON 1.
Of Offenses for Which Bishops, ~~Presbyters~~ *Priests*, or Deacons May Be *Presented and* Tried, *and Of Inhibitions*

Comment: This Canon has been revised primarily to clarify the present provisions as to Offenses, to provide for a new concept of Temporary Inhibitions

and to state independently and more clearly when and how Inhibitions may be issued.

Sec. 1. A Bishop, ~~Presbyter~~ *Priest*, or Deacon of this Church shall be liable to Presentment and Trial for the following Offenses, *viz.*:

(~~1~~*a*). Crime ~~or immorality~~.

(~~2~~*b*). *Immorality.*

Comment: This amendment is offered to make clear that Crime and Immorality, now defined terms, are separate Offenses and need not be coupled to constitute an Offense.

(~~2~~*c*). Holding and teaching publicly or privately, and advisedly, any doctrine contrary to that held by this Church.

(~~3~~*d*). Violation of the Rubrics of the Book of Common Prayer.

(*4e*). Violation of the Constitution or Canons of the General Convention.

(~~5~~*f*). Violation of the Constitution or Canons of the Diocese in which the person is canonically resident.

(g). Violation of the Constitution or Canons of a Diocese of this Church wherein the person may have been located temporarily.

Comment: This is a new provision intended to close a possible loophole in light of the extended mobility of the clergy and the evolving shapes of ministry.

(~~6~~*h*). Any act which involves a violation of Ordination vows.

(1). If a ~~presentment~~ Charge against a ~~Presbyter~~ *Priest* or Deacon alleges an act or acts which involve a violation of ordination vows and specifies as the act that the ~~Presbyter~~ *Priest* or Deacon has disobeyed or disregarded a Pastoral Direction of the Bishop having authority over such person, the ~~presentment or~~ Charge ~~upon which the Presentment is based~~ must be made by the Bishop giving the Pastoral Direction and shall set out the Pastoral Direction alleged to have been disregarded or disobeyed and wherein the disregard or failure to obey constitutes a violation of ordination vows. Unless the *Charge by the Bishop and the* Presentment *by the Standing Committee* ~~complies~~ *comply* with the foregoing provisions, no finding or judgment of guilt ~~may be made of the Offense specified in Section 1(6) on the basis of~~ *based on* an act of disregarding a Pastoral Direction of or failing to obey the Bishop having authority over ~~such person.~~ *the person charged may be made.*

Comment: This clause was formerly the first paragraph of Section 2. It more appropriately belongs within and directly related to the stated Offense. Now that the Presentment process is proposed to be uniform and Presentments made by the Standing Committee only, the language of this clause has been amended to make this clarification.

(2). In order for the disregard or disobedience of a Pastoral Direction to constitute a violation of ordination vows the Pastoral Direction must have been a solemn warning to the ~~Presbyter~~ *Priest* or Deacon; it must have been in writing and set forth clearly the reasons for the Pastoral Direction; it must have been given in the capacity of the pastor, teacher and canonical overseer of the ~~Presbyter~~ *Priest* or Deacon; it must have been neither capricious nor arbitrary in nature nor in any way contrary to the Constitution and Canons of the Church, both national and diocesan; and it must have been directed to some matter

which concerns the Doctrine, Discipline or Worship of this Church or the manner of life and behavior of the ~~Presbyter~~ *Priest* or Deacon concerned. Upon Trial under any such Presentment the question of whether the disregard or disobedience of the Pastoral Direction specified constitutes a violation of ordination vows is a matter of ultimate fact upon which testimony may be offered. ~~The term "pastoral direction" shall be deemed to include, without limitation, "godly admonition."~~

Comment: This clause was formerly the second paragraph of Section 2. It more appropriately belongs within and directly associated with the stated Offense.

The last sentence is deleted as this is now included in the definition of "Pastoral Direction" in Canon IV.15.

(~~7~~*i*). Habitual neglect of the exercise of the Ministerial Office, without cause; or habitual neglect of Public Worship, and of the Holy Communion, according to the order and use of this Church.

(~~8~~*j*). Conduct Unbecoming a Member of the Clergy; Provided, however, that in the case of a ~~Presbyter~~ *Priest* or Deacon charged with this Offense, before proceeding to a Presentment, the consent of three-fourths of all the members of the Standing Committee of the Diocese in which the ~~Presbyter~~ *Priest* or Deacon is canonically resident shall be required. *If the provisions of Canon IV.7.1 apply, the consent of three-fourths of all the members of the Standing Committee of the Diocese in which the Offense is alleged to have occurred must be obtained.*

Comment: This revision is intended to resolve the ambiguity that now exists between Canons IV.1. and IV.7.

~~Upon a Presbyter or Deacon being found guilty, such Presbyter or Deacon shall be admonished, or, shall be suspended or deposed from the Sacred Ministry, as shall be adjudged by the Trial Court except as provided in Canon IV.12.4.~~

Comment: This language is now incorporated in the provisions of Canon IV.12 and is now surplusage.

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

~~In order for the disregard or disobedience of a pastoral direction to constitute a violation of ordination vows the pastoral direction must have been a solemn warning to the Presbyter or Deacon; it must have been in writing and set forth clearly the reasons for the pastoral direction; it must have been given in the capacity of the pastor, teacher and canonical overseer of the Presbyter or Deacon; it must have been neither capricious nor arbitrary in nature nor in any way contrary to the Constitution and Canons of the Church, both national and diocesan; and it must have been directed to some matter which concerns the Doctrine,~~

~~Discipline or Worship of this Church or the manner of life and behavior of the Presbyter or Deacon concerned. Upon trial under any such presentment the question of whether the disregard or disobedience of the pastoral direction specified constitutes a violation of ordination vows is a matter of ultimate fact upon which testimony may be offered. The term "pastoral direction" shall be deemed to include, without limitation, "godly admonition."~~

Comment: A new Section 2 providing for Temporary Inhibition is proposed. This new concept and provision attempts to balance the needs of the Church to move swiftly and decisively in serious matters of clergy misconduct against the rights of Members of the Clergy to be treated fairly, with justice and some semblance of due process and with their reputations left intact, as far as possible, and with their capacities to function otherwise not impaired. There is no presumption of guilt attached to a Temporary Inhibition.
A Temporary Inhibition should not be the broad Inhibition as elsewhere contemplated by this Title, but should be crafted to meet only the exact, limited and immediate needs of the matter. Some examples might be: (1) in a case of false teaching, the Temporary Inhibition could be limited to preaching and public and private statements on the doctrinal issue, (2) in a case of alleged sexual misconduct or alleged Immorality, the Inhibition might be to refrain from counselling, or not to be privately in the company of such person or persons, or (3) in a case where there is an alleged crime, the Temporary Inhibition might be to refrain from public ministration only, leaving all other aspects of ministry open to the Priest or Deacon.
In short, this limited, temporary and preliminary remedy should be carefully tailored to meet a serious and identifiable problem.
The Standing Committee will act as the check and balance against any impetuosity or abuse of the issuance of a Temporary Inhibition.

Sec. 2 (a). If a Priest or Deacon is charged with an Offense or Offenses or serious acts are complained of to the Bishop that are credible and would constitute the grounds for a Charge of an Offense and, in the opinion of the Bishop, upon the advice and consent of a majority of a quorum of the Standing Committee at a meeting duly called and held at which the quorum is acting throughout, the Charge is supported by sufficient, specific facts showing that immediate injury or damage may result to any person or to the good order and reputation of this Church, upon request of the Bishop the Standing Committee may authorize a Temporary Inhibition and the Bishop shall pronounce it.

(b). Any Temporary Inhibition shall: (i) be in writing, (ii) set forth the reasons for its issuance, (iii) be specific in its terms, (iv) define the Offense or Offenses charged or alleged and the injury or damage that may result, (v) describe in reasonable detail, and not by reference to any Charge or other document, the act or acts to be inhibited, (vi) be limited in application to deal only with those acts of which complaint has been made, and (vii) be immediately served upon the Priest or Deacon to be inhibited.

(c). A Temporary Inhibition may be issued without prior written or oral notice to the Priest or Deacon.

(d). Any Priest or Deacon against whom a Temporary Inhibition has been issued may request a hearing concerning the Temporary Inhibition before the Standing Committee, which shall hear the same at the earliest possible time, but not later than fourteen days after the date of receipt of the request. A majority of a quorum of the Standing Committee may recommend to the Bishop that the Bishop dissolve, modify or continue the Temporary Inhibition as issued.

(e). At any time, a Bishop may dissolve or reduce the terms of a Temporary Inhibition or, with the advice and consent of a majority of a quorum of the Standing Committee, enlarge the Temporary Inhibition.

(f). A Temporary Inhibition shall continue in force and effect until (i) the issuance of an Inhibition as otherwise permitted by this Title, (ii) the withdrawal of the Charge or the allegations, (iii) the refusal of the Standing Committee to make a Presentment on the Charges alleged, (iv) a determination by the Bishop that there is no longer a need for the Temporary Inhibition, (v) a Sentence is imposed following a voluntary submission to discipline under Canon IV.2., or (vi) a period of ninety days measured from the date of the Temporary Inhibition; provided, however, the ninety-day period may be extended by the Bishop upon the advice and consent of a majority of all the members of the Standing Committee for additional thirty-day periods upon good cause.

(g). The principles of confidentiality stated in Canon IV.3(18) shall apply to any Temporary Inhibition. Provided, however, any persons who may be subject to any immediate injury or damage shall be advised of the issuance of the Temporary Inhibition and of its general terms, after having been cautioned as to the confidential nature of the matter.

~~Sec. 3. In the case of a Bishop, Presbyter, or Deacon convicted in a Court of Record of any crime or misdemeanor involving Immorality, or against whom a judgment has been entered in a Court of Record in a cause involving Immorality, it shall be the duty of the Presiding Bishop, in the case of a Bishop, and in the case of a Presbyter or Deacon, of the Standing Committee of the Diocese in which the Presbyter or Deacon is canonically resident, to institute an inquiry into the matter. If in the judgment of either there is sufficient reason for further proceedings, it shall be their duty to present, or cause to be presented for trial, the Bishop, Presbyter or Deacon.~~

Comment: Section 3 has been deleted and is now found in the several Presentment Canons as Canon IV.3.9 as to Priests and Deacons and Canon IV.3.23, as to Bishops.

~~Sec. 4. No presentment shall be made or conviction had for any offense, unless the offense shall have been committed within five years immediately preceding the time of presentment, except that in a case of a conviction in a Court of Record exercising criminal jurisdiction as aforesaid, a presentment may be made at any time within one year after such conviction, notwithstanding five years may have elapsed since the commission of the offense.~~

Comment: Section 4. is now incorporated in the proposed Canon IV.14.4.

Sec. ~~5~~ *3.* If *a* Presentment ~~shall have~~ *has* been made *by the Standing Committee* against a ~~Presbyter~~ *Priest* or Deacon, or *if a* ~~in the case of a Presbyter~~ *Priest* or Deacon *has been* convicted *in a criminal Court of Record* ~~of any crime or of a misdemeanor~~ *in a cause* involving Immorality, or ~~against whom~~ *if* a judgment has been entered *against a Priest or Deacon* in a *civil* Court of Record in a cause involving Immorality, ~~or in the case of the abandonment of the communion of this Church by a Presbyter or Deacon,~~ the Bishop in whose jurisdiction the ~~Presbyter~~ *Priest* or Deacon is canonically resident or *of the jurisdiction wherein the conviction or judgment has been entered* ~~may, upon probable cause, inhibit~~ *may issue an Inhibition to* the ~~Presbyter~~ *Priest* or Deacon ~~from officiating in said jurisdiction~~ until after the judgment of the *Ecclesiastical* Trial Court becomes final, ~~or Sentence has been pronounced under Canon IV.8~~.

Comment: This amendment is for clarity and for conformity with the proposed Canon concerning Presentments.
Further, this provision expands the capacity to issue an Inhibition to the Bishop in whose jurisdiction the secular proceedings were held, if different from the diocese of canonical residence.
Reference to the "Abandonment of Communion Canon" is deleted as that issue is self-contained in Canon IV.10.
Reference to the "Renunciation Canon" is deleted as that issue is self-contained in Canon IV.8 and inasmuch as Inhibition would not be properly available in the application of that Canon.

Sec. 4. No Bishop shall issue an Inhibition or Temporary Inhibition except as expressly permitted by this Title.

Comment: This provision is added to state affirmatively the polity of this Church as expressed by the present Canons.

~~**CANON 2**~~

~~**Of Amenability, Citation, and Attendance**~~

Comment: The provisions of former Canon IV.2 are now found in Canon IV.14. as Sections 17, 18 and 19.

CANON 2

Of Voluntary Submission to Discipline

Comment: This is a new Canon intended to provide an effective way with which to deal with clergy discipline. At present, in cases where the Member of the Clergy wishes to submit to the discipline of the Church, especially in cases of personal misconduct, the Canons just do not contain a coherent process to accomplish the same. Under the present Canons, the parties have to torture the literal language of the Canons to try to combine some sort of renunciation of ministry with a confession and waiver with no one being comfortable with the outcome.

This Canon will permit the Church to move decisively and expeditiously, but does provide for due process and representation for the Member of the Clergy at a time of great stress.

Sec. 1. If allegations of the commission of an Offense have been made to the Ecclesiastical Authority, or if Charges of an Offense have been filed, or if a Presentment has been issued against a Member of the Clergy, the Member of the Clergy may voluntarily submit to the discipline of the Church at any time before Conviction by an Ecclesiastical Trial Court, without admitting or denying the truth of the allegations, Charges or Presentment, and waive all rights to formal Charges, Presentment, Trial and further opportunity to offer matters in excuse or mitigation, as applicable, and accept a Sentence imposed and pronounced by the Bishop.

Comment: This Section replaces the former Canon IV.12.4(d) and eliminates any requirement for a confession, substituting therefor a no contest approach.

Sec. 2. The Waiver and Voluntary Submission shall be evidenced by a written instrument, which shall contain: (i) the name of the Member of the Clergy, (ii) a reference to the Canon specifying the Offense, (iii) general information sufficient to identify the Offense, and (iv) a statement that the Member of the Clergy is aware of the Sentence to be imposed and the effect thereof, and shall be signed and Acknowledged by the Member of the Clergy, after opportunity to consult with and obtain advice from independent legal counsel of the Member of the Clergy's choosing. If the Member of the Clergy has so consulted with legal counsel, that counsel shall also be identified in the Waiver and Voluntary Submission. Legal counsel shall not be a Chancellor, a Vice Chancellor, the Church Advocate or a Lay Assessor. The Waiver and Voluntary Submission shall be effective three days from the date of execution.

Sec. 3. If there be no Bishop of the Diocese and if the Ecclesiastical Authority be not a bishop, the Ecclesiastical Authority shall designate a Bishop of a Diocese of the Province to accept the Waiver and Voluntary Submission to discipline and to impose and pronounce the Sentence.

Sec. 4. Except as otherwise provided in this Canon, the Sentence so imposed and pronounced shall be as if it were imposed and pronounced after Conviction by an Ecclesiastical Trial Court and as if all time provided for all required notices and the right of the Member of the Clergy to offer matters of excuse and mitigation had been given and expired.

Sec. 5. No Member of the Clergy shall have the right to appeal the Sentence imposed and pronounced under this Canon to a Court of Review for the Trial of a Priest or Deacon, and the Sentence shall be final for all purposes.

Sec. 6. Where a Sentence is to be adjudged and pronounced, as a condition of the acceptance of the Waiver and Voluntary Submission to discipline, the Ecclesiastical Authority may require the resignation of the Member of the Clergy from ecclesiastical and

related secular offices, and in the case of a Sentence of Deposition from a Rectorship, held by that Member of the Clergy, upon such terms and conditions as the Ecclesiastical Authority may deem to be just and proper.

Sec. 7. Prior to Presentment, a Priest or Deacon may voluntarily submit to discipline to the Bishop of the Diocese in which that person is canonically resident or the Bishop of the Diocese wherein the commission of the Offense was alleged to have occurred. Subsequent to Presentment, the Priest or Deacon shall voluntarily submit to discipline in the Diocese wherein the Presentment has issued.

Comment: This Section recognizes both the geographical mobility of Members of the Clergy and the need to move expeditiously in these matters and expands such voluntary submission beyond the traditional forum of canonical residence.

Sec. 8. In the event that a Sentence is imposed and pronounced by a bishop other than the Bishop of the Diocese wherein the Member of the Clergy is canonically resident, the Bishop pronouncing Sentence shall immediately so advise the Ecclesiastical Authority of the Diocese.

Sec. 9. A bishop of this Church may voluntarily submit to discipline under the provisions of this Canon, doing so to the Presiding Bishop, or if there then be none to the then Presiding Officer of the House of Bishops, who shall impose and pronounce Sentence. To the extent applicable, the procedural provisions of this Canon shall apply to Bishops.

CANON 3

Of Presentments

Comment: This Canon is new material. Previously, the mode of Presentment of a Priest or Deacon was to be provided by the Canons of the several dioceses. Accordingly, diocesan canons have run the gamut from incredibly complex rules of procedure and due process to the most rudimentary of procedures. The mobility of the clergy of this Church, the increasingly litigious nature of our society, the need for a commonly understood standard of "due process" for the Accused, Complainants, and the Church and for clear guidance for Church authorities is recognized by this Canon.

This Canon has been renumbered from Canon 4 to Canon 3 to more accurately reflect the usual sequence of events.

General Principles:

1. Access to the disciplinary process must be reasonably open to all concerned, but at the same time this access must be responsible. The discipline of Priests and Deacons by the Church is a grave issue and ought not to be available for petty harassment or personal slights or vendettas.

2. Charges must be presented in a form that permits due care and diligence in their consideration and investigation. If a matter is serious enough to invoke the

disciplinary powers of the Church, it is not an undue burden upon any complainant to clearly and specifically initiate a Charge through a written and sworn statement.

3. Recognizing that Victims of Crimes, Immorality or other clergy misconduct may not be familiar with the Church's disciplinary procedures and that such Victims might not be gifted in framing legal allegations and Charges, provision has been made for the appointment of an Ombudsman, clergy or lay as appropriate, to counsel the Victim. It is hoped that this procedure will not only insure justice for Victim and clergy alike, but will also evidence the Church's concern for the Victim. This process should keep Victims from seemingly being less regarded in favor of the clergy, while at the same time keep the Bishop from undue pastoral involvement at this early stage. The Ombudsman can be a conduit of information to the Bishop without forcing a Bishop to choose prematurely between the cause of the Victim and pastoral concern for the Member of the Clergy.

4. Further, the Ombudsman could provide or arrange for pastoral and spiritual attention for the alleged Victim.

5. The Standing Committee of the Diocese is to be the focal point for the receipt of Charges, investigation of these Charges and the issuance of Presentments.

6. The Standing Committee acts as a form of "grand jury." Its role is not to convict, but to see that a Presentment issues only upon reasonable cause that an Offense has occurred and that the Accused has committed the Offense. It is the intent of this Canon that a Presentment not merely be passed along because a credible Complainant has made the Charge or with the hope that an Ecclesiastical Court will sort out the mess on Trial. As the elected clergy and lay representatives of the diocese, the Standing Committee is expected to exercise independent judgment on behalf of all of the people of the diocese.

7. Diocesan Bishops are to be removed as far as possible from actual participation in the formal disciplinary process. First, it must be always remembered that the Bishop is the Priest's or Deacon's chief pastor and responsible for that person's spiritual health. A Bishop who instigates or presses Charges when there are other valid Complainants available or when others are the truly aggrieved or injured parties, or a Bishop who intrudes on the Presentment and Trial process is *de facto* cut off from any pastoral relationship with the Member of the Clergy. A Bishop who is counseling or lobbying a Standing Committee, directly or indirectly, could taint the due process to be accorded the Accused. It is the Bishop who must pronounce the Sentence adjudged by the Trial Court after Conviction and after a chance to offer excuse and mitigation for the Offense and who can reduce the Sentence so adjudged, and it is the Bishop who would initiate Remission and Restoration procedures. Thus, fairness and justice requires that a Bishop not be involved with the process of determining any more than to the minimum extent necessary.

8. Notwithstanding the prior Comment, the proposed Canon 2, Of Voluntary Submission to Discipline, always allows and permits the Bishop to resolve the

matter upon Waiver and Voluntary Submission to discipline at any time prior to Conviction.

9. Confidentiality at this stage is expected so as to preserve the rights and reputations of not only the Accused but also the Complainant and the Church and its procedures. As each step in the process is to have its own integrity, the Canon attempts to avoid influencing each subsequent step through the status and reputations of the persons previously involved in the process.

(a). Of a ~~Presbyter~~ *Priest* or Deacon

~~Sec. 1. The mode of presentment of a Presbyter or Deacon shall be provided by the Canons of the Diocese wherein the accused is canonically resident.~~

Sec. 1. A Presentment to the Ecclesiastical Trial Court may be issued only by the Standing Committee as provided in this Canon.

Comment: This Section is intended to make it clear that Presentments of Priests and Deacons are issued only by Standing Committees.

Sec. 2. A Charge against a Priest or Deacon shall be in writing, Verified and addressed to the Standing Committee of the Diocese wherein the Priest or Deacon is canonically resident, except as otherwise expressly provided in this Title. It shall concisely and clearly inform as to the nature of and facts surrounding each alleged Offense and the specifications of each Offense.

Sec. 3. A Charge may be made:

(a). by a majority of the lay Members of the Vestry of the Parish of which the Accused is the Rector;

(b). by any three Priests canonically resident in the Diocese wherein the Accused is canonically resident or canonically resident in the Diocese wherein the Accused is alleged to have committed the Offense;

(c). by any five confirmed adult communicants in good standing in the Diocese wherein the Accused is canonically resident or in the Diocese wherein the Accused is alleged to have committed the Offense;

(d). in a case where the alleged Offense is the violation of Ordination vows involving the disregard or disobedience of a Pastoral Direction issued by a Bishop, only by that Bishop;

(e). in a case where the Offense alleged is a Charge specifying the Offenses of Crime, Immorality or Conduct Unbecoming a Member of the Clergy, by any adult who is (i) the alleged Victim, or (ii) a parent or guardian of an alleged minor Victim or of an alleged Victim who is under a disability;

(f). in a case where the Offense alleged is that of holding and teaching publicly or privately any doctrine contrary to that held by this Church, by a majority of the clerical members of the Standing Committee of the Diocese in which the Member of the Clergy is canonically resident or of the Diocese wherein the Accused is alleged to have committed the Offense;

(g). by a majority of the Standing Committee of the Diocese in which the Member of the Clergy is canonically resident or of the Diocese wherein the Accused is alleged to have committed the Offense whenever the Standing Committee shall have good and sufficient reason to believe that any Priest or Deacon has committed the Offense; or

(h). the Ecclesiastical Authority of the Diocese in which the Accused is alleged to have committed the Offense, if different from the diocese of canonical residence.

Sec. 4. If a complaint or accusation is brought to the Bishop by a person claiming to be the alleged Victim, or the spouse of an alleged Victim, or by the parent or guardian of an alleged Victim who is a minor or is under a disability, of an Offense of Crime, Immorality or Conduct Unbecoming a Member of the Clergy, the Bishop, after consultation with the alleged Victim, the alleged Victim's spouse, or the alleged Victim's parent or guardian, may appoint an Ombudsman to assist those persons in understanding the disciplinary processes of the Church, formulating and submitting an appropriate Charge and to assist those persons in spiritual matters, if the alleged Victim, parents or guardian so choose.

Sec. 5. Whenever the Bishop has sufficient reason to believe that any Priest or Deacon canonically resident in that Diocese has committed an Offense and the interests and good order and discipline of the Church require investigation by the Standing Committee, the Bishop shall concisely and clearly inform the Standing Committee in writing as to the nature and facts surrounding each alleged Offense and the specifications of each Offense but without judgment or comment upon the allegations or guilt, and the Standing Committee shall proceed as if a Charge had been filed.

Sec. 6. Except as expressly provided in this Canon, no Bishop of the Diocese shall prefer a Charge against a Priest or Deacon canonically resident in that Diocese.

Sec. 7. Any Charge against a Priest or Deacon shall be promptly filed with the President of the Standing Committee.

Sec. 8. Upon the filing of a Charge with the Standing Committee, the Standing Committee shall promptly communicate the same to the Bishop and the Accused.

Sec. 9. In ~~the~~ a case of a ~~Bishop, Presbyter~~ *Priest,* or Deacon convicted in a *criminal* Court of Record ~~of any crime or misdemeanor~~ *in a cause* involving Immorality, or against whom a judgment has been entered in a *civil* Court of Record in a cause involving Immorality, it shall be the duty of the ~~Presiding Bishop, in the case of a Bishop, and in the case of a Presbyter or Deacon, of the~~ Standing Committee of the Diocese in which the ~~Presbyter~~ *Priest* or Deacon is canonically resident, to institute an inquiry into the matter. ~~If in the judgment of either there is sufficient reason for further proceedings, it shall be their duty to present, or cause to be presented for trial, the Bishop, Presbyter or Deacon.~~ *If the conviction or judgment be established, the Standing Committee shall issue a Presentment against the Priest or Deacon for Trial.*

Comment: Former Canon 1V.1.3 as revised.

Sec. 10. Within thirty days after the filing of a Charge, other than a Charge alleging a Conviction in a criminal Court of Record in a cause involving Immorality or alleging the entry of a judgment in a civil Court of Record in a cause involving Immorality, the Standing Committee shall convene to consider the Charge. If after such consideration the Standing Committee determines that an Offense may have occurred if the facts alleged be true, the Standing Committee shall prepare a written general statement of the Charge and the facts alleged to support the Charge and transmit the same to the Church Advocate.

> **Comment:** The powers granted to the Standing Committee would not prohibit the activities of a diocesan response team as to either Victims or the Accused so long as such activity does not prejudice the Accused.

Sec. 11. The Church Advocate shall forthwith and with all due and deliberate speed make such thorough and impartial investigation of the matters set forth in the general statement as the Church Advocate shall deem appropriate under the circumstances.

Sec. 12. Within sixty days after receipt of the statement from the Standing Committee, unless delayed for good and sufficient cause stated, the Church Advocate shall render a confidential Report to the Standing Committee of the findings of that investigation and as to whether or not an Offense may have been committed if the facts disclosed by the investigation be found to be true upon Trial, and with a recommendation as to the matter in the interest of justice and the good order and discipline of this Church and based upon such other matters as shall be pertinent. The Report of the Church Advocate shall be confidential for all purposes as between the Church Advocate and the Standing Committee. Provided, however, the Standing Committee, in its discretion, may share the Report of the Church Advocate with the Bishop of the Diocese.

> **Comment:** In fairness to the Accused, the Report of the Church Advocate, which is based upon an investigation that lacks subpoena and contempt powers and may not be based upon sworn testimony, should be confidential as between the Church Advocate and the Standing Committee. However, if the Standing Committee deems it appropriate, the Report could be shared with the Bishop, who could act thereon such as through the issuance of a Temporary Inhibition, if appropriate, or by taking such other canonical action as the Bishop may determine.

Sec. 13(a). Within thirty days after the receipt of the Report of the Church Advocate, upon not less than fifteen days' notice in writing the Standing Committee shall convene to consider the Report and whether or not a Presentment shall issue.
(b). In its deliberations, the Standing Committee may consider responsible writings or sworn statements pertaining to the matter, including expert's statement, whether or not submitted by the Church Advocate.
(c). The Standing Committee shall issue a Presentment for an Offense when competent and admissible evidence before it, if proved at Trial, provides Reasonable Cause to believe that (i) an Offense was committed, and (ii) the Accused committed the Offense.

Sec. 14(a). The vote of a majority of all the members of the Standing Committee shall be required to issue a Presentment. Provided, however, that in the case of a Priest or Deacon charged with the Offense of Crime, of Immorality or of Conduct Unbecoming a Member of the Clergy, a three-fourths vote of all the members of the Standing Committee shall be required to issue a Presentment for this Offense. The ballot thereon shall be in secret and no member shall disclose his or her vote.
(b). In the event that, due to members who have been excused or vacancies in office, the Standing Committee does not have sufficient voting members to meet the requirements of Sec. (a), the action of the Standing Committee shall be postponed until such time as there are sufficient members in office to fulfill the voting requirements of this Section.

Sec. 15. If a Presentment be issued, it shall be in writing, dated, and signed by the President or the Secretary of the Standing Committee on behalf of the Standing Committee, whether or not that officer voted in favor of the Presentment. In the event that there be no President or Secretary, or they be absent, a member of the Standing Committee appointed for that purpose shall sign the Presentment. The Presentment also shall contain (i) a separate accusation addressed to each Offense, if there be more than one, and (ii) a plain and concise factual statement in each separate accusation which, without specific allegations of an evidentiary nature, asserts facts supporting every element of the Offense charged and the Accused's commission thereof with sufficient precision to clearly apprise the Accused of the conduct which is the subject of the Presentment.

Sec. 16. Promptly after the issuance of a Presentment, the Standing Committee shall cause the original to be filed with the President of the Ecclesiastical Trial Court with a true copy thereof served upon the Bishop, the Accused, the Church Advocate and each Complainant.

Sec. 17. If the Standing Committee votes not to issue a Presentment, then that decision shall be in writing, which need not include explanation, and a true copy thereof shall be served upon the Bishop who shall file it with the Secretary of the Convention of the Diocese, the Accused, the Church Advocate and each Complainant. Provided, however, for good cause and by a majority vote of all the members of the Standing Committee, the decision may be sealed and filed with the Secretary of the Convention and the above persons advised only that the Standing Committee has voted not to issue a Presentment.

Sec. 18(a). Until the issuance of a Presentment or a vote not to issue a Presentment, as the case may be, the matter shall be confidential in all respects and the Bishop, Standing Committee, Church Advocate and Accused shall refrain from any public or non-privileged comment on the matter and shall not disclose any information pertaining to the matter, except as required by applicable secular law. The name of the Complainant and the matter under investigation may be disclosed to the Accused and to any persons whose services or testimony are reasonably necessary in connection with the proceedings, after cautioning such persons as to the confidential nature of the matter.
(b). When a Charge or the investigation of a Charge concerns a matter which has become generally disseminated to the public or a segment thereof, which affects the good order, discipline or reputation of the Church or its proceedings or ministry, and in which confidence in the Church is involved, the Standing Committee, with the advice of the

Church Advocate, if possible, may release to the public the fact that a Charge has been made and a proceeding is being conducted in accordance with the Canons of the Church, and may explain the procedural aspects of the matter and its current status. No comment shall be made on any question of guilt or innocence or the facts applicable to the matter.

Sec. 19. Upon the issuance of a Presentment or the determination that a Presentment will not issue, all further proceedings of the Standing Committee in the matter shall cease and terminate.

Sec. 20. Non-compliance with time limits set forth in this Canon shall not be grounds for the dismissal of a Presentment unless such non-compliance shall cause material and substantial injustice to be done or seriously prejudice the rights of an Accused as determined by the Trial Court on motion and hearing.

(b). Of a Bishop

Sec. 21. A ~~presentment of any~~ bishop *may be charged* under Canon IV.1.1*(c)*, for holding and teaching publicly or privately, and advisedly, any doctrine contrary to that held by this Church, ~~shall be had presented~~ only upon ~~the presentment~~ *a written Charge* ~~of~~ *signed by* any ten bishops exercising jurisdiction in this Church. ~~Every such presentment~~ *The Charge* shall be filed with the Presiding Bishop, together with a brief in support thereof. The Presiding Bishop shall thereupon serve a copy *of the Charge* upon the ~~person~~ *bishop* charged, together with a copy of the supporting brief. The Presiding Bishop shall fix a date for the filing of an answer, and brief in support thereof, ~~at least~~ *within* three months from the date of service, and may, using discretion and for good cause, extend the time for answering *for not more than two additional months.* Upon the filing of an answer and supporting brief, if any, or upon the expiration of the time fixed for an answer, if none be filed, the Presiding Bishop shall forthwith transmit copies of the ~~presentment~~ *Charge*, answer, and briefs to each member of the House of Bishops. The written consent of one-fourth of the bishops qualified to vote in the House of Bishops shall be required before the proceeding may continue ~~as provided by Canon~~. In case one-fourth of all the bishops entitled *so* to act ~~in the premises shall~~ *do* not consent within ~~the period of three~~ *two* months from the date of *the* notification to them by the Presiding Bishop ~~of the proceeding~~, the Presiding Bishop shall declare the ~~presentment~~ *Charge* dismissed *and no further proceedings may be had thereon.*

Comment: The revisions are for clarity and to distinguish between a Charge of an Offense and a Presentment to a Court for the Trial of a Bishop by a Board of Inquiry.
Time frames have been shortened to reflect the reality of modern communications and to bring the matter more quickly to decision.

Sec. 22. In the case of a bishop, ~~Presbyter, or Deacon~~ convicted in a *criminal* Court of Record ~~of any crime or misdemeanor~~ *in a cause* involving Immorality, or against whom a judgment has been entered in a *civil* Court of Record in a cause involving Immorality, it shall be the duty of the Presiding Bishop, ~~in the case of a Bishop, and in the case of a~~

~~Presbyter or Deacon, of the Standing Committee of the Diocese in which the Presbyter or Deacon is canonically resident,~~ to institute an inquiry into the matter. ~~If in the judgment of either there is sufficient reason for further proceedings, it shall be their duty to present, or cause to be presented for trial, the Bishop, Presbyter or Deacon.~~ *If the conviction or judgment be established, the Presiding Bishop shall cause the Chancellor to the Presiding Bishop to prepare a Presentment, which the Presiding Bishop shall sign and issue against the Bishop for Trial.*

Comment: Former Canon IV.1.3 as revised.

This new provision obviates the need for a panel of Bishops and/or a Board of Inquiry in such cases.

Sec. 23. A bishop may be charged with any one or more of the Offenses specified in Canon IV.1, other than that of holding and teaching doctrine contrary to that held by this Church, *and in the case of a bishop convicted in a criminal Court of Record in a cause involving Immorality or against whom a judgment has been entered in a civil Court of Record in a cause involving Immorality,* by three bishops or ten or more confirmed adult communicants of this Church in good standing, of whom at least two shall be ~~Presbyters~~ *Priests*. One ~~Presbyter~~ *Priest* and not less than six Lay Persons shall be of the Diocese of *which* the Accused *is canonically resident*, or, in case the Accused has no jurisdiction, of the Diocese in which the Accused ~~has domicile~~ *is Canonically resident*. Such Charges shall be in writing, signed by all the Complainants, ~~sworn to~~ *Verified* by two or more of them, and ~~shall be presented to~~ *filed with* the Presiding Bishop of the Church. ~~The grounds of accusation must be set forth with reasonable certainty of time, place, and circumstance.~~ *The Charge shall concisely and clearly inform as to the nature of and facts surrounding each alleged offense and the specifications of the Offense.*

Comment: The revisions are for clarity and consistency.

~~**Sec. 4.** A Bishop who shall have reason to believe that there are in circulation rumors, reports, or allegations affecting such Bishop's personal or official character, may, acting in conformity with the written advice and consent of any two Bishops of this Church, demand in writing of the Presiding Bishop that investigation of said rumors, reports, and allegations be made.~~

Comment: This provision has been deleted as being an archaic and confusing concept inappropriate to this portion of the Canon.

Sec. 24. The Presiding Bishop, upon the receipt of ~~such~~ *the* written Charge ~~or such written demand~~ *or the consent of one-fourth of the bishops, as the case may be*, shall summon not less than ~~three~~ *five* nor more than seven bishops *to review and consider the Charge.* ~~, and, unless~~ *If a majority of them determine that the Charge, if proved, would constitute no Offense, they shall so advise the Presiding Bishop and the Charge shall be dismissed by the Presiding Bishop, who shall thereupon notify the Accused and the Complainants. If* a majority of them ~~shall~~ determine that ~~such~~ *the* Charge, if proved, would constitute ~~no canonical~~ *an* Offense, they shall select a Board of Inquiry of five ~~Presbyters~~ *Priests* and five ~~Lay Persons~~ *lay confirmed adult communicants in good standing of this Church*, none

of whom shall belong to the Diocese of the ~~Accused~~ *Accused's canonical residence*, of whom eight shall form a quorum.

Comment: Former first paragraph of Canon IV.4.5. as revised.

Sec. 26. The Board of Inquiry shall elect from its own membership a Presiding Officer, who shall hold office until the Board of Inquiry shall complete its duties.

Comment: New provision.

Sec. 27. The death, disability rendering the person unable to act, resignation or declination to serve as a member of a Board of Inquiry shall constitute a vacancy on the Board.

Comment: New provision.

Sec. 28. Notice of resignations or declinations to serve shall be given by members of the Board in writing to the Presiding Officer.

Comment: New provision.

Sec. 29. If any Priest appointed to a Board of Inquiry is elected a bishop, or if any lay person elected to a Board of Inquiry is ordained to the ministry prior to the commencement of an Inquiry, that person shall immediately cease to be a member of the Board. If either event occurs following the commencement of an Inquiry, the person shall continue to serve until the completion of the Inquiry and the rendering of a judgment thereon.

Comment: New provision.

Sec. 30. Vacancies occurring in a Board of Inquiry shall be filled by a majority of the original selecting bishops.

Comment: New provision.

Sec. 31. The Church Advocate for the proceedings before the Board of Inquiry shall be the Church Advocate appointed by the Court for the Trial of a Bishop pursuant to Canon IV.5.

Comment: The Church Advocate for the Board of Inquiry would be the same person as appointed by the Court for the Trial of a Bishop.

Sec. 32. The Board of Inquiry shall appoint a Clerk and, if necessary, Assistant Clerks, who shall be Members of the Clergy or adult confirmed communicants of this Church, to serve during the pleasure of the Board.

Comment: New provision.

Sec. 33. The Board of Inquiry may appoint not more than three Lay Assessors. Lay Assessors shall have no vote. It shall be their duty to give the Board an opinion on any question of law, procedure or evidence, but not a question of doctrine, upon which the Board or any member thereof shall desire an opinion. If a question shall arise as to

whether a question is a matter of doctrine, it shall be decided by the Board by a majority vote.

Comment: New provision.

Sec. 34. The members of the Board of Inquiry may not be challenged by the Accused.

Comment: New provision as to make explicit that there is no right to voir dire and challenge for cause at this stage.

Sec. 35. The Board of Inquiry may adopt rules of procedure not inconsistent with the Constitution and Canons of this Church, with the power to alter or rescind the same from time to time.

Comment: Adapted from last paragraph of former Canon IV.3.20.(c) as revised.

Sec. 36. In the conduct of this inquiry, the Board of Inquiry shall be governed by The Federal Rules of Evidence.

Comment: Adapted from first paragraph of former Canon IV.3.21. as revised.

Sec. 37. The Board of Inquiry shall appoint a Reporter who shall insure that the proceedings are recorded as prescribed by the Board of Inquiry, to serve during the pleasure of the Board. The ~~testimony~~ *record shall be* ~~*stenographically reported, and shall be*~~ preserved in the custody of the Presiding Bishop or in the archives of the House of Bishops.

Comment: First sentence is a new provision. The second sentence is the first sentence of the third paragraph of Canon IV.4.5 as revised.

Sec. 38. The proceedings of the Board of Inquiry shall be private.

Comment: Last sentence of third paragraph of former Canon IV.4.5.

Sec. 39. The Board of Inquiry shall permit the Accused to be heard in person and by counsel of the Accused's own selection, ~~provided every such counsel shall be a confirmed adult communicant in good standing of this Church,~~ but the Board of Inquiry may regulate the number of counsel who may address the Board or examine witnesses.

Comment: Adapted from first paragraph of former Canon IV.3.22 as revised.

Sec. 40. Within sixty days of their selection, ~~The~~ *the* Board of Inquiry shall investigate ~~such~~ *the* Charges~~, or the said rumors or reports, as the case may be~~. In conducting the investigation, the Board shall hear the ~~accusations~~ *Charges* and such proof as the Complainants may produce, and shall determine whether, upon matters of law and of fact, as presented to them, there is sufficient ground to put the Accused ~~Bishop~~ on Trial.

Comment: Former second paragraph of Canon IV.4.5. as revised.

Sec. ~~6~~ *41.* ~~If, in the judgment of the majority of the whole~~ *When a majority* of the Board of Inquiry~~, there is sufficient ground to put the said Bishop upon Trial~~ *finds competent and*

admissible evidence before it, which provides Reasonable Cause to believe that (i) an Offense was committed and (ii) the Accused committed the Offense, it shall issue a Presentment for an Offense and ~~they~~ *it* shall cause the Church Advocate to prepare a Presentment~~, which shall be signed by such of the Board as shall agree thereto, and~~ which shall be transmitted with the certificate of the determination of the Board to the Presiding Bishop.

Comment: This revision is intended to provide the standards under which the Board of Inquiry is to proceed, which follows those established for Standing Committees.

Sec. 42. If a Presentment be issued, it shall be in writing, dated, and signed by the members of the Board who agree thereto. The Presentment also shall contain (i) a separate accusation addressed to each Offense, if there be more than one, and (ii) a plain and concise factual statement in each separate accusation which, without specific allegations of an evidentiary nature, asserts facts supporting every element of each Offense charged and the Accused's commission thereof with sufficient precision to clearly apprise the Accused of the conduct which is the subject of the Presentment.

Comment: This revision follows the procedures established for Standing Committees.

~~Sec. 6. If a majority of the whole Board shall determine that there is not sufficient ground to present the accused Bishop for trial, it shall forward the charges and a certificate of the finding thereon to the Presiding Bishop. He shall send the same to the Secretary of the House of Bishops, by him to be deposited in the Secretary of the House of Bishops, by him to be deposited in the archives of the House; and a true copy of these papers shall be given to the accused Bishop. No further proceeding shall be had by way of presentment on such charges, except that any confirmed adult communicant of this Church in good standing may make and present to the Presiding Bishop his affidavit alleging the discovery of new evidence as to the facts charged and setting forth what such evidence is; and upon the receipt thereof the Presiding Bishop shall decide whether the affidavit does or does not state grounds which in his opinion are sufficient for reopening the case. If the Presiding Bishop shall be of opinion that the affidavit states grounds sufficient to justify reopening the case, he shall reconvene the Board, which shall determine, first, whether as a matter of fact the evidence set forth in such affidavit is really new evidence and not merely cumulative; and if the Board shall find that the evidence so tendered is new, it shall proceed to receive and to consider such evidence, and any further evidence that it may deem proper to receive; and in the light of all the evidence the Board shall determine whether there are sufficient grounds for presentment. If the Board, by a majority of its members, shall decide that there is any such sufficient ground, it shall certify its decision as in this Canon heretofore provided.~~

Comment: This rather convoluted provision of former Canon IV.4.6 is deleted in favor of separate Sections covering the subject matter.

Since the process for the Presentment of a Bishop has sufficient opportunities for any interested party to put evidence before a Board of Inquiry

allowing the reopening of a Board of Inquiry's decision could lead to a form of double jeopardy and harassment of the Bishop.

~~Sec. 7. In case a Majority of the whole Board shall fail to find either that there is, or that there is not, sufficient ground to present the accused Bishop for trial, it shall certify that fact of its inability to agree upon any such finding to the Presiding Bishop, who, at the request of the accused Bishop, may select a new Board in the manner provided in Section 5, who shall consider the case *de novo*.~~

Comment: This confusing Section is to be deleted. As to an accused Bishop, the Board of Inquiry either presents or refuses to present. A Bishop no longer has the opportunity to demand an inquiry.

Sec. 43. If the Board of Inquiry votes not to issue a Presentment, then that decision shall be in writing, which need not include explanation, and the original thereof shall be filed with the Presiding Bishop with a true copy thereof served upon the Accused and the Complainant or Complainants. Provided, however, for good cause and by majority vote of all the members of the Board of Inquiry, the decision may be sealed and filed with the Secretary of the House of Bishops and the above persons be only advised that the Board of Inquiry has voted not to issue a Presentment.

Comment: New provision with adaptation from second paragraph of former Canon IV.4.6.

Sec. 44. Promptly after the issuance of a Presentment, the Board of Inquiry shall cause the original to be filed with the Presiding Bishop with a true copy thereof served upon the Accused and the Complainants.

Sec. 45. ~~In case any~~ *When a* Presentment ~~shall be made to~~ *is filed with* the Presiding Bishop ~~as hereinbefore provided~~, the Presiding Bishop shall at once transmit ~~any~~ *the* Presentment ~~duly received~~ to the ~~President~~ *Presiding Judge* of the Court for the Trial of a Bishop~~, and shall cause a true copy of the presentment to be served upon the accused Bishop, in the manner provided in Canon IV.2~~.

Comment: Former Canon IV.4.8 as revised.

Sec. 46. ~~In case~~ *If* the Presiding Bishop ~~shall be either an accuser~~ *is a Complainant, except in a case of a bishop convicted in a criminal Court of Record in a cause involving Immorality or against whom a judgment has been entered in a civil Court of Record in a cause involving Immorality,* or *if* the Accused, ~~or shall~~ *is* otherwise ~~be~~ disabled, the duties of the Presiding Bishop under this Canon shall be performed by the ~~Bishop who, according to the rules of the House of Bishops, becomes its Presiding Officer in case of the disability of the Presiding Bishop of the Church~~ *presiding officer of the House of Bishops. If the presiding officer is similarly unable to act, such duties shall be performed by the Secretary of the House of Bishops.*

Comment: Former Canon IV.4.9 as revised.

The Rules of Order of the House of Bishops do not accommodate the directions of the former Canon.

Sec. 47. Non-compliance with time limits set forth in this Canon shall not be grounds for the dismissal of a Presentment unless the non-compliance shall cause material and substantial injustice to be done or seriously prejudice the rights of an Accused as determined by the Trial Court on motion and hearing.

Comment: New provision.

CANON ~~3~~ *4*

Of *Diocesan* Courts, *and Courts of Review of the Trial of a Priest or Deacon,* Their Membership and Procedure

Comment: This was formerly Canon 3 and has been renumbered to more accurately reflect the canonical sequence of events.
Provisions previously intended to be common to all Courts and Boards have been broken out, customized and restructured under each Court for ease of reference, understanding and guidance.
Former provisions dealing with a Court for the Trial of a Bishop and the Court of Review of the Trial of a Bishop have been consolidated in Canons 5 and 6, respectively.

(a) Diocesan Courts for the Trial of a ~~Presbyter~~ *Priest* or Deacon

Comment: Previously, the establishment of a Diocesan Trial Court and the mode of conducting trials were left exclusively to diocesan canons. However, the former Canon 3 had numerous directions, procedural provisions and requirements generally applicable to such trials, which were scattered throughout, almost hidden and difficult to find and apply.
The proposed revision establishes certain requirements that will be common to all diocesan trial courts, adds new procedural provisions and draws together, organizes and clarifies existing canonical provisions.
In addition, the revision has attempted to add appropriate generic standards and requirements that will provide for uniformity throughout the Church on key issues of due process and procedure.

Sec. 1. In each Diocese there shall be an Ecclesiastical Court for the Trial of any ~~Presbyter~~ *Priest* or Deacon ~~thereof~~ *subject to its jurisdiction*, and it shall be the duty of each Diocese to provide by Canon for the establishment of ~~such~~ *the* Court and the mode of conducting Trials of the same, *provided, however, that the provisions of this Canon shall be included therein.*

Comment: Former Canon IV.3.1. as revised.

Sec. 2. The Canons of a Diocese establishing an Ecclesiastical Trial Court shall provide that the Court shall: (i) be elected by the Convention of the Diocese, (ii) include lay persons and Priests or Deacons, the majority of the Court to be Priests or Deacons (iii) annually elect from its members a Presiding Judge within two months following the Diocesan Convention, and (iv) annually appoint a Church Advocate within three months following the Diocesan convention.

Comment: New section. This section requires that a trial court be organized and always in place so that there is no possibility of a Court being created for a particular trial and mandates participation by lay and clergy.

There is no requirement as to the number of members of the Court or the division between lay and clergy members so long as a majority of the Court are clergy.

Sec. 3. The provisions of Canon IV.14. shall apply to each Diocesan Ecclesiastical Trial Court.

Comment: New section.

Sec. 4. The death, ~~permanent~~ disability rendering a person unable to act, resignation or ~~refusal to serve~~ *declination to serve* as a member of an Ecclesiastical Trial Court shall constitute a vacancy on the Court.

Comment: Former Canon IV.3.18(b) as revised.

Sec. 5. Notice of resignations or ~~refusals~~ *declinations* to serve shall be given ~~as follows~~ *by members of the Court in writing to the Presiding Judge of the Court.*

Comment: Former Canon IV.3.18(b)(3) as revised.

Sec. 6. If any Priest elected to an Ecclesiastical Trial Court is elected a bishop, or if any lay person elected to an Ecclesiastical Trial Court is ordained prior to the commencement of a Trial, that person shall immediately cease to be a member of the Ecclesiastical Trial Court. If either event occurs following the commencement of a Trial, the person shall continue to serve until the completion of the Trial and the rendering of a Verdict thereon.

Comment: Former Canon IV.3.18(c) rewritten to try to avoid delay in a Trial.

Sec. 7. Vacancies, other than for cause under Section 8 of this Canon, occurring in any Ecclesiastical Trial Court shall be filled as provided by Diocesan Canon.

Comment: New provision to affirm that it is left to diocesan Canon to provide for vacancies.

Sec. 8. The canons of each Diocese may provide a system of challenge as to the members of the Ecclesiastical Trial Court and the filling of vacancies arising therefrom. If the canons of a Diocese make no provision for Challenge, the members of the Ecclesiastical Trial Court may be challenged by either the Accused or the Church Advocate for cause stated to the Court. The Court shall determine the relevancy and validity of challenges for cause by secret written ballot. Vacancies caused by challenges determined by the Court

shall be filled by majority vote of the Court from persons otherwise qualified for election under the diocesan canons. Vacancies filled by the Court shall be from the same order as the person challenged was when first elected to the Court.

Comment: New provision as to explicit right to challenge for cause. Former Canon IV.3.19(1) rewritten and incorporated.

Sec. 9. An Ecclesiastical Trial Court shall be governed by the portion of The Federal Rules of Civil Procedure set forth in Appendix A to these Canons.

Comment: Former Canon IV.3.20(a) as substantially revised to adopt The Federal Rules of Civil Procedure to provide for harmony and uniformity throughout the Church.

Sec. 10. The Ecclesiastical Trial Court shall be governed by The Federal Rules of Evidence in the conduct of the Trial.

Comment: Former Canon IV.3.21 as substantially revised to adopt The Federal Rules of Evidence instead of the rules of evidence of the civil jurisdiction of the place of Trial.

Sec. 11. Each Ecclesiastical Trial Court shall appoint a Clerk and, if necessary, Assistant Clerks who shall be ~~Presbyters~~ *Priests or Deacons or adult confirmed communicants in good standing* of this Church ~~to~~ *and who shall* serve ~~during~~ *at* the pleasure of the Court.

Comment: Former Canon IV.3.20(c) as revised.

Sec. 12. Each Ecclesiastical Trial Court shall appoint a Reporter who shall provide for the recording of the proceedings and who shall serve at the pleasure of the Court.

Sec. 13. Each Ecclesiastical Trial Court shall appoint *at least one but no* ~~not less than two nor~~ more than three ~~lay persons who are confirmed adult communicants of this Church in good standing, who are admitted to the~~ as Lay Assessors. Lay Assessors shall have no vote. It shall be their duty to give the Ecclesiastical Trial Court an opinion on any question *of law, procedure or evidence,* but not ~~theological~~ *on any question of doctrine,* upon which the Court or any member thereof, or either party, shall desire an opinion. ~~If a~~ *Any* question *of* ~~shall arise as to~~ whether a question is ~~theological~~ *a matter of doctrine,* ~~it~~ shall be decided by the Court by a majority vote.

Comment: Former Canon IV.3.20(c) as revised.

Sec. 14. ~~The several Courts shall keep a record of all their proceedings.~~ *The Ecclesiastical Trial Court shall keep a record of the proceedings in each case brought before it and the record shall be certified by the Presiding Judge of the Court. If the record cannot be authenticated by the Presiding Judge by reason of the Presiding Judge's death, disability or absence, it shall be authenticated by a member of the Court designated for that purpose by majority vote of the Court.*

Comment: Former Canon IV.3.21 as revised to provide for authentication of the record.

Sec. 15. ~~The various Courts~~ *The Ecclesiastical Trial Court* shall permit the Accused to be heard in person and by counsel of the Accused's own selection~~, provided every such counsel shall be a communicant of this Church~~. ~~but in every trial or investigation the several Courts~~ *In every Trial the Court* may regulate the number of ~~such~~ counsel who may address the Court or examine witnesses.

Comment: Former Canon IV.3.22 as revised. It is deemed appropriate so as to provide due process to the Accused that the Accused not be limited to communicants of this Church as counsel to the Accused.

Sec. 16. The Accused shall then be called upon by the Court to plead to the Presentment and the plea shall be duly recorded; and on neglect or refusal of the Accused to plead, the plea of not guilty shall be entered for the Accused, and the Trial shall proceed; Provided, that for sufficient cause the Court may adjourn from time to time; and Provided, also, that the Accused shall, at all times during the Trial, have liberty to be present, and in due time and order to produce testimony and to make a defense.

Sec. 17. ~~In all trials and upon all appeals the several Courts may appoint a Church Advocate with or without assistants, all of whom shall be of the profession of the law, and communicants of the Church, to appear in behalf of the Church upon such trial or appeal. The Church Advocate shall then be considered the party on one side, and the accused the party on the other.~~ *In all Ecclesiastical Trials, the Church Advocate appointed pursuant to Section 2 of this Canon shall appear on behalf of the Standing Committee which shall then be considered the party on one side and the Accused the party on the other.*

Comment: Former Canon IV.3.23, second paragraph, as revised.

Sec. 18. Before a vote is taken on the findings and in the presence of the Accused and counsel, counsel for the parties may submit requested proposed instructions. The Presiding Judge of the Ecclesiastical Trial Court, after consultation with the Lay Assessors, shall declare which of the proposed instructions shall be issued and also instruct the members of the Court as to the elements of the Offense and charge them (i) that the Accused must be presumed to be innocent until the Accused's guilt is established by legal and competent clear and convincing evidence, and unless such standard of proof be met the Accused must be acquitted, and (ii) that the burden of proof to establish the guilt of the Accused is upon the Church Advocate.

Comment: New section.

Sec. 19. A separate vote shall be taken first upon the findings as to the guilt of the Accused.

Comment: New section.

Sec. 20. Voting by members of an Ecclesiastical Trial Court on the findings shall be by secret written ballot.

Comment: New section. As opposed to an independent judiciary, the members of the Court are part of ongoing relationships, both vocational and professional. Therefore, a secret ballot is proposed to permit the members of the Court to discharge their obligations without fear of subsequent reaction to their determinations.

Sec. 21(a). For a Conviction on an Offense involving Crime, Immorality or Conduct Unbecoming a Member of the Clergy, the affirmative vote of two-thirds of the members of the Ecclesiastical Trial court shall be necessary.

(b). For a Conviction on any other Offense not involving Crime, Immorality or Conduct Unbecoming a Member of the Clergy, the affirmative vote of a majority of the members of the Ecclesiastical Trial Court shall be necessary.

Comment: Inasmuch as Trials of Priests and Deacons previously had been left to diocesan canons, no uniform standard for the votes necessary to convict had been established.

Much discussion has been had over the standard of proof required to be met in order to sustain a Conviction. (Please see the Comment to Canon IV.14.14.) As it is proposed that a standard less onerous than the criminal standard be adopted, it is proposed here to require a vote greater than a simple majority as to those Offenses dealing with personal misconduct. As to the more technical Offenses not dealing with personal misconduct, a simple majority for Conviction is proposed.

Sec. 22. The Presiding Judge shall cause the Accused and the Church Advocate to be advised as to the findings of the Court.

Comment: New section.

Sec. 23. No vote shall be taken on the Sentence to be adjudged until thirty days from the date the Accused was advised of the Conviction during which period the Accused shall have a reasonable opportunity to offer to the Court matters in excuse or mitigation.

Comment: New section. Just as it is appropriate for one convicted to have the right to offer matters of excuse and mitigation to the Bishop pronouncing Sentence, who may reduce the Sentence, it is appropriate for the Accused to be able to make such offers before a Sentence is adjudged by the Trial Court.

Sec. 24. During the same period, the Court, in its sole discretion, may provide an opportunity for statements from Complainants or Victims to the Court pertaining to the Sentence to be adjudged and imposed.

Comment: New section.

Sec. 25. During the same period, the Church Advocate may make a recommendation to the Court as to the Sentence to be adjudged. The members of the Court shall vote upon the Sentence to be adjudged by secret ballot.

Comment: New section.

Sec. 26. The concurrence of two-thirds of the members of the Ecclesiastical Trial Court in the secret ballot shall be necessary to adjudge and impose a Sentence upon an Accused found guilty by the Court.

Comment: New section.

Sec. 27. The Conviction or acquittal and any Sentence adjudged on a Conviction shall be communicated immediately to the Bishop of the Diocese wherein the Trial was held, the Ecclesiastical Authority, if there be no Bishop, the Standing Committee, the Ecclesiastical Authority of the Diocese in which the Accused is canonically resident, the Accused and the Complainant.

Comment: New section.

(b). *Appeals to* Courts of Review of the Trial of a ~~Presbyter~~ *Priest* or Deacon

Sec. 28. The ~~Bishop~~ *Ecclesiastical Authority* of the jurisdiction within which a Trial was held~~, or (in case of the Bishop's inability to act) the Standing Committee,~~ shall cause written notice to be served on the Accused, ~~against whom an adverse decision has been made by the Trial Court~~ *of (i) the Conviction, (ii) the Sentence adjudged and (iii) the Sentence to be pronounced by the Bishop* ~~, written notice thereof~~. Within thirty days after the service of ~~such~~ *that* notice the Accused may appeal to the Court of Review by serving a written notice of appeal on the ~~Bishop or Standing Committee~~ *Ecclesiastical Authority* of ~~said~~ *that* jurisdiction and a ~~duplicate~~ *copy* on the ~~President~~ *Presiding Judge* of the *Ecclesiastical Trial* Court *and the Presiding Judge of the Court of Review.* ~~Such~~ *The* notice shall be ~~subscribed~~ *signed* by the *Accused or the Accused's counsel* and shall briefly set forth the decision from which the appeal is taken and the grounds of the appeal.

Comment: Former fourth and fifth sentences of Canon IV.3.6 as revised.

Sec. 29. ~~In case of~~ *After* Conviction by ~~the~~ *an Ecclesiastical* Trial Court, the Bishop shall not ~~proceed to~~ *pronounce* Sentence *on* the Accused before the expiration of thirty days after the Accused shall have been served *as set forth in Section 28* with the notice of the decision of the Court *and the Sentence adjudged* ~~in the manner specified in Canon IV.2.3,~~ nor, in case an appeal is taken, shall Sentence be pronounced pending the hearing and final determination thereof.

Comment: Adapted from former Canon IV.3.2. as revised to make clear that the thirty day period starts when the Bishop serves the Accused with both the decision and the adjudged sentence.

Sec. 30. In each of the Provinces there shall be a Court of Review of the Trial of a ~~Presbyter~~ *Priest* or Deacon, which shall be composed of a Bishop ~~therein~~ *of the Province*, three ~~Presbyters~~ *Priests* canonically resident in ~~one or other of the~~ Dioceses within the Province, and three Lay Persons who are confirmed adult communicants of this Church in

good standing, having domicile in the Province; at least two of ~~said~~ *the* Lay Persons ~~to~~ *shall* be learned in the law.

Comment: Former Canon IV.3.3 as revised.

Sec. 31. ~~Each Provincial Synod~~ Once during the period between General Conventions, *each Provincial Synod* shall elect the Judges of the Court of Review in the Province. The Synod shall prescribe the time and the manner in which such Judges shall be elected. The persons so elected, except in case of death, resignation, declination to serve, shall continue to be members of the Court for such terms as the Synod may set and until their successors shall be elected. The Bishop elected by the Synod shall be the Presiding Officer of the Court.

Comment: Former Canon IV.3.4 as revised.

Sec. 32(a). No person shall sit as a member of ~~any~~ *a* Court *of Review* who is ~~a presenter of charges or is related to the accused or either of them by affinity or consanguinity~~ *excused pursuant to Canon IV.14.11*; nor shall any Bishop, ~~nor any Presbyter~~ *Priest*, ~~nor any~~ *or* Lay Member of the Diocese in which the *Ecclesiastical* Trial was had be competent to sit on an appeal from the decision on such Trial; nor shall any Bishop, ~~Presbyter~~ *Priest*, or Lay Member who for any reason upon objection made by either ~~party~~ *appellant or appellee* is deemed by the other members of the Court to be disqualified.

Comment: Former Canon IV.3.18(a) as revised.

(b). The death, ~~permanent~~ disability *rendering the person unable to act*, resignation, or ~~refusal~~ *declination* to serve as a member of ~~any~~ *a* Court *of Review* ~~or Board of Inquiry~~ shall constitute a vacancy in the Court of *Review* ~~Board of Inquiry~~.

Comment: Former Canon IV.3.18(b) as revised.

(c). Notices of resignations or ~~refusals~~ *declinations* to serve shall be given as follows:

(~~2~~*1*).By the ~~President~~ *Presiding Judge* of the Court of Review of the Trial of a ~~Presbyter~~ *Priest* or Deacon~~;~~, *by* written notice sent to the President of the Provincial Synod.

(~~3~~*2*). By a ~~Bishop, Presbyter~~ *Priest* or Lay Member of ~~such~~ *the* Court~~;~~, *by* written notice sent to the ~~President~~ *Presiding Judge* of ~~said~~ *the* Court.

Comment: Former Canon IV.3.18(c)(2) and (3) as revised.

~~(d). If any Presbyter appointed to a Board of Inquiry or to any of the Courts shall become a Bishop, or any Lay Member appointed to a Board of Inquiry or to any of the Courts shall become a Presbyter, before the final disposition of the charge, he shall thereby vacate his place as a member of the Board or Court.~~

(d). If any Priest appointed to the Court of Review is elected a Bishop, or if any Lay Member appointed to the Court of Review is ordained to the ministry prior to the hearing of the appeal, the person shall immediately cease to be a member of the Court of Review. If either event occurs following the hearing of the appeal, the person shall continue to serve until the completion of the appeal and the rendering of a decision by the Court of Review.

Comment: Revised to try to avoid delay in the determination of an appeal.

Sec. 33. Vacancies occurring in ~~any of the Courts or Boards~~ *the Court of Review* ~~may~~ *shall* be filled as follows:

(1). In the case of ~~death, permanent disability, resignation, or refusal to serve, or the removal from the Province~~ *a vacancy in the office* of the Bishop appointed as a member of the Court of Review ~~of the Trial of a Presbyter or Deacon~~, the President of the Provincial Synod shall give written notice thereof to the Bishop with jurisdiction senior by consecration in the Province. Thereupon the Bishop so notified shall become a member of the Court until a new appointment ~~shall be~~ *is* made. If ~~in a particular case~~ the Bishop so appointed is unable or unwilling to serve as a member of the Court, notification shall be given by the Bishop to the President of the Provincial Synod of this fact, who shall thereupon appoint the Bishop with jurisdiction next senior by consecration in that Province.

Comment: Former Canon IV.3.19(3) as revised.

(2). In case any vacancy shall exist in the membership of the Court of Review ~~in any Province~~ among the ~~Clerical~~ *Priests or Deacons* or Lay Members, ~~originally chosen, or in case any of them shall be disqualified or unable to sit in a particular case~~, the ~~President~~ *remaining Judges* of the Court shall appoint ~~other~~ ~~Presbyters or Lay Members residing~~ *another person similarly domiciled or Canonically resident* in the Province *from the same order* to fill such vacancy and to sit as ~~Members~~ *a Member* of ~~said~~ *the* Court.

Comment: Former Canon IV.3.19(4) as revised. This Section now incorporates the revised Canon and former Canon IV.3.19(1).

Sec. 34. The several Courts of Review are vested with jurisdiction to hear and determine appeals from decisions of *Ecclesiastical* Trial Courts in Dioceses *within that Province* ~~on~~ *in* ~~the trial~~ *Ecclesiastical Trials* of ~~a Presbyter~~ *Priests* or Deacon*s*.

Comment: Former Canon IV.3.5 as revised.

Sec. 35. The Accused may take an ~~An~~ appeal to the Court of Review of the Province within which ~~a trial~~ *an Ecclesiastical Trial* was ~~had~~ *held* ~~may be taken by the Accused~~ from a *Conviction.* ~~decision of the Trial Court which sustains in whole or in part of a charge of any canonical Offense.~~ *The right of appeal is solely that of the Accused, except as provided in Section 36 of this Canon.*

Comment: Substance of former first sentence of Canon IV.3.6 as revised to clarify that the jurisdictional basis of the decision is the Presentment and not the Charge and who may appeal a decision of the Trial Court.

Sec. 36(a). Upon the written request of at least two Bishops of other jurisdictions within the Province, the ~~Bishop or the Standing Committee~~ *Ecclesiastical Authority* of the Diocese within which a Trial was had shall appeal from a decision of the *Ecclesiastical* Trial Court acquitting the Accused of ~~a charge~~ *an Offense* involving a question of Doctrine, Faith, or Worship; provided, however, that such appeal shall be on the question of the Church's Doctrine, Faith, or Worship only, and that the decision of the Court of Review shall not be held to reverse the acquittal of the Accused on other Charges ~~than these~~. ~~But such an~~ *An* appeal by the Standing Committee can be taken only when there is a vacancy in the office of Bishop or in case the Bishop is unable to act.

Comment: Former second and third sentences of Canon IV.3.6 as revised.

(b). An appeal ~~by the Bishop or Standing Committee~~ *under this Section* may be taken by the service by the appellant of a written notice of appeal upon the Accused, and also upon the ~~President~~ *Presiding Judge* of the *Ecclesiastical Trial* Court *and the Presiding Judge of the Court of Review*, within thirty days after the decision from which the appeal is taken.

Comment: Former last sentence of first paragraph of Canon IV.3.6.

Sec. 37. If the *Ecclesiastical* Trial was held in a Diocese not specified in Canon I.9.1, the appeal shall lie to the Court *of Review* of the Province which is geographically closest to ~~such~~ *that* Diocese *or is otherwise most appropriate as determined by the Presiding Bishop.*

Comment: Former last paragraph of Canon IV.3.6. as revised. The revision permits some flexibility in choosing a Court of Review that might be more appropriate due to language, jurisprudence, etc.

Sec. 38(a). An appeal shall be heard upon the ~~record~~ *Record on Appeal* of the *Ecclesiastical* Trial Court. When an appeal ~~shall have~~ *has* been taken, ~~the Bishop, or in case of his inability to act, the Standing Committee~~ the Ecclesiastical Authority of the Diocese wherein the Ecclesiastical Trial was ~~had~~ *held, within thirty days after receiving notice of the appeal,* shall transmit to the ~~President~~ *Presiding Judge* of the Court of Review of the Province a full and correct transcript of the ~~record~~ *Record on Appeal*, proceedings, and decision of the Trial Court, including all the evidence taken upon the *Ecclesiastical* Trial, duly certified by the Presiding Judge or Clerk of ~~such~~ *the* Court, *with a copy of the same to the Accused, within thirty days after receiving notice of the appeal.* Except for the purpose of correcting the ~~record~~ *Record on Appeal*, if defective, no new evidence shall be taken by the Court of Review.

Comment: Former Canon IV.3.7 as revised.

(b). The Accused and the Church Advocate may agree by written stipulation filed with the Court of Review that designated parts of the proceedings shall be retained by the Ecclesiastical Trial Court unless thereafter the Court of Review shall request their transmittal. The parts thus designated shall nevertheless be a part of the Record on Appeal for all purposes.

Comment: This provision is new and intended to permit the parties to agree to a lesser Record on Appeal so as to expedite the proceedings and save time and expense.

Sec. 39. The ~~President~~ *Presiding Judge* of the Court of Review of the Province having jurisdiction, within ninety days *but not less than sixty days* after having received the ~~record~~ *Record on Appeal*, shall appoint a time and place within ~~such~~ *the* Province for the hearing of the appeal. At least thirty days prior to the day appointed, *the Presiding Judge shall give* written notice of such time and place to the other members of the Court, and also to the Accused, and to the Bishop and Standing Committee of the Diocese in which the *Ecclesiastical* Trial was had. ~~When the appeal is from the decision of a Trial Court in any Missionary Diocese, such notice shall be served at least three months prior to the day~~

~~appointed for the hearing, and the appellant shall have four months after the appeal is taken within which to serve and deliver copies of the record.~~

Comment: Former Canon IV.3.8 as revised.

In this modern era of communications and reproduction facilities, a differentiation between the domestic an Missionary Dioceses is no longer deemed to be necessary.

Sec. 40. It shall be the duty of the appellant ~~to procure a certified copy of the record~~ *to reproduce copies of the Record on Appeal* of the *Ecclesiastical* Trial *as transmitted,* ~~including the charges evidence, decision, or judgment, together with the notice of appeal,~~ to be printed *or otherwise reproduced as shall be permitted by the Presiding Judge of the Court of Review.* Within ~~sixty~~ *thirty* days after ~~the appeal shall have been taken~~ *receiving the copy of the Record on Appeal,* the appellant shall serve two ~~printed~~ copies of the ~~record~~ *Record on Appeal,* ~~and~~ *the* notice of appeal *and the appellant's brief, if any,* upon the opposite party, and shall deliver seven ~~printed~~ copies *of each* to the ~~President~~ *Presiding Judge* of the Court for the use of the Judges.

Comment: Former first paragraph of Canon IV.3.9 as revised.

The appellee shall serve the appellee's brief, if any, on the appellant with seven copies to the Presiding Judge of the Court of Review not later than thirty days following the service upon the respondent of the record, notice of appeal and appellant's brief.
Any reply brief shall be served likewise within ten days following service of the prior brief upon the party.

Comment: New provision to provide for the timing and service of opposing briefs.

Sec. 41. For reasons deemed sufficient by the ~~President~~ *Presiding Judge*, the printing of the record, or of any portion thereof may be dispensed *with.*

Comment: Former last sentence of the first paragraph of Canon IV.3.9 as revised.

Sec. 42. The ~~Church Advocate~~ *Standing Committee of the Diocese in which the Trial was held* shall be deemed to be the opposite party for the purpose of this ~~and the succeeding Canons~~ *appeal.*

Comment: Former last paragraph of Canon IV.3.9 as revised.

Sec. 43. At the time and place appointed, the Court shall organize, and proceed to hear the appeal; provided, however, that at least six Judges, of whom the ~~President~~ *Presiding Judge* of the Court shall be one, shall participate in the hearing. But the members present, if less than that number, may adjourn the Court from time to time, until the attendance of the requisite number ~~shall be~~ *is* secured.

Comment: Former Canon IV.3.10.

Sec. 44. The ~~several Courts~~ *Court of Review* shall appoint ~~Clerks~~ *a Clerk* and, if necessary, Assistant Clerks, who shall be ~~Presbyters~~ *Priests canonically resident in a Diocese of that Province or confirmed adult communicants in good standing* of this Church *residing* in the Province, to serve ~~during~~ *at* the pleasure of the Court.

Comment: Former Canon IV.3.20(c) as revised.

Sec. 45. The ~~several Courts may~~ *Court of Review shall* appoint *at least one but no* ~~not less than two nor~~ more than three ~~Lay Persons who are confirmed adult communicants of this Church in good standing, learned in the law, as~~ *Lay* Assessors. ~~They~~ *Lay Assessors* shall have no vote. It shall be their duty to give the Court an opinion on any question of *law, procedure or evidence, but* not *on any matter of doctrine*, upon which the Court or any member thereof, or either party, shall desire an opinion. ~~If a~~ *Any* question ~~shall arise as to~~ *of* whether any question is ~~theological~~ *a matter of doctrine*, ~~it~~ shall be decided by the Court by a majority vote.

Comment: Former second paragraph of Canon IV.3.20(c) as revised.

Sec. 46. The ~~several Courts~~ *Court of Review* may adopt rules of procedure not inconsistent with the Constitution and Canons of this Church, with the power to alter or rescind the same from time to time, *provided the same shall provide due process to the parties.*

Comment: Former third paragraph Canon IV.3.20(c) as revised.

Sec. 47. The ~~various Courts~~ *Court of Review* shall permit the Accused to be heard in person ~~or~~ *and* by counsel of the Accused's own selection~~, provided every such counsel shall be a communicant of this Church, but in every trial or investigation the several Courts~~ *but* may regulate the number of counsel who may address the Court~~ or examine witnesses~~.

Comment: Former first paragraph of Canon IV.3.22 as revised.

Sec. 48. The ~~several Courts~~ *Court of Review* shall keep a record of all ~~their~~ proceedings.

Comment: Former last paragraph of Canon IV.3.21 as revised.

Sec. 49. No determination or judgment of any *Ecclesiastical Trial* Court shall be disturbed for technical errors not going to the merits of the cause.

Comment: Former second paragraph of Canon IV.3.21 as revised.

Sec. 50. The Court may reverse or affirm in whole or in part the decision of the *Ecclesiastical* Trial Court, or, if in its opinion justice shall so require, may grant a new trial. If after having been duly notified, the appellant fails to appear, and no sufficient excuse be shown, the Court, in its discretion, may dismiss the appeal for want of prosecution, or may proceed to hear and determine the appeal in the appellant's absence.

Comment: Former Canon IV.3.11.

Sec. 51. The concurrence of ~~two-thirds of the~~ *five* members of a Court of Review ~~present~~ shall be necessary to pronounce a judgment. The judgment or decision of the Court shall be in writing, signed by the members of the Court ~~uniting~~ *concurring* therein, and shall

distinctly specify the grounds of the decision and shall be attached to the record. If the concurrence of ~~two-thirds~~ *five* of the members cannot be obtained ~~as provided~~, that fact shall be stated in the record, and the decision of the Trial Court shall stand as affirmed *except as to any reversal in part in which there has been concurrence.* Immediately after the determination of the appeal, the ~~President~~ *Presiding Judge* of the Court shall give notice thereof in writing to the ~~accused~~ *appellant and appellee* and to the Bishop and the Standing Committee of the Diocese in which the Trial was had. Upon the determination of the appeal, the original record upon which the appeal was heard, together with the record of the Court of Review, certified by the ~~President~~ *Presiding Judge* and the Secretary or Clerk, shall be remitted to the Bishop or the Standing Committee of the jurisdiction in which the trial was had *and to the archives of The Episcopal Church.* All records remitted as herein provided shall be deposited and be preserved among the Archives of the jurisdiction to which they are sent.

Comment: Former Canon IV.3.12 as revised.

Sec. 52. The Court of Review ~~for the Trial of a Presbyter or Deacon~~ shall not pronounce Sentence on the affirmation of a Conviction. When the appeal is ~~so~~ *finally* determined, *if the decision of the Ecclesiastical Trial Court be affirmed in whole or in part,* upon receipt of the record *and the judgment or decision of the court of Review* by the ~~Bishop or Standing Committee~~ *Ecclesiastical Authority* of the jurisdiction of the Trial Court, the Accused shall be sentenced in accordance with Canon IV.12~~, the provisions of which shall be complied with~~.

Comment: Former Canon IV.3.13 as revised.

Sec. 53. The necessary charges and expenses of the Court of Review ~~of the Trial of a Presbyter or Deacon~~, including the necessary expenses of the *members of the Court, Lay Assessors, Reporters and Clerks* ~~including~~ *and* the reasonable and necessary out-of-pocket disbursements and expenses, *except the cost of printing any records or briefs*, ~~of the Church Advocate and Lay Assessors,~~ shall be a charge upon the Province and shall be paid by the Treasurer of the Synod of ~~such~~ *that* Province upon the order of the President of the Synod. Any legal fees *and other disbursements* of the Church Advocate shall be the responsibility of the Diocese in which the Trial was held, *unless the Trial was held as a service or convenience to a Diocese from which the Presentment issued, in which case the responsibility therefor shall be that of the Diocese from which the Presentment was issued.*

Comment: Former first paragraph of Canon IV.3.24 as revised.

CANON 5

Of the *Court for and the* Trial of a Bishop

Comment: The provisions for the Court for the Trial of a Bishop previously in Canon IV.3.(c)14 and the provisions for the Trial applicable thereto in Canon IV.3 have been consolidated in this Canon for clarity and ease of reference.

Sec. 1. The Court *for the Trial of a Bishop* is vested with jurisdiction to try a bishop who is duly ~~charged with~~ *Presented for* any one or more of the Offenses specified in Canon IV.1.

Comment: Former Canon IV.3.14(b).

Sec. 2. There shall be a Court for the Trial of a Bishop, consisting of nine bishops *of this Church.* ~~As the terms of the incumbent members expire, three~~ *Three* bishops shall be elected by the House of Bishops at each regular meeting of General Convention, to serve until the adjournment of the third succeeding regular meeting of General Convention. All judges shall serve until their successors are elected and qualify; provided, however, there shall be no change in composition of a Court ~~while~~ *as to* a proceeding ~~is~~ pending *before it, while that proceeding is* unresolved~~, before the Court~~.

Comment: Former Canon IV.3.14(a) as revised.

Sec. 3(a). No bishop shall sit as a member of a Court for the Trial of a Bishop who is a Complainant, ~~or~~ is related to the Accused or *Complainant* ~~either of them~~ by affinity or consanguinity, or ~~who~~ is excused pursuant to Canon IV.14.11; nor shall any bishop sit~~,~~ who, ~~for any reason~~ upon objection made by either party *for any reason,* is deemed by the other members of the Court to be disqualified.

Comment: Adapted from former Canon IV.3.18(a).

(b). The death, permanent disability *rendering the person unable to act,* resignation, ~~or refusal~~ *declination* to serve *or removal by challenge* as a member of Court for the Trial of a Bishop shall constitute a vacancy in the Court.

Comment: Adapted from former Canon IV.3.18(b).

(c). Notices of resignations or ~~refusals~~ *declinations* to serve shall be given by any bishop chosen to serve as a member of the Court for the Trial of a Bishop by written notice sent to the Presiding Bishop.

Comment: Adapted from Former Canon IV.3.18.(b)(1).

Sec. 4. The Court for the Trial of a Bishop shall from time to time elect from its own membership a Presiding Judge, who shall hold office until the expiration of the term for which chosen. If in any proceeding before ~~said~~ *the* Court the Presiding Judge is disqualified or is for any cause unable to act, the Court shall elect *from its members* a ~~Bishop as~~ Presiding Judge *pro tempore.*

Comment: Adapted from former Canon IV.3.20(b) and as revised.

Sec. 5. When the ~~several Courts are~~ *Court is* not in session, if there is a vacancy in the office of the ~~President~~ *Presiding Judge,* the bishop who is senior by consecration shall perform the duties of the office of ~~President~~ *Presiding Judge.*

Comment: Former third paragraph of Canon IV.3.22.

Sec. 6. Vacancies occurring in the Court for the Trial of a Bishop shall be filled as follows:

(1). In the case of *a vacancy due to the* disqualification of any Judge, the remaining Judges of the ~~said~~ Court shall appoint a Judge to take the place of the one so disqualified in that particular case.

(2). In the case of a vacancy in the Court for the Trial of a Bishop, the remaining Judges ~~thereafter~~ shall have power to fill such vacancy until the next General Convention, when the House of Bishops shall choose a bishop to fill such vacancy. The bishop so chosen shall serve during the remainder of the term.

Comment: Adapted from former Canon IV.3.19.(1) and (2).

Sec. 7. Not less than six of ~~said~~ *the* Judges shall constitute a quorum, but any less number may adjourn the Court from time to time.

Comment: Former Canon IV.3.14(c).

Sec. 8(a). Upon receiving a Presentment, the ~~President~~ *Presiding Judge* of the Court for the Trial of a Bishop shall call the Court to meet at a certain time and place, ~~said time not~~ to be *not* less than two nor more than ~~six~~ *four* calendar months from the day of mailing ~~such~~ *the* notice, and at a place within the Diocese of the accused Bishop, unless the same be of such difficult access, in the judgment of the ~~President~~ *Presiding Judge* of the Court, that reasonable convenience requires the appointment of another place; and in case the Accused have no jurisdiction, at a place within the Diocese in which the Accused is *Canonically resident* ~~domiciled~~. With ~~said~~ *this* notice, the ~~President~~ *Presiding Judge* shall send to each member of the Court a copy of the Presentment.

(b). The ~~President~~ *Presiding Judge* of the Court shall also summon the Accused to appear at the same time and place to answer the ~~said~~ Presentment, and shall also give notice of the ~~said~~ time and place to the Church Advocate.

Sec. 9. Within three months following each regular meeting of General Convention, the Court shall appoint a Church Advocate to serve until the next regular meeting of General Convention until a successor is duly appointed and qualified, and from time to time for good cause and upon the request of the Church Advocate, appoint one or more assistant Church Advocates to act for and in the place of the Church Advocate.

Comment: New provision to establish in advance of any proceeding a Church Advocate. In recognition of the realities of professional availability, possible conflicts, the geographical location of a proceeding and other variables, provision is made for assistant Church Advocates who could assume the duties of the Church Advocate.

Sec. 10. The ~~several Courts~~ *Court* shall appoint a Clerk and, if necessary, Assistant Clerks, who shall be ~~Presbyters~~ *Members of the Clergy or adult confirmed communicants in good standing* of this Church, to serve ~~during~~ *at* the pleasure of the Court.

Comment: Adapted from former Canon IV.3.20(c) as revised.

Sec. 11. The Court shall appoint a Reporter who shall provide for the recording of the proceedings and serve at the pleasure of the Court.

Comment: New provision.

Sec. 12. The ~~several Courts may~~ *Court shall* appoint ~~not less than two nor~~ *at least one but no* more than three ~~Lay Persons who are confirmed adult communicants of this Church in good standing, learned in the law, as~~ *Lay* Assessors. ~~They~~ *Lay Assessors* shall have no vote. It shall be their duty to give the Court an opinion on any question *of law, procedure or evidence but not on any question of doctrine,* ~~not theological~~, upon which the Court or any member thereof, or either party, shall desire an opinion. ~~If a~~ *Any doubt* ~~question shall arise as to~~ *of* whether any question is ~~theological~~ *a matter of doctrine,* ~~it~~ shall be decided by the Court by a majority ~~of the~~ votes.

Comment: Former second paragraph of Canon IV.3.20(c) as revised.

Sec. 13. Where a Presentment of a Bishop *for holding and teaching publicly or privately, and advisedly, any doctrine contrary to that held by this Church* is made by any ten Bishops of this Church exercising jurisdiction, they may select a Church Advocate ~~as legal adviser~~.

Comment: Former Canon IV.3.23 as revised and clarified.

Sec. 14. ~~In all trials and upon all appeals the several Courts may appoint a Church Advocate with or without assistants, all of whom shall be of the profession of the law, and communicants of the Church, to~~ *In all cases, the Church Advocate, or the assistants to the Church Advocate shall* appear in behalf of the Church ~~upon such trial or appeal~~. The Church ~~Advocate~~ shall then be considered the party on one side, and the Accused the party on the other.

Comment: Former second paragraph of Canon IV.3.23 as revised.

Sec. 15. The rules of procedure in a Court for the Trial of a Bishop shall be governed by The Federal Rules of Civil Procedure as set forth in Appendix A to these Canons.

Comment: This is a new provision patterned after the last paragraph of former Canon IV.3.20(c) and the first paragraph of former Canon IV.3.21 as revised to provide for a common standard for the Church and for all participants.

Sec. 16. The Court shall be governed by The Federal Rules of Evidence.

Comment: Adapted from former Canon IV.3.21 as revised.

Sec. 17. The ~~various Courts~~ *Court* shall permit the Accused to be heard in person or by counsel of the Accused's own selection, ~~provided every such counsel shall be a communicant of this Church,~~ but ~~in every trial or investigation the several Courts~~ *the Court* may regulate the number of counsel who may address the Court or examine witnesses.

Comment: Former Canon IV.3.22 as revised.

Sec. 18(a). At the time and place appointed, a quorum of the Court being present, the ~~President~~ *Presiding Judge* shall declare the Court open for hearing the case; and when thus open, shall direct the Clerk to call the names of the Church Advocate and the Accused; and ~~if both appear~~, shall then cause the Clerk to read the Presentment.

Comment: Former Canon IV.5.2(a) as revised.

(b). The Accused shall then be called upon by the Court to plead to the Presentment and the plea shall be duly recorded; and on neglect or refusal of the Accused to plead, the plea of not guilty shall be entered for the Accused, and the Trial shall proceed; Provided, that for sufficient cause the Court may adjourn from time to time; and Provided, also, that the Accused shall, at all times during the Trial, have liberty to be present, and in due time and order to produce testimony and to make a defense.

Comment: Former Canon IV.5.2(b).

(c). If the Accused fails or refuses to appear in person, according to the notice served as aforesaid, except for reasonable cause to be allowed by the Court, the Accused shall be pronounced in Contumacy, and given notice that Sentence of Suspension or Deposition will be *adjudged and* pronounced by the Court at the expiration of ~~three months~~ *thirty days* unless at that time, *or at such convenient time thereafter as the Court shall determine,* the Accused shall appear and ~~take~~ *stand* Trial upon the Presentment. If the Accused does not so appear, Sentence of Suspension, or of Deposition from the Ordained Ministry, may be *adjudged and* pronounced by the Court.

Comment: Former Canon IV.5.2(c) as revised.

Sec. 19. The Accused being present, ~~and~~ the Trial *shall proceed in accordance with this Canon.* ~~proceeding, it shall be conducted in accordance with Secs. 20, 21, and 22 of Canon IV.3.~~ The Accused shall in all cases have the right to be a defense witness, subject to cross-examination in the same manner as any other witness. No testimony shall be received at the Trial except from witnesses who have signed a declaration in the following words, to be read aloud before the witness testifies and to be filed with the records of the Court.

> **"I, A.B., a witness on the Trial of a Presentment against the Right Reverend, a Bishop of the Episcopal Church, now pending, do most solemnly call God to witness that the evidence I am about to give shall be the truth, the whole truth, and nothing but the truth, so help me God."**

Comment: Former Canon IV.5.3 as revised.

Sec. 20. Before a vote is taken on the findings and in the presence of the Accused and counsel, counsel for the parties may submit requested proposed instructions. The Presiding Judge of the Court, after consultation with the Lay Assessors also shall instruct the members of the Court as to the elements of the Offense and charge them (i) that the Accused must be presumed to be innocent until the Accused's guilt is established by legal and competent evidence of clear and convincing proof, and unless the standard of proof be

met the Accused must be acquitted and (ii) that the burden of proof to establish the guilt of the Accused is upon the Church Advocate.

Comment: New section.

Sec. 21. Separate and distinct votes shall be taken first upon the findings as to the guilt of the Accused, and, if the Accused be found to be guilty, then upon the Sentence to be imposed.

Comment: New section.

Sec. 22. The Court, having fully heard the allegations and proofs of the parties, and having deliberately considered the same after the parties have withdrawn, every member of the Court sitting in the cause shall declare an opinion about whether the Accused is guilty or not guilty, and with respect to each particular Charge ~~and Specification~~ contained in the Presentment.~~; and the Accused shall be deemed not guilty upon every Charge and specification upon which no opinion of guilty shall be pronounced by a majority of the members of the Court sitting in the cause.~~

Comment: Former Canon IV.5.4 as revised.

Sec. 23(a). For a Conviction on an Offense involving Crime, Immorality or Conduct Unbecoming a Member of the Clergy, the concurrence of two-thirds of the members of the Ecclesiastical Trial court shall be necessary.

(b). For a Conviction on any other Offense not involving Crime, Immorality or Conduct Unbecoming a Member of the Clergy, the concurrence of a majority of the members of the Ecclesiastical Trial Court shall be necessary.

Comment: New provisions.

These provisions mirror those for the Conviction of a Priest or Deacon.

As it is proposed that a standard less onerous than the criminal standard be adopted, it is proposed here to require a vote greater than a simple majority as to those Offenses dealing with personal misconduct. As to the more technical Offenses not dealing with personal misconduct, a simple majority for Conviction is proposed.

Sec. 24. The decision of the Court as to all the Charges ~~and Specifications~~ shall be reduced to writing, and signed by those who assent to it.

Comment: First clause of former Canon IV.5.5.

Sec. 25. No vote shall be taken on the Sentence to be imposed until such time as the Accused has been informed of the Conviction and the Accused has had a reasonable opportunity to offer matters in excuse or mitigation.

Comment: New section.

Sec. 26. ~~; and the Court shall also, if the Accused is found guilty of any Charge or Specification, determine and embody in the written decision the penalty which it shall~~

~~adjudge should be imposed upon the Accused;~~ *The Court shall then vote upon a Sentence to be adjudged and imposed upon the Accused* and the decision so signed shall be recorded as the judgment of the Court. ~~, and shall be judgment nisi until it becomes final as hereinafter stated.~~

Comment: Second clause of former Canon IV.5.5. as revised.

Sec. 27(a). The Conviction and Sentence adjudged shall be communicated immediately to the Accused, the Complainant, the Presiding Bishop and the Standing Committee of the diocese in which the Accused is canonically resident.

(b). Any Accused who shall be found guilty of any Charge ~~or Specification~~ may file a motion for ~~a new trial and for~~ a modification of ~~penalty~~ *Sentence*. Any such motion ~~or motions~~ shall be filed within 30 days from the date of the filing of the decision, and the motion shall set forth all the reasons therefor, and no other shall be relied on at the hearing of the motion without the consent of the Court. The ~~President~~ *Presiding Judge* of the Court shall set a place and time for hearing the motion and shall reconvene the Court to hear and determine the same.

Comment: Former first paragraph of Canon IV.5.6 as revised. A motion for a new Trial is deemed in appropriate given the safeguards in the Presentment process and the Trial itself and the right to a review by the Court of Review of a Trial of a Bishop.

(c). The Court may in the interest of justice ~~grant a new trial or~~ modify the ~~penalty~~ *Sentence*. ~~If the motion for a new trial is granted, the President of the Court shall set a time and place for the new trial, and notify the parties and the members of the Court of such time and place. If the motion for a new trial is overruled,~~ *Upon determination of the motion to modify,* the judgment ~~*nisi*~~ as to the guilt of the Accused shall become final. ~~, but the Court in the exercise of its discretion may modify or change the penalty, and shall be in writing signed by a majority of the Court and direct what penalty is to be incorporated in the final judgment to be recorded by the Clerk.~~ If no motion ~~for a new trial or~~ for modification of Sentence shall be filed within the time limited for filing ~~such~~ *that* motions, the Clerk of the Court shall on the next ~~secular~~ *business* day enter, as final, the judgment rendered by the Court. An appeal from a final judgment of a Court for the Trial of a Bishop to the Court of Review of the Trial of a Bishop, as provided in Canon IV.6, may be taken within ~~sixty~~ *thirty* days from the entry of ~~such~~ *the* judgment.

Comment: Former second paragraph of Canon IV.5.6 as revised.

(d). The final judgment shall be in writing signed by a majority of the Court and direct what Sentence is to be incorporated in the final judgment to be recorded by the Clerk.

(e). After the entry of final judgment, the ~~President~~ *Presiding Judge* of the Court shall appoint a time and place not less than ~~60~~ *sixty* days thereafter for pronouncing *the* Sentence *adjudged.* At the time and place appointed, if the Accused shall not have an appeal pending in the Court of Review of the Trial of a Bishop, or the action of the Court of Review has not made it unnecessary for the Trial Court to proceed to pronounce Sentence, the ~~President~~ *Presiding Judge* of the Court, or a member thereof designated in writing by a majority of the members thereof to do so, shall in the presence of the Accused, if the Accused shall see fit to attend, pronounce the Sentence which has been adjudged by the

Court, and direct the same to be recorded by the Clerk; *and Provided, further, that Sentence shall not be imposed upon a bishop found guilty of holding and teaching doctrine contrary to that held by this Church unless and until the said finding shall have been approved by a vote of two-thirds majority of all the bishops canonically assembled in said the House present and entitled to vote.*

Comment: Former last paragraph of Canon IV.5.6. as revised.
The last clause is former Canon IV.6.5 as revised.

Sec. 28(a). The ~~several Courts~~ *Court* shall keep a record of all ~~their~~ proceedings.

Comment: Former last paragraph of Canon IV.3.21 as revised.

(b). ~~Such~~ *The* record shall be kept by the Clerk, ~~and~~ inserted in a book ~~to~~ *and* be attested by the signature of the ~~President~~ *Presiding Judge* and Clerk. The record shall be in the custody of the Clerk and kept in the depository of the Registrar of the General Convention, and shall be open to the inspection of every member of this Church.

Comment: Former Canon IV.5.7(b).

~~Sec. 7(a). During the trial, exceptions in writing may be taken by either side to the admission or exclusion of evidence, or to any ruling of the Court, and such exceptions shall form part of the record of the case.~~

Comment: Former Canon IV.5.7(a) is deleted as these matters are now governed by the adopted Federal Rules of Civil Procedure set out in Appendix A.

Sec. 29. The necessary expenses of the *Court* ~~Boards of Inquiry or Commissions appointed under the Canons of this Church to make preliminary investigation and to report upon charges presented~~, including therein the necessary expenses of *the* Church Advocates, *Clerks, Reporters and Lay Assessors* appointed to assist ~~such Boards or Commissions~~ *the Court*, shall be a charge upon the General Convention~~, or upon the Province, or the Diocese, as the case may be. They~~ *and* shall be paid by the ~~respective Treasurers~~ *Treasurer* of General Convention ~~of the Synod or Province, or of the Diocese,~~ upon the order of the ~~President~~ *Presiding Judge* of the ~~several Courts~~ *Court.*

Comment: Last paragraph of former Canon IV.3.24 as revised.

CANON 6
Of Appeals to the Court of Review of the Trial of a Bishop

Sec. 1. A bishop found guilty of any Offense shall have the right to appeal from the judgment of the Trial Court to the Court of Review of the Trial of a Bishop; and in the case of a bishop Presented for holding and teaching doctrine contrary to that held by this Church, the Church Advocate shall have a right to appeal.

Comment: Former Canon IV.6.1.

Sec. 2. The Court of Review *of the Trial of a Bishop* is vested with jurisdiction to hear and determine appeals from the determination of the Court for the Trial of a Bishop.

Comment: Former Canon IV.3.16. as revised.

Sec. 3. There shall be a Court of Review of the Trial of a Bishop, consisting of nine bishops. ~~As the terms of the incumbent members expire, three~~ *Three* bishops shall be elected by the House of Bishops at each regular meeting of General Convention, to serve until the adjournment of the third succeeding regular meeting of General Convention. All Judges shall serve until their successors are elected and qualify, provided, however, there shall be no change in composition of a Court *following the hearing and* while a proceeding is pending, unresolved, before the Court.

Comment: Former Canon IV.3.15. as revised.

Sec. 4(a). No bishop shall sit as a member of this Court who is ~~an~~ *a* Complainant, ~~or~~ is related to the Accused or *Complainant* ~~either of them~~ by affinity or consanguinity, or who is excused pursuant to Canon IV.14.11; nor shall any bishop sit who, ~~for any reason~~ upon objection made by either party *for any reason,* is deemed by the other members of the Court to be disqualified.

Comment: Adapted from former Canon IV.3.18(a).

(b). The death, permanent disability, resignation, or ~~refusal~~ *declination* to serve as a member of this Court shall constitute a vacancy in the Court.

Comment: Adapted from former Canon IV.3.18(b).

(c). Notices of resignations or ~~refusals~~ *declinations* to serve shall be given ~~by any Bishop chosen to serve as a member of this Court~~ by written notice sent to the Presiding Bishop.

Comment: Adapted from Former Canon IV.3.18.(b)(1).

Sec. 5. The Court shall from time to time elect from its own membership a Presiding Judge, who shall hold office until the expiration of the term for which chosen. If in any proceeding before ~~said~~ *the* Court the Presiding Judge is disqualified or is for any cause unable to act, the Court shall elect *from its members* a ~~Bishop as~~ Presiding Judge *pro tempore.*

Comment: Adapted from former Canon IV.3.20(b) and as revised.

Sec. 6. When the ~~several Courts are~~ *Court is* not in session, if there is a vacancy in the office of the ~~President~~ *Presiding Judge,* the bishop who is senior by consecration shall perform the duties of the office of ~~President~~ *Presiding Judge.*

Comment: Former third paragraph of Canon IV.3.22 as revised.

Sec. 7. Vacancies occurring in this Court shall be filled as follows:

(a). In the case of disqualification of any Judge, the remaining Judges of the Court shall appoint a Judge to take the place of the one disqualified in that particular case.

(b). In the case of a vacancy in the Court, the remaining Judges shall have power to fill the vacancy until the next General Convention, when the House of Bishops shall choose a bishop to fill the vacancy. The bishop so chosen shall serve during the remainder of the term.

Comment: Adapted from former Canon IV.3.19.(1) and (2)

Sec. 8. Not less than six Judges shall constitute a quorum and the concurrence of six Judges shall be necessary to pronounce a judgment, but *if less than a quorum is present they* ~~any less number~~ may adjourn the Court from time to time.

Comment: Former Canon IV.3.17.

Sec. 9. The ~~several Courts~~ *Court* shall appoint a Clerk and, if necessary, Assistant Clerks who shall be ~~Presbyters~~ *Members of the Clergy or adult confirmed communicants in good standing* of this Church, to serve during the pleasure of the Court.

Comment: Adapted from former Canon IV.3.20(c) as revised.

Sec. 10. The Court shall appoint a Reporter who shall provide for the recording of the proceedings and serve during the pleasure of the Court.

Comment: New provision.

Sec. 11. The ~~several Courts~~ *Court* ~~may~~ *shall* appoint ~~not less than two nor~~ *at least one but no* more than three ~~Lay Persons who are confirmed adult communicants of this Church in good standing, learned in the law, as~~ *Lay* Assessors. ~~They~~ *Lay Assessors* shall have no vote. It shall be their duty to give the Court an opinion on any question *of law, procedure or evidence, but not a question of doctrine*, ~~not theological~~, upon which the Court or any member thereof, or either party, shall desire an opinion. If a ~~question~~ *doubt* shall arise as to whether any question is ~~theological~~ *a matter of doctrine*, it shall be decided by the Court by a majority vote.

Comment: Former second paragraph of Canon IV.3.20(c) as revised.

Sec. 12. The rules of procedure in the Court shall be The Federal Rules of Civil Procedure set forth in Appendix A to these Canons.

Comment: This is a new provision patterned after the last paragraph of former Canon IV.3.20(c) and the first paragraph of former Canon IV.3.21 as revised to provide for a common standard for the Church and for all participants.

Sec. 13. The ~~various Courts~~ *Court* shall permit the Accused to be heard in person ~~or~~ *and* by counsel of the Accused's own selection~~, provided every such counsel shall be a communicant of this Church~~, but ~~in every trial or investigation the several Courts~~ *the Court* may regulate the number of counsel who may address the Court ~~or examine witnesses~~.

Comment: Former Canon IV.3.22 as revised.

Sec. 14(a). Unless within ~~sixty~~ *thirty* days from the date of entry of judgment in the Trial Court the appellant ~~shall have~~ *has* given notice of the appeal in writing to ~~said court~~ *the Trial Court*, to the party against whom the appeal is taken, and to the ~~President~~ *Presiding Judge* of the Court of Review of the Trial of a Bishop, assigning in ~~said~~ *the* notice the reasons of appeal, the appellant shall be held to have waived the right of appeal although in

its discretion the Court of Review of the Trial of a Bishop may entertain and hear an appeal not taken within ~~such~~ *the* prescribed period.

Comment: Former first paragraph of Canon IV.6.2 as revised.

(b). The ~~President~~ *Presiding Judge* of the Court of Review upon receiving the notice of appeal shall appoint a time within 60 days thereafter for hearing the appeal and fix the place of the hearing. At least 30 days prior to the day appointed, the ~~President~~ *Presiding Judge* shall give written notice of ~~such~~ *the* time and place to the other members of the Court and also the appellant and appellee.

Comment: Former second paragraph of Canon IV.6.2 as revised.

Sec. 15. Upon notice of appeal being given, the Clerk of the Trial Court shall send to the Clerk of the Court of Review of the Trial of a Bishop a transcript of the record, including all the evidence, certified by the ~~President~~ *Presiding Judge* and Clerk of the ~~said~~ *Trial* Court, and the Clerk shall lay the same before the Court *of Review* at its next session.

Comment: Former Canon IV.6.3 as revised.

Sec. 16. No oral testimony shall be heard by ~~said~~ *the* Court of Review. ~~, nor, except by permission of the said Court, shall any new evidence by introduced in said hearing.~~

Comment: Former Canon IV.6.4. as revised.

Sec. 17. The Court of Review of the Trial of a Bishop may affirm or reverse any judgment brought before it on appeal, and may enter final judgment in the case~~,~~ or may ~~remit~~ *remand* the same to the Trial Court for a new Trial or for such further proceedings as the interests of justice may require; provided, however, that if the Accused ~~shall have~~ *has* been found not guilty by the Trial Court upon any of the Charges ~~and Specifications~~ upon which tried other than that of holding and teaching doctrine contrary to that held by this Church, the Court of Review of the Trial of a Bishop shall have no power to reverse ~~said~~ *these* findings~~.; and provided, further, that Sentence shall not be imposed upon a Bishop found guilty of holding and teaching doctrine contrary to that held by this Church unless and until the said finding shall have been approved by a vote of two-thirds of all the Bishops canonically assembled in said House, and entitled to vote.~~

Comment: Former Canon IV.6.5 as revised. The last clause is now included in proposed Canon IV.5.27.

Sec. 18(a). If the Court of Review of the Trial of a Bishop ~~shall~~ enter*s* final judgment in the case, and if by ~~said~~ *that* judgment the Accused ~~shall be~~ *is* found guilty of any of the Charges ~~or Specifications~~ upon which tried, the Court of Review of the Trial of a Bishop ~~shall determine the sentence~~ *may review the Sentence adjudged by the Trial Court and may adjudge a lesser Sentence than that adjudged by the Trial Court.* Before *final* Sentence is ~~passed~~ *adjudged by the Court of Review* the Accused shall have the opportunity to make a statement to the Court in excuse or mitigation.

Comment: Former first and second sentences of Canon IV.6.6 as revised.

(b). The *final* Sentence *adjudged* shall be pronounced ~~by the Presiding Bishop, or such other Bishop as the Presiding Bishop shall designate, who shall thereupon give~~ *pursuant to Canon IV.27 and* the notices thereof required by Canon IV.12 *shall be given.*

Comment: Former last sentence of Canon IV.6.6 as revised.

Sec. 19. In case of appeal, all proceedings in the Trial Court *and the pronouncement of Sentence* shall be stayed until ~~such~~ *the* appeal ~~be~~ *is* dismissed by the Court of Review of the Trial of a Bishop, or the ~~said~~ case be ~~remitted~~ *remanded* by the ~~said~~ Court to the Trial Court *for further proceedings, or until* final judgment has been adjudged by the Court of Review~~, as the case may be~~.

Comment: Former first sentence of the first paragraph of Canon IV.6.7. as revised.

Sec. 20. Should the appellant fail to prosecute an appeal before the ~~said~~ Court of Review at the first session thereof after the entry of the appeal at which ~~the same~~ *it* could be heard, the appeal may be dismissed for want of prosecution. In case the ~~said~~ Court dismisses the appeal, the Clerk of the Court shall immediately give notice of ~~such~~ *the* dismissal to the Trial Court.

Comment: Former second sentence of the first paragraph of Canon IV.6.7.

Sec. 21. The appellant may ~~waive~~ *discontinue the* appeal at any time before a hearing thereof has begun before the Court of Review of the Trial of a Bishop. After ~~said~~ *the* hearing has begun, the appellant may ~~waive~~ *discontinue the* appeal only with the consent of the Court. ~~In case the appeal is waived or dismissed~~, *If the appeal is discontinued,* the Trial Court shall proceed as if no appeal had been taken.

Comment: Former last paragraph of Canon IV.6.7 as revised.

CANON 7.

Of a ~~Member of the Clergy~~ *Priest or Deacon* in Any Diocese Chargeable with Offense in Another

Sec. 1. If a ~~Member of the Clergy~~ *Priest or Deacon* ~~belonging to any~~ *canonically resident in a* Diocese shall have acted in any other Diocese in such a way as to be liable to Presentment ~~under the provisions of Canon IV.1~~, the Ecclesiastical Authority thereof shall give notice of the same to the Ecclesiastical Authority where the ~~Member of the Clergy~~ *Priest or Deacon* is canonically resident, exhibiting, with the information given, reasonable ground for presuming its truth. If the Ecclesiastical Authority, after due notice given, shall omit, for the space of three months, to proceed against the offending ~~Member of the Clergy~~ *Priest or Deacon*, or shall request the Ecclesiastical Authority of the Diocese in which the Offense or Offenses are alleged to have been committed to proceed against that ~~Member of the Clergy~~ *Priest or Deacon*, it shall be within the power of the Ecclesiastical Authority of the Diocese, within which the Offense or Offenses are alleged to have been committed, to

institute proceedings ~~according to the mode provided by the said Diocese~~ *pursuant to this Title.*

Sec. 2. If a ~~Member of the Clergy~~ *Priest or Deacon* shall come temporarily into any Diocese, under the imputation of having elsewhere ~~been guilty of~~ *committed* any of the Offenses within the provisions of Canon IV.1, or if any ~~Minister~~ *Priest or Deacon*, while ~~sojourning~~ *temporarily* in any Diocese, shall so offend, the Bishop *of that Diocese*, upon probable cause, may Admonish ~~and~~ *or* Inhibit ~~such Member of the Clergy~~ *the Priest or Deacon* from officiating in ~~said~~ *that* Diocese. And if, after ~~such~~ Inhibition, the ~~said Member of the Clergy~~ *Priest or Deacon* so officiate, the Bishop shall give notice to all the Clergy and Congregations in ~~said~~ *that* Diocese that the officiating of ~~said Member of the Clergy~~ *the Priest or Deacon* is inhibited; and like notice shall be given to the Ecclesiastical Authority of the Diocese ~~to which the said Minister belongs~~ *in which the Priest or Deacon is canonically resident*, and to the Recorder. ~~And such~~ *The* Inhibition shall continue in force until *the soonest of (i)* the Bishop of the first-named Diocese ~~be~~ *is* satisfied of the innocence of the ~~said Member of the Clergy~~ *Priest or Deacon, (ii) the Standing Committee assuming jurisdiction thereover votes not to issue a Presentment* or *(iii) if presented, the* ~~until Member of the Clergy~~ *Priest or Deacon* ~~be~~ *is* acquitted on Trial.

Comment: The revisions are for clarity and to add a reference to the failure to issue a Presentment as a determining event.

Sec. 3. The provisions of ~~the last~~ Section *2* shall apply to Clergy ordained in foreign lands by bishops in communion with this Church; but in such case notice of the Inhibition shall be given to the Bishop from whose jurisdiction the ~~Member of the Clergy~~ *Priest or Deacon* shall appear to have come, and also to all the Bishops exercising jurisdiction in this Church, and to the Recorder.

CANON 8.

Of Renunciation of the Ministry *by Members of the Clergy Amenable for an Offense*

Comment: The provision for renunciation where no irregularity or misconduct exists has been transferred to Title III as Canon III.18 in recognition of the fact that such renunciation is not a disciplinary matter but one of the administration of the ordained ministry of this Church.
The present Canon IV.8 makes no express provision for the renunciation of the ministry by a Bishop of this Church. Recent history indicates that such a provision is desirable.
With the proposal for the voluntary submission to discipline of Canon IV.2. now available, it is presumed that this Canon will be little used in matters involving Crime, Immorality or personal misconduct.
However, circumstances may exist where the Offense is not one of Crime, Immorality or personal misconduct and could be accompanied by questions of Doctrine, Worship crisis of faith, etc. where there would be some companion relationship between the desire to renounce and the Offenses alleged, i.e. "false

teaching", violation of Rubrics, etc. In such cases, Renunciation of the ministry would be an appropriate resolution of the problem.
In cases involving Crime, Immorality or Conduct Unbecoming a Member of the Clergy renunciation would not be possible. The only avenues available in such cases would be voluntary submission to discipline under Canon IV.2. or proceeding through the Trial process.
In all other cases, renunciation would be possible with the Consent of the Standing Committee even if there were other unresolved Offenses outstanding.

Sec. 1. If any ~~Member of the Clergy~~ *Priest or Deacon (i) Amenable for Presentment for an Offense of Crime, of Immorality or of Conduct Unbecoming a Member of the Clergy or (ii)* not under Presentment *therefor but Amenable for or subject to a Presentment for any other Offense,* shall declare in writing to the Ecclesiastical Authority of the Diocese in which ~~the Member of the Clergy~~ *that person* is canonically resident a renunciation of the Ministry of this Church and a desire to be removed therefrom, ~~it shall be the duty of the Ecclesiastical Authority to record the declaration and request so made. The Bishop, being satisfied that the person so declaring is not amenable for any canonical offense, and that his renunciation of the Ministry is not occasioned by foregoing misconduct or irregularity, but is voluntary and for causes, assigned or known, which do not affect his moral character, shall lay the matter before the clerical members of the Standing Committee, and with their advice and consent he may pronounce that such renunciation is accepted, and that the Minister is released from the obligations of the Ministerial office, and that he is deprived of the right to exercise the gifts and spiritual authority as a Minister of God's Word and Sacraments conferred on him in his Ordination. He shall also declare in pronouncing and recording such action that it was for causes which do not affect the person's moral character, and shall, if desired, give a certificate to this effect to the person so removed from the Ministry. In all other cases of Renunciation of the Ministry, where there may be a question of foregoing misconduct or irregularity~~, the Ecclesiastical Authority if it be a bishop ~~Bishop~~, *or if the Ecclesiastical Authority not be a bishop, a bishop acting for the Ecclesiastical Authority, may not accept the renunciation and* shall not pronounce Sentence of Deposition save with the consent of *a majority of all the members of* the Standing Committee of the Diocese. Upon receiving the consent of the Standing Committee, the Bishop *or the bishop acting for the Ecclesiastical Authority* may proceed to impose a Sentence of Deposition in accordance with Canon IV.12.4~~(c). The Bishop shall give due notice of every such removal or deposition from the Ministry, in the form in which the same is recorded, and in accordance with the provisions of Canon IV.12.4(b).~~

Sec. 2. If any bishop not Amenable for an Offense of Crime, Immorality or Conduct Unbecoming a Member of the Clergy or not under Presentment therefor but Amenable for or subject to a Presentment for any other Offense shall declare in writing to the Presiding Bishop, or if there then be none to the presiding officer of the House of Bishops, a renunciation of the Ministry of this Church and a desire to be removed therefrom, the Presiding Bishop or the presiding officer may not accept the renunciation and shall not pronounce Sentence of Deposition save with the consent of a majority of all the members of the Advisory Committee to the Presiding Bishop. Upon receiving the consent of the

Advisory Committee, the Presiding Bishop or the presiding officer of the House of Bishops may proceed to impose a Sentence of Deposition in accordance with Canon IV.12.

Comment: New Provision for renunciation by bishops.

Sec. ~~2~~ *3.* If a Member of the Clergy making ~~the aforesaid~~ *a* declaration of renunciation of the Ministry be charged with, or under Presentment for any canonical Offense *involving Crime, Immorality or Conduct Unbecoming a Member of the Clergy,* or shall have been placed on Trial for the same, ~~the Ecclesiastical Authority to whom such~~ *the* declaration ~~is made~~ shall not ~~consider~~ *be considered* or ~~act~~ *acted* upon ~~such declaration~~ until after the ~~said~~ Presentment ~~shall have~~ *has* been dismissed or the ~~said~~ Trial ~~shall have~~ *has* been concluded and Sentence, if any, ~~pronounced~~ *adjudged.* ~~If the Ecclesiastical Authority to whom such declaration is made shall have ground to suppose that the person making the same is liable to presentment for any canonical offense, such person may, in the discretion of the said Ecclesiastical Authority, be placed upon trial for such offense, notwithstanding such declaration of renunciation of the Ministry.~~ *Thereafter, unless the renunciation be revoked by the Member of the Clergy, the Bishop may accept the renunciation and impose and pronounce a Sentence of Deposition.*

Comment: Former Canon IV.8.2 as revised.

If a Member of the Clergy were to be acquitted, the renunciation process could continue under this Canon without the need to start a new process under proposed Canon III.18.

With the new provisions for voluntary submission to discipline contained in Canon IV.2, the uniform process for Presentment contained in Canon IV.3, and the prohibition against self-incrimination established by Canon IV.14, it is deemed inappropriate for an attempt at a voluntary renunciation to be the grounds for a Presentment.

Sec. 4. No declaration of renunciation of the ministry of this Church under this Canon shall become effective until it has been accepted by the governing authority and Sentence has been pronounced.

Comment: This new provision is intended to clarify the fact that no Member of the Clergy may use an attempt to renounce as an impediment to Presentment and trial nor to avoid any other obligations of the ordained ministry prior to the imposition of the sentence.

Renunciation of the ministry may only be made within the Diocese wherein the Member of the Clergy is canonically resident.

CANON 9.

Of Abandonment of the Communion of This Church by a Bishop

Sec. 1. If a bishop abandon*s* the communion of this Church~~; either~~ (a) by an open renunciation of the Doctrine, Discipline, or Worship of this Church~~;~~, or (b) by formal admission into any religious body not in communion with the same~~;~~, or (c) by exercising

episcopal acts in and for a religious body other than this Church *or another Church in communion with this Church,* so as to extend to such body Holy Orders as this Church holds ~~the same~~ *them*, or to administer on behalf of such religious body Confirmation without the express consent and commission of the proper authority in this Church: it shall be the duty of the Advisory Committee to the Presiding Bishop, as provided for by the Rules of Order of the House of Bishops, *by a majority vote thereof,* to certify the fact to the Presiding Bishop, *or if there be none, to the presiding officer of the House of Bishops*, and with ~~such~~ *the* certificate to send a statement of the acts or declarations which show ~~such~~ abandonment, which certificate and statement shall be recorded by the Presiding Bishop *or the presiding officer.* The Presiding Bishop, *or the presiding officer,* with the consent of the three senior bishops having jurisdiction in ~~the United States~~ *this Church*, shall then ~~suspend~~ *inhibit* the ~~said~~ bishop ~~from the exercise of the Bishop's Office and Ministry~~ until such time as the House of Bishops shall investigate the matter *and act thereon. During the period of Inhibition, the bishop shall not perform any episcopal, ministerial or canonical functions, except as relate to the administration of the temporal affairs of the Diocese of which the bishop holds jurisdiction or* in which the bishop is then serving.

Comment: The revision to (c) is intended to clarify that properly acting as, say, a co-consecrator for the ordination of a Bishop in another Province of the Anglican Communion would not be an abandonment of communion.

The revisions to the next to last sentence and the addition of the last sentence are intended to clarify the effects of such a suspension and mirror the effect of an interim suspension of a Bishop under Canon IV.12.12.

Sec. 2. The Presiding Bishop, *or the presiding officer,* shall forthwith give notice to the ~~said~~ bishop of ~~such~~ *the certification and* ~~suspension~~ *Inhibition.* Unless the ~~suspended~~ *inhibited* bishop ~~shall~~, within ~~six~~ *two* months, makes declaration *by a Verified written statement to the Presiding Bishop, or the presiding officer,* that the facts alleged in ~~said~~ *the* certificate are false~~, and shall demand a Trial~~, *or utilize the provisions of Canon IV.8. or Canon III.18, as applicable,* the bishop will be liable to Deposition ~~from the Ministry~~. *If the Presiding Bishop, or the presiding officer,* is reasonably satisfied that ~~such~~ *the* statement *(i)* constitutes a good faith retraction of ~~such~~ *the* declarations or acts relied upon in the certification to the Presiding Bishop or *(ii)* a good faith denial that the bishop made the declarations or committed the acts relied upon in the certificate, upon the advice and consent of a majority of the Advisory Committee, the Presiding Bishop may withdraw ~~such~~ *the* notice and, with the consent of a majority of the three senior bishops consenting to ~~such~~ ~~suspension~~ *Inhibition*, may terminate ~~such~~ *the* ~~suspension~~ *Inhibition.* ~~And if such declaration be not made within six months, as aforesaid,~~ *Otherwise,* it shall be the duty of the Presiding Bishop to ~~convene~~ *present the matter to* the House of Bishops *at the next regular or special meeting of the House* to consider the case.~~; and if~~ *If* the ~~said~~ House, by a majority of the whole number of bishops entitled to vote, shall give ~~their~~ *its* consent, the Presiding Bishop shall depose the ~~said~~ bishop from the Ministry, and pronounce and record in the presence of two or more bishops that the bishop has been so deposed.

Comment: In this modern era of communication and with the reasonable certainty that the bishop would receive such a notice, and, given the gravity of the matter, two months is deemed sufficient time for a response.

Provision has now been made explicitly for a bishop to renounce ministry under Canon IV.8.
This revision makes the process somewhat similar to that affecting Priests and Deacons in that it provides due process for the bishop, while at the same time allows the Church to move forward in any such serious matter.
The revision also avoids having to convene a special meeting of the House with the attendant expense solely to consider such a matter. With the House of Bishops meeting almost annually on balance any added delay for the inhibited bishop would be nominal in nature. Further, the inhibited bishop has the capacity to retract in the interim.

CANON 10.
Of Abandonment of the Communion of This Church by a ~~Presbyter~~ *Priest* or Deacon

Sec. 1. If it is reported to the Standing Committee of the Diocese in which a ~~Presbyter~~ *Priest* or Deacon is canonically resident that ~~such~~ *the* ~~Presbyter~~ *Priest* or Deacon, without using the provisions of Canon IV.8, has abandoned the Communion of this Church, then the Standing Committee shall ascertain and consider the facts, and if it shall determine by a vote of three-fourths of *all* its members that ~~such~~ *the* ~~Presbyter~~ *Priest* or Deacon has abandoned the Communion of this Church by an open renunciation of the doctrine, Discipline, or Worship of this Church, or by a formal admission into any religious body not in communion with ~~the same~~ *this Church*, or in any other way, it shall be the duty of the Standing Committee of ~~such~~ *the* Diocese to transmit in writing to the Bishop of such Diocese, or if there be no such Bishop, to the bishop of an adjacent Diocese, its determination, together with a statement setting out in reasonable detail the acts or declarations relied upon in making its determination. If the Bishop affirms ~~such~~ *the* determination, the Bishop shall then inhibit the ~~Presbyter~~ *Priest* or Deacon from officiating in the Diocese for six months and shall send to ~~such~~ *the* ~~Presbyter~~ *Priest* or Deacon a copy of ~~such~~ *the* determination and statement, together with a notice that ~~such~~ *the* ~~Presbyter~~ Priest or Deacon has the rights specified in Section 2, and that at the end of the six-months period the Bishop will consider deposing ~~such~~ *the* ~~Presbyter~~ *Priest* or Deacon in accordance with the provisions of Section 2.

Sec. 2. Prior to the expiration of the six month period of Inhibition, the Bishop may permit ~~such~~ *the* ~~Presbyter~~ *Priest* or Deacon to utilize the provisions of Canon IV.8 *or Canon III.18, as applicable*. If within ~~such~~ *the* six month period the ~~Presbyter~~ *Priest* or Deacon shall transmit to the Bishop a statement in writing signed by ~~such~~ *the* ~~Presbyter~~ *Priest* or Deacon which the Bishop is reasonably satisfied constitutes a good faith retraction of such declarations or acts relied upon in the determination or a ~~bona fide~~ *good faith* denial that the ~~Presbyter~~ *Priest* or Deacon committed the acts or made the declarations relied upon in the determination, the Bishop shall withdraw ~~such~~ *the* notice and the Inhibition shall expire. If, however, within ~~such~~ *the* six month period, the Bishop does not pronounce acceptance of the renunciation of ~~such~~ *the* ~~Presbyter~~ *Priest* or Deacon in accordance with Canon IV.8 *or Canon III.18, as applicable*, or ~~such~~ *the* ~~Presbyter~~ *Priest* or Deacon does not make

retraction or denial as provided above, then it shall be the duty of the Bishop either (i) to depose ~~such~~ *the* ~~Presbyter~~ *Priest* or Deacon as provided in Canon IV.12, or (ii) if the Bishop is satisfied that no ~~foregoing~~ *previous* irregularity or misconduct is involved, with the advice and consent of the Standing Committee to pronounce and record in the presence of two or more ~~Presbyters~~ *Priests* that ~~such~~ *the* ~~Presbyter~~ *Priest* or Deacon is released from the obligations of ~~Presbyter~~ *Priest* or Deacon and that (for causes which do not affect the person's moral character) ~~he~~ is deprived of the right to exercise the gifts and spiritual authority conferred in Ordination.

CANON 11.

Of a ~~Member of the Clergy~~ *Priest or Deacon Engaging in Secular Employment without Consent,* Being Absent from the Diocese, or Abandoning the Work of the Ministry

Sec. 1. If a *Priest or Deacon* ~~Member of the Clergy has been absent for more than two years from the Diocese in which canonically resident without having given reasons satisfactory to the Bishop thereof; and if that Member of the Clergy~~ has engaged in any secular calling or business without the consent of ~~such~~ *the* Bishop *of the Diocese in which the Priest or Deacon is canonically resident as provided in Canon III.15,* ~~and refuses to engage in the work of the Ministry at the call of such Bishop, coupled with reasonable provision for the Member of the Clergy's support;~~ it shall be the duty of the Standing Committee of the Diocese, ~~or of any two Presbyters of the same jurisdiction,~~ upon the case being brought to their attention by the written statement of the Bishop, to *institute an inquiry into the matter. If in the judgment of the Standing Committee there is sufficient reason for further proceedings, it shall be the duty of the Standing Committee* to present the offending ~~Member of the Clergy~~ *Priest or Deacon* for trial for violation of Ordination vows *and these Canons.*

Comment: This Section deals solely with a Priest or Deacon who has entered into secular employment without the Bishop's consent.
This provision does not address the question of the conduct of Clergy in secular employment with the canonical consent of the Bishop, who thereafter fail to comply with the conditions of Canon III.15. In such cases, Canon III.15.4 establishes an abandonment of communion situation subject to Canon IV.10.
It is suggested that the former provision as to failure to heed a Bishop's call coupled with reasonable provision for support, as a companion requirement for disciplinary action is unworkable in the Church today.

Sec. 2. If a Priest or Deacon has substantially and materially abandoned the work of the ministry of this Church and the exercise of the office to which ordained without having given reasons satisfactory to the Bishop of the Diocese wherein the Priest or Deacon is canonically resident, or without renouncing the ministry as provided in Canon III.18 or without seeking to be released from the obligations of the office pursuant to Canon III.14.4(c), it shall be the duty of the Standing Committee of the Diocese, upon the case being brought to their attention by the written statement of the Bishop, to institute an inquiry into the matter. If in the judgment of the Standing Committee there is sufficient

reason for further proceedings, it shall be the duty of the Standing Committee to present the offending Priest or Deacon for trial for violation of Ordination vows and these Canons.

Comment: This is a new provision to address the problem of Priests or Deacons who may not be absent from the Diocese, or who have not entered into secular employment without the Bishop's consent, but who have just ceased to function in the office to which ordained, without good reason and without having availed themselves of renunciation or seeking release.

The requirement of "substantially and materially" is meant to address the situation where a Priest or Deacon might exercise a *de minimis* ministry such as one house mass annually or an occasional baptism, wedding, "trade" funeral, etc.

Sec. ~~23~~(a). Whenever a ~~Member of the Clergy~~ *Priest or Deacon* of this Church shall have been absent from the Diocese for a period of more than two years and has failed to make the annual report *required by Canon I.6.1*, ~~and whose whereabouts are unknown, or who, being a Member of the Clergy in secular employment, has omitted for a period of two years to comply with the provisions of Canon III.15.2(a),~~ the Bishop ~~may~~ *shall* ~~send the name of such Member of the Clergy to the Secretary of the House of Bishops of this Church, who shall keep a list of such Clergy, noting in each instance the date when each such name was added to the List or (ii)~~ *bring the case to the attention of the Standing Committee by written statement, whereupon the Standing Committee may institute an inquiry into the matter. If in the judgment of the Standing Committee there is sufficient reason for further proceedings, the Standing Committee shall present the offending Priest or Deacon for trial for violation of Ordination vows and these Canons.*

Comment: Neither "whereabouts" nor "secular employment" would be additional prerequisites or conditions precedent to action under this Canon.

Further, this provision would now allow the Bishop to commence disciplinary proceedings in such cases as an alternate to the former Special List as a matter of discretion.

As to clergy who are not absent, but who fail to make an Annual Report, this can be dealt with directly by the Bishop and failure to so report would be a violation of the Canons and thus an Offense.

(b). On application either by the Bishop or ~~Member of the Clergy~~ *Priest or Deacon*, or at the discretion of the Presiding Bishop, *with the approval of the Bishop of that jurisdiction,* ~~such Member of the Clergy~~ *a Priest or Deacon now on the Special List* of Clergy maintained by the Secretary of the House of Bishops may be placed again on a Diocesan Clergy Roll~~, with the approval of the Bishop of said jurisdiction~~.

(c). A ~~Member of the Clergy~~ *Priest or Deacon* whose name remains upon the List of the Secretary of the House of Bishops shall not be considered as canonically ~~connected with~~ *resident in* a Diocese.

(d). Any ~~Member of the Clergy~~ *Priest or Deacon* whose name ~~shall have been added to the said~~ *is on the* List, as aforesaid, and who has not made an annual report on the ~~Member of the Clergy's~~ *Priest or Deacon's* exercise of office to the Presiding Bishop for a period of ~~ten~~ *five* years, may be considered to have abandoned the Ordained Ministry of this Church. The Presiding Bishop may, in the exercise of discretion, *upon notice in*

accordance with Canon IV.14, in the presence of two Presbyters, pronounce Sentence of Deposition upon ~~such Member of the Clergy~~ *the Priest or Deacon,* and authorize the Secretary of the House of Bishops to strike the name from the List and to give notice of the fact *to the Priest or Deacon and* as provided in Canon IV.12.~~4(b)~~.

(e). A Priest or Deacon whose name remains upon the List of the Secretary of the House of Bishops shall be Amenable for an Offense in either the Diocese wherein the Offense has occurred or the Diocese in which the Priest or Deacon was canonically resident immediate prior to being added to the List.

Comment: Section (e) covers a loophole in the present Canons wherein there may be a theoretical failure of jurisdiction available for Presentment and trial.

CANON 12.
Of Sentences

Sec. 1*(a).* ~~There shall be~~ *The* three sentences which may be *adjudged by a Trial Court and* imposed~~, namely,~~ *are Admonition,* Suspension, or Deposition.

Comment: The last sentence of former Canon IV.1.1. has been incorporated here.

(b). A Sentence of Admonition may be imposed (i) after the filing of a Waiver and Voluntary Submission under Canon IV.2, or (ii) after final Conviction by a Trial Court. This Sentence shall be a public Reprimand of the Member of the Clergy for the acts of which convicted after Trial or as set forth in the filing of the Waiver and Voluntary Submission.

Comment: This is a new provision. As clergy conduct comes under greater scrutiny and is being subject to ever more formal resort to discipline, it is proposed that a Sentence which publicly deals with the reprimand and censure of a Member of the Clergy who has offended be added. A singular event may have taken place requiring ecclesiastical discipline, but which, on balance, is not so egregious in light of that person's total ministry as to warrant a lengthy Suspension (a hardship on a congregation) or Deposition from the sacred ministry.

Further, this provision harmonizes Article IX of the Constitution with this Title.

(c)(1). A Sentence of Suspension may be imposed (a*i*) after ~~filing~~ *the acceptance of* a Waiver *and Voluntary Submission* under Canon ~~IV.12.4(d)~~ *IV.2,* or *(ii)* after final Conviction by a Trial Court~~, or (b) by the filing of a waiver under Canon IV.12.4(d)~~.

(2). Whenever the ~~penalty~~ *Sentence* of Suspension shall be ~~inflicted~~ *adjudged and imposed* on a *Member of the Clergy,* ~~Bishop, Presbyter, or Deacon, in this Church,~~ the Sentence shall specify on what terms and on what conditions and at what time the ~~penalty~~ *Suspension* shall cease.

(3). Where a Sentence is to be adjudged and pronounced, as a condition of the acceptance discipline under a Waiver and Voluntary Submission, the Ecclesiastical Authority may require the resignation of the Priest or Deacon from ecclesiastical and

related secular offices held by that Priest or Deacon upon such terms and conditions as the Ecclesiastical Authority may deem to be appropriate, just and proper.

Comment: Suspension after Voluntary Submission to Discipline under Canon IV.2. has been added.

The second paragraph of clause (c) was formerly IV.12.2 and conforms to the requirements of Article IX of the Constitution.

(4). The Suspension of a Member of the Clergy from the exercise of the Sacred Ministry shall not terminate the rights and privileges of the Member of the Clergy so suspended as Rector of a Parish nor shall such Suspension terminate any rectorship. Provided, however, religious services and sacramental ministrations shall be provided for that Parish as though a vacancy exists in the office of the Rector. This Section shall not prohibit the application of Canon III.21.

Comment: This provision has been added to state the historic position of the Church on the effect of suspension of Rectors.

However, this provision does not prohibit the application of the Canon on the Dissolution of the Pastoral Relationship.

(d)(1). A Sentence of Deposition may be imposed (~~a~~*i*) *after* ~~filing~~ *the acceptance of* a Waiver *and Voluntary Submission* under Canon ~~IV.12.4(d)~~ *IV.2, (ii)* after final Conviction by a Trial Court, ~~(b) after the filing of a waiver under Section 4(d) of Canon IV.12,~~ (~~c~~*iii*) when there has been a renunciation under Canon IV.8 ~~in cases where there may be a question of a foregoing misconduct or irregularity on the part of the Member of the Clergy~~, ~~or~~ (~~d~~*iv*) *upon the* abandonment of the communion of the Church as set forth in Canons *IV.9 and* IV.10, *or (v) by the Presiding Bishop pursuant to Canon IV.11.3(d).*

Comment: Deposition after Voluntary Submission to Discipline under Canon IV.2. has been added. In addition, Abandonment of Communion by a Bishop has been included for consistency as has the authority of the Presiding Bishop as to clergy on the "special list".

(2). Upon the pronouncement of a Sentence of Deposition, after Trial or after the acceptance of a Waiver and Voluntary Submission to discipline, all ecclesiastical offices held by the Member of the Clergy deposed, including a rectorship and all ecclesiastical and related secular offices, shall be immediately terminated and vacated.

Comment: This provision has been added to state the historic position of the Church on the effect of the Deposition of a Member of the Clergy. The Deposition from Holy Orders is sufficient to disqualify the Member of the Clergy from all offices held based upon ordination.

Also, this provision is intended to clarify any ambiguity as to whether or not additional canonical action such as a Dissolution of the Pastoral Relation under the Canons or a civil action under state statute to discharge a corporate officer is required.

(3). A Member of the Clergy deposed from the Sacred Ministry is deposed ~~therefrom~~ entirely from the Sacred Ministry, and not from a higher to a lower Order ~~in the same~~.

Comment: This is present Canon IV.12.3 as revised.

Sec. 2. A Sentence after final Conviction by a Trial Court shall be adjudged by the Trial Court.

Comment: This provision is drawn from former Canons IV.1.1. and IV.12.4(a) and set apart so as to clearly state that it is the Trial Court which adjudges the Sentence after Trial. Thereafter, it is the Bishop who pronounces the Sentence adjudged or a lesser Sentence.

Sec. 3. The Bishop shall both adjudge and pronounce Sentence upon a Priest or Deacon (i) after the acceptance of a Waiver and Voluntary Submission under Canon IV.2, (ii) when there has been a renunciation under Canon IV.8, or, (iii) upon the abandonment of the communion of the Church as set forth in Canon IV.10.

Comment: This section is new and is intended to clarify the situation where there is no Verdict by a Trial Court. In such cases, the Bishop both adjudges and pronounces Sentence.

Sec. 4*(a)*. If a ~~Presbyter~~ *Priest* or Deacon is liable to Sentence upon Conviction by a Trial Court or upon affirmance of ~~such~~ *the* Conviction by a Court of Review, Sentence shall be imposed by the Bishop of the ~~jurisdiction~~ *Diocese* in which the original trial of the Accused was had, or in case ~~such~~ *that* Bishop is disqualified or there be no Bishop of that jurisdiction, by another Bishop ~~by~~ *at* the request of ~~its~~ *the* Standing Committee *of that* Diocese.

Comment: This provision is the first portion of former Canon IV.12.4(a) as revised.

(b). If a Priest or Deacon is liable to Sentence upon voluntary submission to discipline under Canon IV.2, Sentence shall be imposed by the Bishop to whom the submission was made.

Comment: This provision is new and completes the process of voluntary submission to discipline.

(c). If a Priest or Deacon is liable to Sentence upon renunciation of the ministry of this Church under Canon IV.8, Sentence shall be imposed by the Bishop of the Diocese in which the Accused is canonically resident, or in case there be no Bishop of that jurisdiction, by another bishop at the request of the Standing Committee of the Diocese.

Comment: This provision is patterned after present Canon IV.12.4(b), added to clarify which bishop is to Sentence after renunciation and expresses the polity of the Church.

(d). If a Priest or Deacon is liable to Sentence upon abandonment of the communion of this Church under Canon IV.10, Sentence shall be imposed by the Bishop of the Diocese in which the Accused is canonically resident, or in case there be no Bishop of that jurisdiction, by another bishop at the request of the Standing Committee of the Diocese.

Comment: This provision is patterned after present Canon IV.12.4(b), added to clarify which bishop is to Sentence after abandonment and expresses the polity of the Church.

Sec. 5. No Sentence shall be pronounced *by a Bishop upon a Priest or Deacon after final Conviction by a Trial Court* until an opportunity has been given to the Accused, ~~either on conviction or on confession~~ to show cause~~, if any,~~ why Sentence should not be pronounced and to offer any matter in excuse or ~~palliation~~ mitigation for the consideration of the Bishop ~~to pronounce sentence~~.

Comment: This is former IV.12.5 as revised for clarification.

Further, now that Canon IV.2. controls the voluntary submission to discipline, the confession and Waiver and Voluntary Submission of present Canon IV.12.4(d) is incorporated therein. It is to be presumed that excuse and mitigation would be all a part of the submission to discipline process and that further opportunity for the same should not be required as a matter of right.

Nothing in the Canon prevents a Bishop from considering any new information prior to sentencing and the Bishop has the right to pronounce a lesser Sentence up to the pronouncement of the sentence.

Sec. 6. It shall be lawful for the Bishop ~~of the jurisdiction or for such other Bishop~~ to pronounce a lesser Sentence *upon a Priest or Deacon* than that adjudged by the *Trial* Court, if ~~that~~ *the* Bishop so choose.

Comment: This is the last portion of the first sentence of present Canon IV.12.4(a) as revised.

Sec. 7. The Bishop who is to ~~act~~ *pronounce Sentence upon a Priest or Deacon after final Conviction by a Trial Court* shall appoint a time and place for pronouncing ~~such~~ *the* Sentence and shall cause notice thereof in writing to be served upon the Accused in the manner provided in Canon IV.14.17 ~~at least thirty days before the time appointed~~.

Comment: This is the last sentence of present Canon IV.12.4(a) as amended for clarity and consistency.

Sec. 8. ~~Sec. 4(b). In the case of renunciation of the Ministry by a Minister as provided in Canon IV.8, and in the case of abandonment of the communion of this Church by a Presbyter or Deacon as provided in Canon IV.10, sentence of removal or~~ *Sentence of* Deposition *imposed on a Priest or Deacon* shall be pronounced in the presence of two or more ~~Presbyters~~ *Priests.*~~, and shall be entered in the official records of the Diocese in which the Presbyter or Deacon being removed or deposed is canonically resident. The Bishop who pronounces sentence of removal or Deposition as provided in Canon IV.8 or IV.10 shall give notice thereof in writing to the Presiding Bishop, the Recorder, the Secretary of the House of Deputies, and The Church Pension Fund. In giving such notice the Bishop who pronounces sentence of removal or Deposition may request, while stating the reasons, that the sentence be held in confidence until the regular date of the next ensuing publication of the List of ordained Clergy of this Church. Unless the Presiding Bishop shall disapprove in writing, within thirty days, of the granting of the request that the sentence be held in confidence, those notified as above provided of the sentence of removal or Deposition shall not publish or give notice of the same, but shall record the sentence in confidence in the official records kept by each of those to whom notice is sent as above provided.~~

Comment: This amendment to the present Canon IV.12.4(b) states the formality of the act of Deposition.
References to "removal" have been deleted as this is now covered in Title III as renunciation without misconduct is an administrative matter and not one of discipline and the concern for confidentiality in such a case is considered there.
The notification process has been combined in the proposed revised new Section 9.

~~Sec. 4 (c). If the sentence to be pronounced upon a Presbyter or Deacon be deposition, the Bishop acting in the matter shall pronounce and record the same in the presence of two or more Presbyters.~~

Comment: This section is now included generically in proposed Canon IV.12.8. and is surplusage.

~~Sec. 4(d). In case an accused Presbyter or Deacon confesses the truth of the charges made against him, and in writing waives the right to a trial and submits himself to disciplinary action, the Bishop may in his discretion proceed at once to pronounce sentence.~~

Comment: This section is now included in the concept of voluntary submission to discipline in proposed Canon IV.2.

Sec. 9. ~~(e). After a Presbyter or Deacon shall have been convicted by a Trial Court of a crime or immorality rendering him liable to canonical sentence, the Bishop of the Diocese shall have the right to inhibit him from all public ministration. Such inhibition shall continue until a final judgment upon the case.~~ When the Sentence *is pronounced* ~~is of a Suspension or Deposition~~, the Bishop who pronounces ~~the same~~ *it* shall ~~without delay~~ give notice thereof *without delay* in writing to every Member of the Clergy, ~~and~~ *each* Vestry *and the Secretary of the Convention and the Standing Committee* ~~in~~ *of* the Diocese in which the ~~accused~~ *person so sentenced* was canonically resident *and in which the Sentence is pronounced, which shall be added to the official records of each Diocese; to the Presiding Bishop,* to all ~~the~~ *other* bishops of ~~the~~ *this* Church, and where there is no Bishop, ~~to the Standing Committee of the Diocese~~ *to the Ecclesiastical Authority of each Diocese of this Church*; to the Recorder; and to the Secretary of the House of Bishops, who shall deposit and preserve ~~such~~ *the* notice among the archives of the House. The notice shall specify under what Canon the ~~said Member of the Clergy~~ *Priest or Deacon* has been suspended or deposed.

Comment: This is former Canon IV.12.4(e) as revised for clarification and combines the notification provisions of present Canon IV.12.4(b).
The first sentence is deleted as this matter is now covered in proposed Canon IV.1.4.
As to clergy suspended or deposed for offenses or for abandonment of communion, no need is seen for the confidentiality mandated by the previous Canons. Rather, the Church and persons dealing with the Church and its ministry are better served by the Church authorities having prompt knowledge

that such clergy no longer act with the authority of this Church or with the trust imposed in them by their ordinations.

Sec. ~~6~~ *10.* When a bishop is liable to Sentence under a judgment of a Trial Court or under a judgment of a Court of Review of the Trial of a Bishop on an appeal to ~~said~~ *the* Court of Review, the Sentence to be imposed *shall be one of the Sentences specified in Canon IV.12.1*, the *Presiding* Bishop to pronounce ~~the same~~ *it*, and the procedure to be followed in imposing Sentence shall be as provided in the several Canons governing the procedure of ~~said~~ *those* Courts.

Sec. ~~7~~ *11.* In the case of the Suspension or Deposition of a Bishop, it shall be the duty of the Presiding Bishop to give notice of the ~~same~~ *Sentence* to the Ecclesiastical Authority of every Diocese of this Church, ~~and~~ to the Recorder and the Secretary of the House of Bishops, ~~and~~ to all Archbishops and Metropolitans, and *to* all Presiding Bishops of Churches in communion with this Church.

Sec. ~~8~~ *12.* A bishop: *(i) convicted in a criminal Court of Record of a Crime involving Immorality, (ii) against whom a judgment has been entered in a civil Court of Record in a cause involving Immorality, or (iii)* found guilty upon a Presentment for a Crime, ~~or~~ *for* Immorality, *for holding and teaching publicly or privately, and advisedly, any doctrine contrary to that held by this Church, or for Conduct Unbecoming a Member of the Clergy* shall not, on *the Conviction,* the rendering of ~~such~~ *the* judgment *or the finding of guilty*, and while the ~~same~~ *Conviction or judgment* continues unreversed, perform any episcopal, ~~or~~ ministerial *or canonical* functions, except ~~such as~~ *those that* relate to the administration of the temporal affairs of ~~that Bishop's~~ *the* Diocese *in which the bishop holds jurisdiction or in which the bishop is then serving.*

Comment: This amendment expands the matters which mandate that a bishop cease episcopal and ministerial activity pending final disciplinary proceedings to include other and equally weighty Offenses and situations. Under present Canon, a Bishop convicted in a secular court of a heinous Crime, would not have to cease the episcopal ministry until after Conviction and review by the Church Court, which is a long and drawn out process.

Inasmuch as the prior language implies that this Section might only apply to a Diocesan Bishop, language has been added to include in the purview of this Section Coadjutor Bishops, Suffragan Bishops, Assistant Bishops and assisting Bishops.

Given the multiplicity of diocesan and civil jurisdictions represented in this Church, wherein diocesan bishops hold many offices of a temporal nature by virtue of their office, it would not be prudent to attempt to provide for a blanket restriction on the performance of temporal affairs.

Sec. 13. The Suspension of a bishop from the exercise of the Sacred Ministry shall not terminate any episcopal office held by that bishop but may by its terms suspend episcopal, ministerial or canonical functions, except as relate to the administration of the temporal affairs of the Diocese of which the bishop holds jurisdiction or in which the bishop is then

serving. The application of this Canon shall not affect the right to terminate the term of an assistant bishop.

Comment: New provision. This provision is to clarify the effect of a Sentence of Suspension on a Bishop and provides that a sentence of Suspension could be crafted to respond to the unique circumstances in each case.
Further, this provision makes clear that the termination of the office of an assistant bishop who could be otherwise terminated is not barred by this provision.

CANON 13.

Of the Remission or Modification of ~~Judicial~~ Sentences

Comment: The proposed revisions are primarily for clarity and are not intended to effect material changes in substance.

Sec. 1. The House of Bishops may remit and terminate any judicial Sentence which may have been imposed upon a bishop, or modify the same so far as to designate a precise period of time, or other specific contingency, on the occurrence of which ~~such~~ *the* Sentence shall utterly cease, and be of no further force or effect; provided, that no such Remission or modification shall be made except at a meeting of the House of Bishops, during the session of some General Convention, or at a special meeting of the House of Bishops, which shall be convened by the Presiding Bishop on the application of any five bishops, *after* three months' notice in writing of the time, place, and object of the meeting being given to each bishop; provided, also, that ~~such~~ *the* Remission or modification be assented to by not less than a majority of the bishops; and provided, that nothing herein shall be construed to repeal or alter the provisions of Canon IV.12.

Sec. 2*(a)*. A Bishop ~~of the Church~~ who deems the reasons sufficient may, ~~and~~ with the advice and consent of two-thirds of all the members of the Standing Committee, remit and terminate a Sentence of Suspension pronounced in that Bishop's jurisdiction upon a ~~Member of the Clergy~~ *Priest or Deacon.*

(b). A Bishop who deems the reasons sufficient may also remit and terminate any Sentence of ~~removal or~~ Deposition pronounced in the Bishop's jurisdiction upon a ~~Member of the Clergy~~ *Priest or Deacon*, but shall exercise this power ~~in the case of the Removal or Deposition~~ only upon the following conditions:

(1). That the ~~act~~ *Remission* shall be done with the advice and consent of two-thirds of all the members of the Standing Committee;

(2). That the proposed ~~action~~ *Remission*, with the reasons therefor, shall be submitted to the judgment of five of the bishops of this Church whose Dioceses are nearest to the Bishop's own, and *the Bishop* shall receive in writing from at least four of the ~~said~~ bishops, their approval of the ~~said~~ Remission, and their consent thereto.

(3). That before ~~remitting such Sentence~~ *such Remission*, the Bishop shall require the person so Removed or Deposed, who desires to be restored to the Ordained Ministry, to subscribe to the declaration required in Article VIII. of the Constitution.

Sec. 3. In case ~~such~~ *the* person was Deposed for abandoning the communion of this Church, or ~~having been~~ *was* Deposed or Removed by reason of his renunciation of or release from the exercise of the Office of ~~Presbyter~~ *Priest* or Deacon, or for other causes, ~~such~~ *the* person also having also abandoned its communion, the Bishop before granting ~~such~~ *the* Remission, shall be satisfied that ~~such a~~ *the* person has lived in lay communion with this Church for *not less than* one year next preceding application for ~~such~~ *the* Remission.

Sec. 4. In case the person applying for ~~such~~ Remission shall be ~~domiciled beyond~~ *residing other than in* the Diocese in which Removed or Deposed, the Bishop *to whom application has been made*, before granting ~~such~~ *the* Remission, shall be furnished with written evidence of the approval of ~~such~~ *the* application *with the reasons therefor* ~~by~~ *from* the Bishop of the Diocese in which ~~such~~ *the* person is ~~domiciled~~ *then residing*.

Sec. 5. A Bishop who shall ~~remit and terminate~~ *grant Remission for* any Sentence of Removal or Deposition shall, without delay, give due notice thereof under the Bishop's own hand, sending ~~said~~ *the* notice in a sealed envelope *to every Member of the Clergy, each Vestry, the Secretary of the Convention and the Standing Committee of the Diocese, which shall be added to the official records of the Diocese; to the Presiding Bishop, to all other Bishops of the this Church, and where there is no Bishop, to the Ecclesiastical Authority of each Diocese of this Church; to the Recorder; and to the Secretary of the House of Bishops and Secretary of the House of Deputies, who shall deposit and preserve the notice among the archives of those Houses* ~~the Ecclesiastical Authority of every Diocese of this Church, and to the Recorder,~~ giving, with the full name of the person restored, the date of the Removal or Deposition, and the Order of the Ministry to which that ~~Member of the Clergy~~ *person* is restored.

CANON 14

Of General provisions Applicable to this Title

Comment: This is a new Canon which is designed to organize in one place within the Title the general principles and rules that shall apply to matters of ecclesiastical discipline. The revision attempts to set forth the Church's understanding of its polity as well as the relationship of Holy Orders and the right of an Accused to some fair and reasonable degree of due process in such matters.

Sec. 1. Ecclesiastical Nature. Disciplinary proceedings under this Title are neither civil nor criminal, but ecclesiastical in nature and represent determinations by this Church of who shall serve as Members of the Clergy of this Church and further represent the polity and order of this hierarchical Church. Clergy who have voluntarily sought and accepted ordination in this Church have given their express consent and subjected themselves to the discipline of this Church and may not claim in proceedings under this Title constitutional guarantees afforded to citizens in other contexts.

Comment: New section. This section is intended to state conclusively the independent and ecclesiastical nature of the disciplinary Canons and incorporates the constitutional bar to inquiry by secular courts.

Sec. 2. Resort to secular courts. No Member of the Clergy of this Church may resort to the secular courts for the purpose of delaying, hindering or reviewing any proceeding under this Title.

Comment: New section.

Sec. 3. Review of proceedings by secular courts. No secular court shall have authority to review, annul, reverse, restrain or otherwise delay any proceeding under this Title.

Comment: New section. This section states the Church's position as to the involvement of secular courts in ecclesiastical disciplinary affairs.

Sec. 4. Limitations of Actions. (a) No Presentment shall be made for any Offense specified in Canon IV.1.1 that constitutes (a) Crime, (b) Immorality or (j) Conduct Unbecoming a Member of the Clergy, unless the Offense was committed within, or continued up to, five years immediately preceding the time of receipt of a Charge by the Standing Committee or the Presiding Bishop except: (i) in the case of a conviction of the Accused in a criminal Court of Record or a judgment in a civil Court of Record in a cause involving Immorality, a Presentment may be made at any time within one year after the conviction or judgment becomes final; (ii) in a case where the alleged Victim was a minor at the time of the Offense, a Charge may be made at any time prior to the alleged Victim's attaining the age of twenty-three years; or (iii) if a alleged Victim entitled to bring a Charge is otherwise under a disability at the time the Offense occurs, or (iv) if the Offense is not discovered or its effects realized during the five years immediately following the date of the Offense, the time within which the Charge shall be received by the Standing Committee shall be extended to two years after the disability ceases or the alleged Victim discovers or realizes the effects of the occurrence of the Offense, provided, however, in the case of clauses (iii) or (iv) above, the time within which the Charge shall be received by the Standing Committee shall not be extended beyond ten years from the date the Offense was committed or continued.

Comment: Former Canon IV.1.4. with extensive revision. The text is shown as new matter and not in legislative form. Prior to this revision an absolute five year limitation from the date of the event was in effect.

New provisions have been added to extend the time limitation where the Victim was a minor at the time of the Offense to the age of twenty-three years; for those under a disability for two years after the disability ceases; and for two years after the discovery or realization of the Offense. Thus, these Victims have a reasonable opportunity to instigate a Charge for and Offense that might have occurred during minority.

A ten-year period from the Offense is provided in cases of cessation of disability or discovery as a fair trade off to the due process to be accorded the clergy and as a recognition of the fact that this Church has neither subpoena nor

contempt powers to assist its Courts in the fair administration of the Church's discipline.

Where there are criminal or civil proceedings actively ongoing before secular courts, which have powers to enforce testimony, hold parties in contempt and an established enforcement process, Members of the Clergy are not subjected to prejudice if the Church awaits the outcome of such proceedings.

The age of twenty-three years was arbitrarily selected inasmuch as there is a wide disparity between the several states as to when a minor reaches majority and is relieved of the legal disability to bring suit, etc.

(b). No Presentment shall issue for any Offense specified in Canon IV.1.1. (c), (d), (e), (f), (g), (h) or (i) unless the Offense was committed within, or continued up to, two years immediately preceding the time of the Charge is filed with the Standing Committee.

Comment: New section. This is a new provision to reduce the limitation to two years for Offenses that are not based upon Crime, Immorality or misconduct.

(c). Periods in which the Accused is in the custody of secular authorities shall be excluded in computing the period of limitation prescribed in this Canon, if that custody would prevent the Accused from participating in an Ecclesiastical Trial.

Comment: New section. This new provision extends the statute limitations so that a balance can be struck between an Accused right to participate at the trial and the Church's need to discipline its clergy.

Sec. 5. Materiality. In order for the Offenses specified in Canon IV.1.1. (d), (e), (f) and (g) to be considered for Presentment, the Offense complained of must be intentional, material and meaningful as determined by the Standing Committee.

Comment: New section. This provision is intended to clearly establish that these Offenses, which do not contemplate Crime, Immorality or misconduct, must not be trivial but be important enough for the Church to invoke the grave remedy of its discipline.

Sec. 6. Time. (a). Computation. In computing any period of time the day of the act or event from which the designated period of time begins to run shall not be included. The last day of the period shall be included, unless it is a Saturday, a Sunday or a legal holiday in that jurisdiction, in which event the period runs until the end of the next day which is not a Saturday, a Sunday or a legal holiday in that jurisdiction.

(b). Additional Time after Service by Mail. Whenever a party has the right or is required to do an act within a prescribed period after the service of a notice or other paper, if service is served by mail, three days shall be added to the prescribed period.

Comment: New section.

Sec. 7. Quorum. In all cases in this Title where a Canon directs a duty to be performed or a power to be exercised, by the Standing Committee or by the Clerical members thereof, by a Trial Court or by any other body consisting of several members, a majority of the members, the whole having been duly cited to meet, shall be a quorum; and a majority of

the quorum so convened shall be competent to act, unless otherwise expressly required by Canon.

Comment: This Section is patterned after Canon I.12.2.

Sec. 8. Influencing proceedings. No person subject to the authority of this Church may attempt to coerce or by any other means influence, directly or indirectly, the actions of the Standing Committee, an Ecclesiastical Trial Court, any other Court or Board of Inquiry provided for in these Canons, or any member thereof or any person involved in such proceedings in reaching the issuance of any Presentment or the findings, Verdict or Sentence of any Trial Court or any review thereof. The foregoing provisions shall not apply with respect to (i) statements and instructions given by the Church Advocate, the Accused, or counsel for an Accused to the Standing Committee prior to Presentment or to the Ecclesiastical Trial Court, or by Lay Assessors of any Court, (ii) sworn instruments submitted by witnesses or experts during the course of any disciplinary proceedings, or (iii) written statements submitted and offered in excuse or mitigation.

Comment: New section. This provision is intended to make absolutely clear the need to avoid any undue influence on participants in a disciplinary proceeding so that the Accused receives fair and impartial treatment throughout.

Sec. 9. Involuntary Statements. (a). No person proceeding under the authority of this Title may interrogate, or request a statement from, an Accused or a person suspected of an Offense without first informing that person of the nature of the accusation and advising that person that no statement need be made regarding the Offense of which the Accused is accused or suspected and that any statement so made may be used in evidence against that person in any Ecclesiastical Trial.

(b). No Accused or a person suspected of an Offense may be compelled to incriminate himself or herself or respond to any question the answer to which may tend to incriminate him or her or to testify against himself or herself in any proceedings under this Title.

(c) No statement obtained from any person in violation of this Canon, or through the use of coercion, undue influence or improper inducement may be received in evidence against that person in a Trial under this Title.

Comment: New section. This provision extends the protection against self-incrimination to Church discipline.

Sec. 10. Former jeopardy. No Member of the Clergy may be Presented or tried a second time under this Title for the same Offense, or after Waiver and Voluntary Submission to discipline, without the Member of the Clergy's consent.

Comment: New section. This provision extends the protection against double jeopardy to Church discipline.

Sec. 11. Relationship to parties. Any member of any Board of Inquiry or any Court provided for in this Title (i) who is related to the Accused by blood or marriage, (ii) who has knowledge of essential facts involved in the matter, (iii) who has a close personal or professional relationship with the Accused, any alleged Victim, or any witness in the

matter, or (iv) who reasonably believes himself or herself unable to render a fair and independent judgment, shall be disqualified and excused from service in connection with the matter.

Comment: Former Canon IV.3.18(a) as revised.

Sec. 12. Presumption of Innocence. An Accused must be presumed innocent until the guilt of the Accused is established.

Comment: New section.

Sec. 13. Standard of Proof. The standard of proof required to convict an Accused by an Ecclesiastical Trial Court of the Offenses specified in Canon IV.1 shall be that of Clear and Convincing evidence.

Comment: New section. This establishes as a matter of Canon law the standards of proof required to be met for a Conviction. Previously, the standard of proof had heretofore been inferred from decisions of trial courts and Courts of Review and that adopted for all cases had been the highest standard of beyond a reasonable doubt.

The "criminal" standard of proof of beyond a reasonable doubt is rejected by this revision in favor of a more lenient standard of clear and convincing proof.

Without the power to subpoena witnesses and documentary evidence and lacking the contempt power, the criminal standard is deemed no longer appropriate.

The less rigorous standard of clear and convincing proof is proposed for all Offenses.

Sec. 14. Burden of Proof. The burden of proof to establish the guilt of an Accused is upon the Church Advocate.

Sec. 15. Roles of Chancellors, Vice Chancellors, etc. The Chancellors and Vice Chancellors of the Dioceses are legal advisors to Bishops or other Ecclesiastical Authorities (except Standing Committees during a Presentment proceeding). Once a Charge has been filed with a Standing Committee, Chancellors and Vice Chancellors shall have no further or other role in the investigation, hearing or determination of the Charges, the issuance of Presentments or the conduct of Trials on the Presentments, until the Presentment proceedings or Trials are terminated in accordance with these Canons. The Chancellors and Vice Chancellors may participate in any of these proceedings as witnesses, may advise Bishops on matters involving Waiver and Voluntary Submission to Discipline arising out of the Charges or Presentments, may investigate and advise on matters concerning Accuseds as to other acts or conduct not contained in the Charges or Presentments then under prosecution, and at all times may provide advice to the Bishop as to all such proceedings.

Comment: New section. Just as the Bishops should remain far from the disciplinary process, it is intended that the Chancellors should not have any

adversarial interest in the Presentment and Trial proceedings so that the Chancellor's advice to the Bishop should be impartial at all times.

The intention is that Chancellors not be involved in the formal Presentment and Trail proceedings, except as witnesses, as provision has been made for legal assistance to Standing Committees and Trial Courts through the offices of Church Advocates and Lay Assessors. Chancellors are not limited in their advisory and investigative roles as to other matters that may affect the same Accused which are not the subject of the pending Charges or Presentments.

Sec. 16. Amenability. Bishops, ~~Presbyters~~ *Priests*, and Deacons are Amenable for Offenses committed by them; a Bishop to a Court of Bishops, and a ~~Presbyter~~ *Priest* or Deacon to the Ecclesiastical Authority of the jurisdiction in which the Priest or Deacon is canonically resident at the time the Charge is made *or in which the Offense occurred.*

Comment: Former Canon IV.2.1 as revised.

Sec. 17. Service of Notices and Citations. (a). A notice or Citation required by any law of this Church to any ~~Bishop, Presbyter, or Deacon~~ *Member of the Clergy* to appear, at a certain time and place for the Trial of an Offense, shall be deemed to be duly served ~~upon him~~ if a copy thereof be ~~given personally~~ *delivered to the person to be served,* ~~or~~ be left at *the person's usual place of abode within the United States as to persons Canonically resident in the United States, or as to persons Canonically resident in countries or territories other than the United States at the person's usual place of abode within the country or territory of residence with a person of suitable age and discretion,* or *be* mailed by *certified mail return receipt requested to* the person's usual place of abode within the United States *or by similar mail service if mailed in a country other than the United States, at least* sixty days before the day of appearance named therein, and in case ~~such~~ *the* ~~Bishop, Presbyter, or Deacon~~ *Member of the Clergy* has departed from the United States *or other country or territory of Canonical Residence and has not been duly served,* if a copy of ~~such~~ *the* Citation be ~~also~~ published once a week for ~~six~~ *four* successive weeks in such newspaper printed in the jurisdiction in which the ~~Bishop, Presbyter, or Deacon~~ *Member of the Clergy* is cited to appear as the Ecclesiastical Authority shall designate, the last publication to be ~~six~~ *three* months before the ~~said~~ day of appearance. Acceptance of service will render unnecessary any further process of Citation.

Comment: This is former Canon IV.2.2 as revised.

(b). A notice or Citation, other than those above mentioned, required by any law of this Church, when no other mode of service is provided, may be served personally, or by ~~registered mail~~ *certified mail return receipt requested,* addressed to the person to be served, at the person's last known place of residence, or by leaving a copy at the person's last usual place of abode within the United States *as to persons who are Canonically resident in the United States, or at the person's last known usual place of abode in a country or territory other than the United States where the person is Canonically resident, with a person of suitable age and discretion.*

Comment: This is former Canon IV.2.3 as revised.

Sec. 18. Duty to Attend and Give Evidence. ~~It is hereby declared to be~~ *Except as otherwise expressly provided by this Title, it is* the duty of all members of this Church to attend and give evidence, when duly cited in any Ecclesiastical Trial or investigation *conducted* under the authority of this Church.

Comment: Former Canon IV.2.4 as revised.

Of course, this provision does not in any way revoke or modify the Rubrics of the *Book of Common Prayer* as to the secret nature of the Rite of The Reconciliation of a Penitent.

Sec. 19. Alternate Ecclesiastical Trial Court. In the event that a Diocese cannot convene an Ecclesiastical Trial Court due to vacancies, declinations to act, absences, resignations, challenges or otherwise, the Ecclesiastical Authority shall arrange for the Trial to be held by an Ecclesiastical Trial Court of another diocese of that Province reasonably convenient for the parties. The reasonable expenses of the Alternate Ecclesiastical Trial Court shall be the responsibility of the Diocese from which the Presentment has issued.

Comment: New provision.

Sec. 20. Expenses of Parties and Costs of Proceedings. Except as expressly provided in this Title, all costs and expenses of the several parties shall be the obligation of the party incurring them. The record of proceedings of a Diocesan Ecclesiastical Trial Court shall be the expense of the Diocese. The record of proceedings of a Court of Review of a Trial of a Priest or Deacon shall be the expense of the Province. The record of proceedings of a Board of Inquiry, the Court for the Trial of a Bishop and the Court of Review of a Trial of a Bishop shall be the expense of the General Convention.

Sec. 21. Absence, etc. of Presiding Bishop. If the Presiding Bishop should be absent, under a disability rendering the Presiding Bishop unable to act, or otherwise disqualified, except as expressly otherwise provided in this Title duties assigned to the Presiding Bishop under this Title shall be performed by that Bishop who would be the next qualified Presiding Officer of the House of Bishop.

Sec. 22. Effect of the Suspension of a Bishop. If the Bishop of a Diocese shall be subject to a Sentence of Suspension, the body or person who would be the Ecclesiastical Authority of that Diocese if there were no Bishop shall have authority to request episcopal assistance and Episcopal Acts from another bishop of this Church.

Sec. 23. Privileged Communications. No Privileged Communication shall be allowed to be disclosed unless the person making and claiming the Privileged Communication waives the privilege. Further, the secrecy of a confession is morally absolute for the confessor, and must under no circumstances be broken.

Sec. 26. Non-compliance with time limits set forth in this Title shall not be grounds for the dismissal of any proceeding unless the non-compliance shall cause material and substantial injustice to be done or seriously prejudice the rights of an Accused as determined by the Court on motion and hearing.

Sec. 27. Former Sentence of Removal. Solely for the purposes of the application of these Canons to persons who have received the pronouncement of the former sentence of removal, the former sentence of removal shall be deemed to have been a Sentence of deposition.

Comment: Inasmuch as there may be persons upon whom a sentence of Removal has been pronounced under the former Canons, the Section is intended to help in interpreting that situation, especially in the event that the person should seek Remission of Sentence and Restoration to Holy Orders.

CANON 15

Of Terminology used in this Title

Comment: During the work on this Revision, it became quite apparent that words of art and terminology representing the polity of this Church were being used loosely, without definition, inconsistently or in a confusing manner. In an attempt to remedy this problem, this Canon providing for definitions and meanings is offered.

Sec. 1. Except as otherwise expressly provided or unless the context otherwise requires, as used in this Title the following terms and phrases shall have the following meanings:

"Acknowledged" shall mean the execution of an instrument in form sufficient to record a deed in the jurisdiction wherein the instrument has been executed.

"Accused" shall mean a Member of the Clergy charged with an Offense.

"Admonish" shall mean to caution, advise or counsel against wrong practices or to warn against the danger of an Offense.

"Admonition" shall mean after a Conviction, a censure or reprimand which is a public and formal reproof of the conduct of a Member of the Clergy.

"All the members" shall mean the total number of members of the body provided for by Constitution or Canon without regard to absences, excused members, abstentions or vacancies.

"Amenable" shall mean subject, accountable, and responsible to the discipline of this Church.

"Bishop" shall mean the bishop holding jurisdiction in that Diocese pursuant to Article II of the Constitution of this Church and shall include a Bishop Coadjutor if specific jurisdiction for matters contemplated by this Title have been assigned to the Bishop Coadjutor pursuant to Canon III.22.2(a).

"Board of Inquiry" shall mean that body established under Canon IV.3(b) to investigate a Charge against a bishop and, if warranted, to issue a Presentment.

"Canonically resident" shall mean the canonical residence or domicile of a Member of the Clergy of this Church established by ordination or letters dimissory.

"Chancellor" shall mean a person appointed or elected to that office in a diocese, under its Canons or otherwise by the Ecclesiastical Authority, and shall include Vice Chancellors or similar legal officers.

"Charge" shall mean a formal and Verified accusation against a Member of the Clergy that the Member of the Clergy is guilty of an Offense specified in Canon IV.1.1.

"Church Advocate" shall mean (i) as to proceedings concerning Priests and Deacons, a confirmed adult communicant of this Church in good standing, admitted to practice law before the courts of the state in which the diocese is located and learned in Canon law, appointed to investigate matters of ecclesiastical discipline on behalf of the Standing Committee, to represent the Church in the prosecution of Presentments against Priests and Deacons and to represent the Church in an appeal to the Court of Review of a Trial of a Priest or Deacon; (ii) as to proceedings concerning bishops, a confirmed adult communicant of this Church in good standing, admitted to practice before the courts of one of the United States and learned in Canon law, appointed to investigate matters of ecclesiastical discipline on behalf of a Board of Inquiry, to represent the Church in the prosecution of Presentments against Bishops and to represent the Church in an appeal to the Court of Review of a Trial of a Bishop. The Church Advocate shall not be professionally related to a Chancellor or to the Chancellor to the Presiding Bishop or to a Lay Assessor.

"Citation" shall mean a written direction from an Ecclesiastical Court to a member of this Church or person subject to the jurisdiction of this Church to appear and give testimony before that Ecclesiastical Court.

"Clear and Convincing" shall mean proof sufficient to convince ordinarily prudent people that there is a high probability that what is claimed actually happened. More than a preponderance of the evidence is required but not proof beyond a reasonable doubt.

"Clerk of the Court" shall mean that person appointed by an Ecclesiastical Court to keep the account of proceedings of the Court.

"Complainant" shall mean the person or body by whom a Charge is made.

"Conduct Unbecoming a Member of the Clergy" shall mean any disorder or neglect that prejudices the reputation, good order and discipline of the Church, or any conduct of a nature to bring material discredit upon the Church or the Holy Orders conferred by the Church.

"Contumacy" shall mean the refusal or intentional omission of a Member of the Clergy who has been duly cited to appear and defend a Presentment issued against him, or, if the Member of the Clergy is duly before the Court, to obey some lawful order or direction made by the Court in the matter.

"Convention" shall mean the governing body or assembly of a diocese by whatever name it is styled in that diocese.

"Conviction" shall mean the judgment by a Trial Court of the guilt of the Accused as to the Offense for which presented.

"Court of Record" shall mean a secular civil or criminal court of the national government, a state, territory or other jurisdiction wherein the Diocese is located which keeps a separate record of a trial or issues its Verdict or judgment in writing sufficient on its face to state an Offense under this Title and as to be able to be certified or Verified by the judge, justice, clerk or other appropriate officer of that court.

"Court Reporter" shall mean a qualified legal stenographer who shall record the proceedings of and testimony taken before an Ecclesiastical court.

"Crime" shall mean a positive or negative act in violation of a penal law which embraces acts immoral or wrong in and of themselves. As used in this Title, "Crime" does not

embrace acts or conduct prohibited by statute to which no moral turpitude attaches and constituting Crimes only because they are so prohibited.
"Deposition" shall mean a Sentence by which a Member of the Clergy is deprived of holy orders, the gifts conferred by ordination and the Sacred Ministry and which prevents the Member of the Clergy from so acting in the future.
"Ecclesiastical Authority" shall mean the Bishop of the diocese or, if there be none, the Standing Committee or such other ecclesiastical authority established by the Constitution and Canons of the diocese.
"Ecclesiastical Court" shall mean a court established under this Title.
"Ecclesiastical Trial Court" shall mean a Diocesan Court for the Trial of a Priest or Deacon established pursuant to Canon IV.4(a).
"Federal Rules of Evidence" shall mean The Federal Rules of Evidence for United States District Courts and Magistrates as amended from time to time.
"Federal Rules of Civil Procedure" shall mean The Federal Rules of Civil Procedure for the United States District Courts, Title 28 U.S. Code, as amended from time to time and as further set out in Appendix A to these Canons, except as otherwise modified by express provisions of this Title.
"Godly Admonition" : see Pastoral Direction.
"Immorality" shall mean conduct contrary and inimical to the teachings, rules, principles and welfare of this Church according to the standards of the Church as a community of faith, including but not limited to conduct that is morally evil, impure, unprincipled, vicious or dissolute.
"Inhibition" shall mean a written command from a Bishop that a Priest or Deacon shall cease from exercising the gifts of ordination in the sacred ministry as specified in the Inhibition. When an Inhibition is issued to a bishop it may also command the bishop to cease all episcopal acts.
"Lay Assessor" shall mean a confirmed adult communicant of this Church in good standing duly admitted to practice law in the applicable jurisdiction and learned in Canon law to advise in matters of law affecting a Court or Board of Inquiry in their proceedings.
"Limitations of Actions" shall mean the time within which a Charge must be filed with a Standing Committee in a matter concerning a Priest or Deacon or filed with the Presiding Bishop in a matter concerning a bishop as provided for in Canon IV.14.4.
"Member of the Clergy" shall mean Bishops, Priests and Deacons of this Church unless the context shall exclude a Bishop.
"Minor" shall mean a person under the age of twenty-one years of age.
"Offense" shall mean any conduct or acts proscribed in Canon IV.1.1.
"Ombudsman" shall mean a person, lay or clergy, assigned by the Ecclesiastical Authority to support and assist a Complainant or an alleged Victim in any proceedings contemplated by this Title.
"Pastoral Direction" shall mean a written solemn warning from a Bishop to a Priest or Deacon setting forth clearly the reasons for the Pastoral Direction given in the capacity of pastor, teacher and canonical overseer, which is neither capricious or arbitrary in nature nor in any way contrary to the Constitution and Canons of the Church, national or diocesan, and directed to some matter which concerns the Doctrine, Discipline or worship of this Church or manner of life and behavior of the Priest or Deacon addressed, and shall be deemed to include without limitation "Admonition" and "Godly Admonition".

"Presentment" shall mean the writing of a Standing Committee or a Board of Inquiry to an Ecclesiastical Trial Court that an offense has been committed which is triable and that there are reasonable grounds to believe that the person named therein has committed it.

"Presiding Bishop" shall mean the Presiding Bishop of this Church or, if there be none or the then Presiding Bishop be absent or disabled, the presiding officer of the House of Bishops.

"Privileged Communications" shall mean (i) disclosures in confidence made by a person to a Member of the Clergy with the purpose of seeking religious counsel, advice, solace, absolution or ministration wherein the Member of the Clergy is acting in the capacity of spiritual advisor to the person, and where the person making the disclosures has a reasonable expectation that the communication will be kept in confidence and (ii) such other communications as defined under The Federal Rules of Evidence.

"Reasonable Cause" shall mean grounds sufficiently strong to warrant reasonable persons to believe that the Charge is true.

"Record on Appeal" shall mean the Presentment, original papers and exhibits filed in the Trial Court, the transcript of proceedings, the Decision of the Trial Court and the Sentence adjudged and to be imposed.

"Remission" shall mean the forgiveness and termination of a Sentence imposed.

"Reporter" shall mean that person charged with the responsibility of taking the recording of the proceedings.

"Restored" or "Restoration" shall mean the act of a Bishop or the Presiding Bishop remitting and terminating a Sentence imposed and returning a Member of the Clergy to good standing in the order to which the Member of the Clergy was ordained.

"Sentence" shall mean the sentence adjudged by an Ecclesiastical Court after a finding of guilty or the lesser Sentence to be pronounced by a Bishop or the Presiding Bishop, as the case may be.

"Standard of Proof" shall mean that nature of proof required for a Conviction by an Ecclesiastical Court.

"Suspension" shall mean a Sentence by which the Member of the Clergy is directed to refrain temporarily from the exercise of the gifts of ministry conferred by ordination.

"Temporary Inhibition" shall mean that Inhibition authorized by Canon IV.1.

"Trial" shall mean an evidentiary proceeding before an Ecclesiastical Court pursuant to this Title.

"Verdict" shall mean the determination of an Ecclesiastical Court.

"Verification" shall mean a signature under oath before a person authorized to administer oaths that the signer has personal knowledge or has investigated the matters set forth in the document and that they are true to the best of the signer's knowledge and belief.

"Verified" shall mean that an instrument contains a Verification.

"Victim" shall mean a person who has been or is or is alleged to be the object of acts of the Accused.

"Waiver and Voluntary Submission" shall mean a written instrument containing the information required by this Title and Acknowledged by the person executing the same in accordance with Canon IV.2.

APPENDIX "A"

[Federal Rules of Civil Procedure as modified and adopted for use in the administration of Title IV, The Canons of the Protestant Episcopal Church in the United States.]

RULE 4. Summons

(a). Form. The summons shall be signed by the clerk, identify the court and the parties, be directed to the accused and state the name and address of the Church Advocate. It shall state the time within which the accused must appear and defend, and notify the accused that failure to do so will result in a judgment of guilt and place the accused at risk for a sentence to be pronounced at a later date. The court may allow a summons to be amended.

(c). Service with Complaint (Presentment); by Whom Made.

(1). A summons shall be served together with a copy of the Presentment.
(2). Service may be made by an person who is not a direct named party and who is at least 18 years of age.

(d). Waiver of Service; Duty to Save Costs of Service; Request to Waive.

[The provisions of FRCP 4(d) shall apply noting that the "Plaintiff" shall be the Church as represented by the Church Advocate; the "Defendant" shall be the accused; and, the "Complaint" shall be the Presentment.]

(e). Service Upon Individuals Within a Judicial District of the United States.

[The provisions of FRCP 4(e) shall apply noting that service made be made upon individuals in any territorial area wherein episcopal jurisdiction of this Church is recognized.]

(l). Proof of Service. If service is not waived, the person effecting service shall make proof thereof by affidavit or sworn statement to the court.

RULE 5. Service and filing of Pleadings and Other Papers. [FRCP 5, as written.]

RULE 6. Time. [FRCP 6, as written.]

RULE 8. General Rule of Pleading. [FRCP 8, as written.]

RULE 10. Form of Pleadings. [FRCP 10, as written, deleting the file number and its designation.]

RULE 11. Signing of Pleadings, Motions and Other Papers; Sanctions [FRCP 11, as written deleting all references to sanctions.]

RULE 12. Defenses and Objections - When and How Presented - By Pleading or Motion- Motion for Judgment on the Pleadings.

(a). When presented. Unless a different time is prescribed, and accused shall serve and answer.

(A). within 20 days after being served a Summons and Presentment, or
(B). if service of the summons has been timely waived on request under Rule 4(d), within 60 days after the date when the request for waiver was sent.

(b). How presented. [as written.]

(d). Preliminary Hearings. [as written.]

(e). Motion for More Definite Statement. [as written.]

RULE 15. Amended and Supplemental Pleadings. [FRCP 15, as written, deleting all reference to the "United States" as a party.]

RULE 29. Stipulations Regarding Discovery. [FRCP 29, as written, adding the following:]

The court, upon application, may order Discovery in all or any forms to take place, under such terms and conditions as the court may prescribe.

RULE 32. Use of Depositions in Court Proceedings. [FRCP 32, as written.]

RULE 33. Interrogatories to Parties. [FRCP 33, as written.]

RULE 34. Production of Document, etc. [FRCP 34, as written.]

RULE 36. Requests for Admissions. [FRCP 36, as written.]

RULE 43. Taking of Testimony. [FRCP 43, as written.]

RULE 61. Harmless Error. [FRCP 61, as written.]

Resolution #A020

Resolved, the House of ____ concurring, **That Canon I.1.2.(n)(2) [Standing Commission on Constitution and Canons] be amended to read as follows:**

(iii) The Commission shall from time to time revise and promulgate such amendments to Appendix A to these Canons as the Commission shall deem appropriate and desirable for the effective implementation of Title IV.

Resolution #A021

Resolved, the House of ____ concurring, **That Canon III.14.4(c) be amended to read as follows:**

Sec. 4(c). Any Member of the Clergy ~~not under presentment~~ who would be permitted under Canon ~~IV.8~~ *III.18* to renounce the exercise of ordained office, who desires to enter into other than ecclesiastical employment, may declare in writing to the Ecclesiastical Authority of the Diocese in which the Member of the Clergy is canonically resident a desire to be ~~relieved~~ *released* from the exercise of the office to which ordained. Upon receipt of such a declaration, the Ecclesiastical Authority shall proceed in the same manner as if the declaration were one of renunciation *of the ministry under Canon III.18.*

Comment: This amendment is intended to conform this Section to the new canonical proposal to transfer renunciation of ministry where there is no question of misconduct from Title IV to Title III.

Resolution #A022

Resolved, the House of ____ concurring, **That Canon III.15.4 be amended to read as follows:**

Sec. 4. If the Deacon or Priest fails to comply with these conditions, the Bishop of the Diocese of canonical residence may proceed in accordance with Canon IV.~~10~~ *11.*

Comment: The 1991 Revision to Title III cited the Abandonment of Communion, Canon IV.10. It is suggested the Canon IV.11, as proposed to be revised, and particularly Sec. 2 thereof is the more appropriate reference.

Resolution #A023

Resolved, the House of _____ concurring, **That Canon III.18 be amended to read as follows:**

CANON 18.
Of Renunciation of the Ministry
Sec. 1. If any Member of the Clergy of this Church not ~~under presentment~~ *subject to the provisions of Canon IV.8* shall declare, in writing, to the Ecclesiastical Authority of the Diocese in which such Member of the Clergy is canonically resident, a renunciation of the Ministry of this Church, and a desire to be removed therefrom, it shall be the duty of the Ecclesiastical Authority to record the declaration and request so made. The Bishop, being satisfied that the person so declaring is not ~~amenable for any canonical offense, and that this renunciation of the Ministry is not occasioned by foregoing misconduct or irregularity,~~ *subject to the provisions of Canon IV.8* but is voluntary and for causes, assigned or known, which do not affect the Member of the Clergy's moral character, shall lay the matter before the clerical members of the Standing Committee, and with ~~their~~ *the* advice and consent *of a majority of such members* the Bishop may pronounce that such renunciation is accepted, and that the Member of the Clergy is released from the obligations of the Ministerial office, and is deprived of the right to exercise the gifts and spiritual authority as a Minister of God's Word and Sacraments conferred in Ordination. The Bishop shall also declare in pronouncing and recording such action that it was for causes which do not affect the person's moral character, and shall, if desired, give a certificate to this effect to the person so removed from the Ministry.

Comment: This new Canon transfers a portion of the former Canon IV.8 to Title III with amendments.

Sec. 2. If a Member of the Clergy making the aforesaid declaration of renunciation of the Ministry be under Presentment for any canonical offense, or shall have been placed on trial for the same, the Ecclesiastical Authority to whom such declaration is made shall not consider or act upon such declaration until after the said Presentment shall have been dismissed, or the said trial shall have been concluded and *the Member of the Clergy acquitted.* ~~sentence, if any, pronounced. If the Ecclesiastical Authority to whom such declaration is made shall have ground to suppose that the person making the same is liable to presentment for any canonical offense, such person may, in the discretion of the said Ecclesiastical Authority, be placed upon trial for such offense, notwithstanding such declaration of renunciation of the Ministry.~~

Comment: This provision holds the acceptance of a declaration of renunciation in abeyance until the person is no longer subject to Presentment or is acquitted.

Sec. 3. In the case of *the* renunciation of the Ministry by a Member of the Clergy as provided in *this* Canon ~~IV.8, and in the case of abandonment of the communion of this~~

~~Church by a Presbyter or Deacon as provided in Canon IV.10,~~ a ~~declaration~~ ~~sentence~~ of removal ~~or deposition~~ shall be pronounced *by the Bishop* in the presence of two or more ~~Presbyters~~ *Priests*, and shall be entered in the official records of the Diocese in which the ~~Presbyter~~ *Priest* or Deacon being removed ~~or deposed~~ is canonically resident. The Bishop who pronounces ~~sentence~~ the declaration of removal ~~or deposition~~ as provided in *this* Canon ~~IV.8 or IV.10~~ shall give notice thereof in writing to *every Member of the Clergy, each Vestry, the Secretary of the Convention and the Standing Committee of the Diocese in which the Member of the Clergy was canonically resident; to all Bishops of this Church; the Ecclesiastical Authority of each Diocese of this Church;* the Presiding Bishop, the Recorder, *the Secretary of the House of Bishops,* the Secretary of the House of Deputies, and The Church Pension Fund. ~~In giving such notice the Bishop who pronounces sentence the declaration of removal or deposition may request, while stating the reasons, that the sentence declaration of removal be held in confidence until the regular date of the next ensuing publication of the List of Ordained Clergy of this Church. Unless the Presiding Bishop shall disapprove in writing, within thirty days, of the granting of the request that the sentence be held in confidence, those notified as above provided of the sentence declaration of removal or deposition shall not publish or give notice of the same, but shall record the sentence in confidence in the official records kept by each of those to whom notice is sent as above provided.~~

Comment: This is present Canon IV.12.4(b) with amendment.
Inasmuch as renunciations are to be totally disassociated from disciplinary situations, it is deemed appropriate to give notice to those concerned with the ordained ministry. Further, in this day and age of civil liability, the Church runs the risk of liability which might arise from members of the clergy who have "confidentially" renounced for non-disciplinary reasons subsequently running amuck and holding themselves out as clergy in good standing with the resultant risk to the Church.

(b). Of Bishops

Sec. 4. If any Bishop of this Church not subject to the provisions of Canon IV.8 shall declare, in writing, to the Presiding Bishop a renunciation of the Ministry of this Church, and a desire to be removed therefrom, it shall be the duty of the Presiding Bishop to record the declaration and request so made. The Presiding Bishop, being satisfied that the person so declaring is not subject to the provisions of Canon IV.8 but is voluntary and for causes, assigned or known, which do not affect the person's moral character, shall lay the matter before the Advisory Council to the Presiding Bishop, and with the advice and consent of a majority of the members of the Advisory Council the Presiding Bishop may pronounce that such renunciation is accepted, and that the Bishop is released from the obligations of all Ministerial offices, and is deprived of the right to exercise the gifts and spiritual authority as a Minister of God's Word and Sacraments conferred in Ordinations. The Presiding Bishop shall also declare in pronouncing and recording such action that it was for causes which do not affect the person's moral character, and shall, if desired, give a certificate to this effect to the person so removed.

Comment: This new Canon addresses the situation where a Bishop may wish to renounce the ministry of this Church.

Sec. 5. If a Bishop making the aforesaid declaration of renunciation of the Ministry be under Presentment for any canonical offense, or shall have been placed on Trial for the same, the Presiding Bishop shall not consider or act upon such declaration until after the Presentment shall have been dismissed, or the said Trial shall have been concluded and Bishop acquitted.

Comment: This provision holds the acceptance of a declaration of renunciation in abeyance until the person is no longer subject to Presentment or is acquitted after Trial.

Sec. 6. In the case of such renunciation by a Bishop as provided in this Canon, a declaration of removal shall be pronounced by the Presiding Bishop in the presence of two or more Bishops, and shall be entered in the official records of the House of Bishops and of Diocese in which the Bishop being removed is canonically resident. The Presiding Bishop shall give notice thereof in writing to the Secretary of the Convention and the Ecclesiastical Authority and the Standing Committee of the Diocese in which the Bishop was canonically resident, to all Bishops of this Church, the Ecclesiastical Authority of each Diocese of this Church, the Recorder, the Secretary of the House of Bishops, the Secretary of the General Convention and The Church Pension Fund.

Title III Revision

The Council for the Development of Ministry proposed amendments to the episcopal canons in Title III to the 1991 General Convention in Resolution A131 (1991 Blue Book). The Convention referred the amendments back to CDM and SCCC for further revisions (1991 Journal, pp. 325-41). The resolution presented here reflects the further revisions made by SCCC for form and consistency. The intention has been to bring together provisions scattered among the canons that relate to each type of bishop and to eliminate redundancies by collecting generally applicable canons under one section. In the course of its review, SCCC concluded that two constitutional amendments needed to be considered to reflect current practice in this Church. Those amendments are presented as Resolutions #A017 and #A018.

This Commission, in cooperation with The Council for the Development of Ministry, submits for both interim bodies the following:

Resolution #A024

Resolved, the House of _____ concurring, **That the indicated following portions of Title III, The Canons, be amended to read:**

CANON 22.
Of the *Election and* Ordination ~~and Consecration~~ of Bishops

Sec. 1 (a). The election of a person to be a Bishop in a Diocese shall be held in accordance with the rules prescribed by the Convention of the Diocese and pursuant to the provisions of the Constitution and Canons of this Church.

> Patterned on present Canon III.23.1(a). Art.II, Sec. 1 of the Constitution requires that episcopal elections for diocesan and coadjutor bishops be conducted under rules set by the diocesan *convention*. At the present time, the rules could be set by a constitutional or canonical provision adopted by the convention or by rules adopted specifically for each election. SCCC is recommending an amendment to Art.II, Sec. 1 to require that the election rules be set out in the constitution and canons of each diocese. *See* #A017. If this amendment passes in 1994 and 1997, a further amendment to this canon will be proposed.

(b). The Convention of a Diocese may request that an election be made on its behalf by the House of Bishops of the Province of which the Diocese is a part, subject to confirmation by the Provincial Synod, or it may request that an election be made on its behalf by the House of Bishops of the Episcopal Church.

> Patterned on present Canon III.23.1(b).

(c). If either option in Sec. 1 (b) is chosen, a special Joint Nominating Committee shall be appointed unless the diocesan convention has otherwise provided for the nominating process. The Committee shall be composed of three persons from the diocese, appointed by its Standing Committee, and three members of the electoral body, appointed by the President of that body. The Joint Nominating Committee shall elect its own officers and shall nominate three persons whose names it shall communicate to the Presiding Officer of the electoral body. The Presiding Officer shall communicate the names of the nominees to the electoral body at least three weeks before the election when the names shall be formally placed in nomination. Opportunity for nominations from the floor shall be given.

> Patterned on House of Bishops Rules of Order, Missionary Bishops, III.1 and 3, since present Canon III.23 does not provide for a nomination process that would include members from the electing diocese. If the constitution is amended by the passage of #A017, further amendment of this canon will be recommended to refer to diocesan constitution and canons instead of diocesan convention.

(d). If either option in Sec.1(b) is chosen, the evidence of the election shall be a certificate signed by the presiding officer of the electoral body and by its Secretary, with a testimonial signed by a constitutional majority of the body, in the form required in Canon III.22.3, which shall be sent to the Standing Committee of the Diocese on whose behalf the election was held. the Standing Committee shall thereupon proceed as set forth in Canon III.22.3 or 4.

Patterned on Canon III.23.1(c) and 2(c).

(e). The Secretary of the body electing a Bishop, Bishop Coadjutor, or Suffragan Bishop, shall inform the Presiding Bishop promptly of the name of the person elected. The Bishop-elect shall notify the Presiding Bishop of acceptance or refusal of the election, at the same time as the Bishop-elect notifies the electing Diocese.

Present Canon III.22.1(e).

Sec. ~~3~~2. It shall be lawful, within six months prior to the effective date of the resignation or retirement of a *Diocesan* Bishop ~~from his jurisdiction~~, for the ~~said~~ Bishop, with the advice and consent of the Standing Committee, to call a special meeting of the Convention of the Diocese to elect a successor; Provided, that if the Convention is to meet in regular session meanwhile, it may hold the election during *the* ~~such~~ regular session. The proceedings incident to preparation for the ordination ~~and consecration~~ of ~~such~~ *the* successor shall be as provided in ~~Sec.1~~ ~~of~~ this Canon; but the Presiding Bishop shall not take order for the ~~consecration~~ *ordination* to be on any date prior to that upon which the resignation is to become effective.

Sec. ~~1~~ *3*(a). When ~~Whenever the Church in any~~ *a* Diocese ~~shall~~ desire*s* the ordination ~~and consecration~~ of a Bishop-elect, if the *date of the* election ~~shall have taken place~~ *occurs* within three months before a meeting of the General Convention, the Standing Committee of the ~~said~~ Diocese shall, by ~~their~~ *its* President, or by some person or persons specially appointed, forward to the Secretary of the House of Deputies evidence of the election of the Bishop-elect by the Convention of the Diocese, together with evidence ~~of his~~ *that the Bishop-elect has* ~~having~~ been duly ordered Deacon and Priest, *evidence of acceptance of election,* and ~~also~~ a testimonial signed by a constitutional majority of ~~such~~ the Convention, 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)_____

The Secretary of ~~such~~ *the* Convention shall certify upon this testimonial that it has been signed by a constitutional majority ~~thereof~~ *of the Convention.*

(b).~~There~~ *The Secretary of the Convention* shall also ~~be~~ forward~~ed~~ *to the Secretary of the House of Deputies,* with the testimonial and other documents, certificates from ~~two~~ recognized and licensed professionals, appointed by the Ecclesiastical Authority of the Diocese with the approval of the Presiding Bishop, that they have thoroughly examined the Bishop-elect as to ~~such~~ *that* person's ~~physical and mental~~ *medical, 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.

> Since reports on "physical and mental conditions" have been replaced with reports on "medical, psychological and psychiatric condition," it is no longer appropriate to specify "two" professionals. The three conditions to be addressed will most often each require examinations by professionals with different qualifications.

(c). The Secretary of the House of Deputies shall ~~lay~~ *present* the ~~said~~ testimonials ~~before~~ *to* the House, and if the House ~~shall~~ consent*s* 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~~.

(~~b~~ *d) (1).* If *a majority of* the ~~House of~~ Bishops of this Church *exercising jurisdiction* consent*s* 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 of the consent~~; and upon notice of the acceptance by the Bishop-elect of his election, the Presiding Bishop shall take order for the consecration of the said Bishop-elect either by himself or the President 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 may communicate the testimonials.~~

> Art.II, Sec.2 of the Constitution requires the consent of a majority of the bishops exercising jurisdiction, while the House of Bishops includes not only diocesan and coadjutor bishops, but suffragan, retired and resigned bishops who do not exercise jurisdiction. The second half of this subsection has been made a separate section (III.22.5) because it applies to all elections, not just those occurring within 3 months of General Convention.

~~(c)~~*Sec. 4(a).* If the *date of the* election of a Bishop ~~shall have taken place~~ *occurs* more than three months before the meeting of the General Convention, the Standing Committee of the Diocese electing shall by ~~their~~ *its* President, or by some person or persons specially appointed, immediately send to the Standing Committees of the several Dioceses a certificate of the election by the Secretary of Convention of the Diocese, bearing a statement that evidence of the Bishop-elect's having been duly ordered Deacon and Priest and the certificates as to ~~mental and physical~~ *the Bishop-elect's medical, psychological and psychiatric* examination ~~as~~ required in Sec. ~~1(a)~~ *2(b)* of this Canon have been received and that a testimonial in the form set out in Sec. ~~1~~ *2*(a) of this Canon has been signed by a constitutional majority of the Convention.~~; and~~ ~~i~~*If* a majority of the Standing Committees of all the Dioceses ~~shall~~ consent*s* to the ~~consecration~~ *ordination* of the Bishop-elect, the Standing Committee of the Diocese electing shall then forward the evidence of ~~said~~ *the* consent, with the other necessary documents described in Sec. ~~1~~ *2* (a) *and (b)* of this Canon, to the Presiding Bishop, who shall immediately communicate *them* ~~the same~~ to every Bishop of this Church *exercising* ~~having~~ jurisdiction.~~, and i~~*If* a majority of ~~such~~ *those* Bishops ~~shall~~ consent*s* 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 *of the consent.* ~~and upon notice of his acceptance of the election, the Presiding Bishop shall take order for the consecration of the Bishop-elect either by himself or the President of the Province of which the Diocese electing is a part and two other Bishops of this Church, or by any three Bishops of this Church to whom he may communicate the testimonials provision according to Sec. 2 (d) (1) of this Canon.~~

(b). ~~The e~~*E*vidence of the consent of ~~the several~~ *each* Standing Committees shall be a testimonial in the following words, signed by a majority of ~~the Standing~~ *all the members of the* Committees~~ of all the Dioceses~~:

We, being a majority of all the members of the Standing Committee of , and having been duly convened at _____ , fully sensible how important it is that the Sacred Order and Office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion without partiality ~~or affection~~, do, in the presence of Almighty God, testify that we know of no impediment on account of which the Reverend A.B. ought not to be ordained ~~and consecrated~~ to ~~the~~ *that* Holy ~~Office~~ *Order.* In witness whereof, we have hereunto set our hands this _____ day of_____ in the year of our Lord_____.

(Signed)_____.

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

Sec.5 ~~and~~ ~~u~~*U*pon ~~notice~~ receipt of the consents and *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.

Revision for form of language moved out of III.22.1(b) and (c).

Sec. *6* ~~5(d)~~. In case a majority of all the Standing Committees of the ~~several~~ Dioceses ~~shall~~ *do* not consent to the ~~consecration~~ *ordination* of ~~a~~ *the* Bishop-elect within ~~the period of six~~ *three* months from the date of the notification of the election by the Standing Committee of the Diocese electing, or in case a majority of all the Bishops ~~entitled to act in the premises~~ *exercising jurisdiction* ~~shall~~ *do* not consent within ~~the period of~~ three months from the date of notification to them by the Presiding Bishop of the election, the Presiding Bishop shall declare the election null and void and *shall give notice to the Standing Committee of the Diocese electing and to the Bishop-elect.* ~~t~~*T*he Convention of the Diocese may then proceed to a new election.

Current III.22.1(d).

~~(e). It shall be the duty of the Secretary of the Convention electing a Bishop, Bishop Coadjutor, or Suffragan Bishop, to inform the Presiding Bishop promptly of the name of the person elected. It shall be the duty of the Bishop-elect to notify the Presiding Bishop of his acceptance or declination of the election, at the same time as he notifies the electing Diocese.~~

~~Sec. 2 (a). When a Bishop of a Diocese is unable, by reason of age, or other permanent cause of infirmity, or, except in a Missionary Diocese, by reason of the extent of Diocesan work, fully to discharge the duties of his office, a Bishop Coadjutor may be elected by and for said Diocese, who shall have the right of succession; Provided, that before the election of a Bishop Coadjutor for the reason of extent of Diocesan work, the consent of the General Convention, or during the recess thereof, the consent of a majority of the Bishops having jurisdiction and of the several Standing Committees, must be had and obtained. Before any election of a Bishop Coadjutor, the Bishop of the Diocese shall read, or cause to be read, to the Convention thereof, his written consent to such election, and in such consent he shall state the duties which he thereby assigns to the Bishop Coadjutor, when duly ordained and consecrated, and such consent shall form part of the proceedings of the Convention. The duties assigned by the Bishop to the Bishop Coadjutor in any Diocese may be enlarged by mutual consent whenever the Bishop of the Diocese may desire to assign such additional duties to the Bishop Coadjutor. In case of the inability of the Bishop of the Diocese to issue the aforesaid consent, the Standing Committee of the Diocese may request the Convention to act without such consent, and such request shall be accompanied by certificates of medical persons as to the inability of the Bishop of the Diocese to issue his written consent.~~

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

~~Bishop Coadjutor, the Ecclesiastical Authority, upon advice of three Bishops of three neighboring Dioceses, may declare that the right of succession of such Bishop Coadjutor is terminated and in such event a new Bishop Coadjutor may be elected for such Diocese as provided in paragraph (a) of this Sec. 2.~~

Sec. 7 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.*

Current III.22.1(b).

Sec. ~~4~~ *8* No ~~one~~ *person* shall be ordained ~~and consecrated~~ Bishop unless ~~he~~ *the person* shall at the time, *and in the presence of the ordaining Bishops and congregation,* subscribe~~,~~ ~~in the presence of the ordaining and consecrating Bishops,~~ *to and make* the declaration required in Article VIII of the Constitution.

Sec. ~~5~~*9* (a) Within ten days after the election of a Bishop, a Bishop Coadjutor, or a Suffragan Bishop by a Diocesan Convention, delegates constituting no less than 10% of the number of delegates casting votes on the final ballot may file with the Secretary of the Convention written objections to the election process, setting forth in detail all alleged irregularities. Within ten days after receipt thereof, the Secretary of the Convention shall forward copies of the same to the Bishop, the Chancellor and Standing Committee of the Diocese, and to the Presiding Bishop, who shall request the Court of Review of the Province in which the Diocese is located to investigate the complaint. The Court of Review may invite response by the Bishop, the Chancellor, the Standing Committee and any other persons within the electing Diocese. Within thirty days after receipt of the request, the Court of Review shall send a written report of its findings to the Presiding Bishop, a copy of which report the Presiding Bishop, within fifteen days, shall cause to be sent to the Bishop, the Chancellor, the Standing Committee and the Secretary of the Convention of the electing Diocese. *The Secretary shall send a copy of the report to each of the delegates who filed objection to the election process.*

The last sentence was moved from Subsection (c) since it should apply regardless of when the election takes place.

(b) If ~~such~~ *the* election ~~shall have~~ *has* taken place within three months before a meeting of the General Convention, the report shall be sent with the evidence of election and testimonials as provided in Section ~~1~~3(a) of this Canon.

(c) If ~~such~~ the election ~~shall have~~ has taken place more than three months before the meeting of the General Convention, the report of the Court of Review shall be sent to the Standing Committees of the several Dioceses, with the Certificate of the Secretary of the electing Convention relating to consent to consecrate. Likewise, the Presiding Bishop shall include ~~such~~ the report in the communication to the Bishops ~~having~~ *exercising* jurisdiction. ~~The Secretary also shall send a copy of the report to each of the delegates who filed objection to the election process.~~

~~CANON 23~~
~~Of Missionary Bishops~~

Delete in its entirety since there are no missionary dioceses or missionary bishops. Canons for the election of bishops for area missions should be developed as needed to fit present-day missionary strategy rather than depending on outdated models reflective of westward expansion or late nineteenth or early twentieth century American colonialism.

CANON ~~27~~23.

Of Bishops and their Duties

Sec. 1. Each Bishop shall keep a record of all official acts, which record shall be the property of the Diocese and shall be transmitted to the Bishop's successor.

Sec. 2. No Bishop shall perform episcopal acts nor, for more than two months, officiate by preaching, ministering the Sacraments, or holding any public service in a Diocese other than that in which the Bishop is canonically resident, without permission or a license to perform occasional public services from the Ecclesiastical Authority of the Diocese in which the Bishop desires to officiate.

This section combines the Art.II, Sec.2 restriction on the exercise of episcopal acts with the Canon III.16.2 restriction on officiating outside one's diocese of canonical residence.

Sec. ~~1~~ *3 (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~~ *from the Diocese* for *a period of* more than three *consecutive* months without the consent of the Convention or the Standing Committee of the Diocese.
(c). A Diocesan Bishop, whenever leaving the Diocese for six consecutive months, shall authorize in writing, under hand and seal, the Bishop Coadjutor, the Suffragan Bishop if the Constitution and Canons of the Diocese so provide, 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, if 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.

Art.II, Sec.5 requires a diocesan provision before a suffragan bishop may be made the Ecclesiastical Authority.

Sec. ~~2~~ *4* (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* 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~~ has declined to visit a Parish or Congregation for three years, 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 *Diocesan* 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. ~~in the premises;~~ Provided, that, in case of any subsequent trial of either party for failure to conform to ~~such~~ the decision, any ~~constitutional or canonical~~ right of the ~~defendant~~ *Accused under the Constitutions and Canons of this Church or of the Diocese holding the trial* ~~in the premises~~ may be pleaded and established as a sufficient defense, notwithstanding ~~such~~ the former decision. ~~; and Provided, further, that, in any case, the Bishop may at any time apply for such Council of Conciliation.~~

Revised to be consistent with the language in the proposed revision of Title IV.

~~(c). Every Bishop shall keep a record of all his official acts, which record shall be the property of the Diocese, and shall be transmitted to his successor.~~

Sec. ~~3~~*5. The Diocesan* ~~Every~~ Bishop ~~shall~~ *may* deliver, from time to time ~~at his discretion~~, a Charge to the Clergy of ~~his jurisdiction, and may, from time to time, address~~ *the Diocese and a Pastoral Letter* to the people of ~~his jurisdiction Pastoral Letters on points of Christian doctrine, worship, or manners, which he~~ *the Diocese on points of doctrine, discipline, or worship. The Bishop* may require the Clergy to read *the Pastoral Letter* to their Congregations.

Sec.~~4~~ *6.* At ~~every~~ *each* Annual *Meeting of the Diocesan* Convention the *Diocesan* Bishop shall make a ~~statement~~ *report* of the ~~affairs~~ *State* of the Diocese since the last *Annual M*~~m~~eeting of the Convention; *including* the names of the ~~Churches which he has~~ *Congregations* visited; the number of persons confirmed *and received*; the names of those who have been ~~received~~ *admitted* as Postulants and Candidates for Holy Orders, ~~and~~ of those ~~who have been~~ ordained, and of those ~~who have been by him~~ suspended or deposed from Holy Orders; the changes by death, removal, or otherwise, which have taken place among the Clergy; and ~~all~~ *other* matters *the Bishop desires to present to the Convention;*

~~tending to throw light upon the affairs of the Diocese;~~ which statement shall be inserted in the Journal.

~~Sec. 5. It shall be the duty of a Bishop, whenever leaving his Diocese for the space of six calendar months, to authorize, by writing, under his 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 his absence. The Bishop Coadjutor, or, should there be none, the Standing Committee, may become at any time the Ecclesiastical Authority upon the written request of the Bishop, and continue to act as such until the request be revoked by him in writing.~~

~~Sec. 6 (a). Any Bishop of this Church may, on the invitation of the Convention or of the Standing Committee of any Diocese where there is no Bishop, or where the Bishop is for the time under a disability to perform episcopal offices by reason of a judicial sentence, visit and perform episcopal offices in that Diocese, or in any part thereof; and this invitation may be for a stated period, and may be at any time revoked.~~

CANON 24

Of Bishops Coadjutor

Sec. 1 (a). When the Diocesan Bishop is unable, by reason of age, by permanent cause of infirmity, or by reason of the extent of Diocesan work, fully to discharge the duties of the office, a Bishop Coadjutor, who shall have the right of succession, may be elected by and for the Diocese, in accordance with Canon III.22.

(b). Before the election of a Bishop Coadjutor based on the extent of Diocesan work, the consent of the General Convention or, if General Convention is not in session, the consent of a majority of the Bishops exercising jurisdiction and of the several Standing Committees must be obtained.

(c). Before an election of a Bishop Coadjutor, the Diocesan Bishop shall read, or cause to be read, to the Convention the Bishop's written consent to the election. The consent shall state the duties to be assigned to the Bishop Coadjutor when ordained. The consent shall form part of the proceedings of the Convention. The duties assigned by the Diocesan Bishop to the Bishop Coadjutor may be enlarged by mutual consent.

(d). In the case of the inability of the Diocesan Bishop to issue the required consent, the Standing Committee of the Diocese may request the Convention to act without the consent. The request shall be accompanied by certificates of medical, psychological or psychiatric professionals as to the inability of the Bishop to issue the written consent.

(~~b~~*e*). ~~In the case of a Bishop Coadjutor,~~ ~~t~~The grounds for the ~~his~~ election *of a Bishop Coadjutor*, as stated in the record of the Convention, shall be communicated~~,~~ with the other required testimonials~~,~~ to the General Convention~~,~~ or to the Standing Committees and the Presiding Bishop.

(~~e~~*f*). ~~In the case of application for the~~ *When a Diocese desires the* ordination ~~and consecration~~ of a Bishop Coadjutor, the Standing Committee shall forward to the Presiding Bishop, in addition to the evidence and testimonials required by ~~the preceding Section~~ *Canon III.22,* a certificate of the Presiding Officer and Secretary of the Convention that every requirement of this Section has been complied with.

Sec. 2. There shall be only one Bishop Coadjutor in any Diocese. Provided, if it is certified to the Ecclesiastical Authority of a Diocese by three competent physicians selected by the Ecclesiastical Authority, that the Bishop Coadjutor in the Diocese is permanently unable, by reason of medical, psychological or psychiatric condition, to carry out the duties of Bishop Coadjutor, the Ecclesiastical Authority, upon the advice of three Bishops of three neighboring Dioceses, may declare that the right of succession of the Bishop Coadjutor is terminated and a new Bishop Coadjutor may then be elected as provided in Canon III.22.1.

Present Canon III.22.2(a),(b),(c), (d) revised for form and consistency.

CANON ~~24~~25

Of Suffragan Bishops

Sec. 1 *(a). With the consent of the Diocesan Bishop, a* ~~A~~ Suffragan Bishop shall be elected in accordance with *Canon III.22.1.* ~~the Canons enacted in each Diocese for the election of a Bishop. But the initiative shall always be taken by the Bishop of the Diocese asking for the assistance of a Suffragan.~~

Art.II, Sec. 4 of the Constitution requires only the consent of the Diocesan Bishop and does not set any requirements for the election process. The Canons cannot be more restrictive. The proposed amendments to the Constitution, Resolutions #A017 and #A018, express the practice of the Church that has evolved.

~~Sec. 2(a)~~*(b).* Before the election of a Suffragan Bishop in a Diocese, the consent of the General Convention~~,~~ or, *if General Convention is not in session,* ~~during the recess thereof~~ the consent of a majority of the Bishops ~~having~~ *exercising* jurisdiction and of the several Standing Committees~~,~~ must be ~~had and~~ obtained.

~~(b) Whenever the Church in any Diocese shall desire the ordination and consecration of a Suffragan Bishop-elect, subsequent proceedings in accordance with the provisions of Canon III. 21. 1 shall be taken.~~

~~(c). If the consents required by Canon III. 21.1 are not received as therein prescribed, or if the Suffragan Bishop-elect decline his election, the Convention of the Diocese may then proceed to a new election.~~

~~Sec. 3. There shall not at any time be more than two Suffragan Bishops holding office in and for any Diocese, save by special consent of the General Convention previously obtained.~~

Art.II, Sec. 4 of the Constitution permits the election of one or more suffragans. Resolution #A018 would establish this restriction constitutionally.

~~Sec. 4. A Suffragan Bishop may be elected and consecrated for any Missionary Diocese in accordance with the provisions of Sec. 2 of this Canon, and subject to all the provisions thereof.~~

Sec. ~~5~~2. A Suffragan Bishop shall act~~, in all respects,~~ as *an* ~~the~~ assistant ~~of~~ *to and under the direction of* the *Diocesan* Bishop ~~of the Diocese, and under his direction~~.

~~Sec. 6(a). Every Suffragan Bishop, upon attaining the age of seventy-two years, shall forthwith tender his resignation from his position by sending it to the Presiding Bishop, who shall immediately communicate the same to every Bishop of this Church having jurisdiction and shall declare the said Bishop's resignation accepted, effective at a designated date not later than three months from the date of such resignation. (b). The Presiding Bishop shall communicate to the resigning Bishop the fact of the acceptance of his resignation and the termination of his position effective as of the date fixed; and, in the case of a Suffragan of a Diocese, shall certify the same to the Ecclesiastical Authority of the Diocese concerned. He shall also order the Secretary of the House of Bishops to record the same effective as of the date fixed, to be incorporated in the Journal of the House.~~
~~At each meeting of the General Convention, it shall be the duty of the Presiding Officer of the House of Bishops to communicate to the House of Deputies, when in session, a list of such resignations which have been accepted since the preceding meeting of the General Convention.~~
~~(c). If any Suffragan Bishop should for any reason fail to submit his resignation upon attaining the age of seventy-two years, as provided in Clause (a) above, the Presiding Bishop shall certify that fact to the House of Bishops. The House of Bishops shall then declare the said Bishop's position terminated, effective at a date not later than three months from the date of such declaration; and shall order the Presiding Bishop's certificate and its own declaration and action to be recorded in its Journal. It shall then be the duty of the Presiding Officer of the House of Bishops to pronounce such position terminated, and to communicate the fact to the House of Deputies, if in session, and to the Ecclesiastical Authority of each Diocese.~~

~~(d).~~*Sec. 3.* The tenure of office of a Suffragan Bishop shall not be *determined by the tenure of office of the Diocesan Bishop.* ~~terminated on the death or removal of the Bishop of the Diocese. A Suffragan Bishop may, at any time, resign his position as Suffragan of a Diocese with the consent of a majority of the Bishops of this Church having jurisdiction under the procedure set out in Canon III. 26.8 so far as it applies.~~

The second sentence is deleted because resignations of suffragans is covered by new Canon 27.

~~A Suffragan Bishop whose resignation has been accepted shall exercise episcopal functions only as he may be authorized by the Ecclesiastical Authority of a Diocese or of an Area Mission.~~

~~Sec. 7 (a). Whenever a Suffragan Bishop shall be elected Bishop or Bishop Coadjutor of a Diocese, if such election shall have taken place within three months before a meeting of the General Convention, evidence thereof shall be laid before each House of the General Convention 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.~~

~~(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. ~~8~~*4*. No Suffragan Bishop, while acting as such, shall be Rector or ~~settled~~ Member of the Clergy in charge of a Parish or Congregation.

CANON ~~25~~*26*

Of Assistant Bishops

Sec. 1. ~~Whenever any~~ When a Diocese ~~shall~~, in the opinion of its Bishop, require*s* 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). *Diocesan* Bishops ~~now exercising jurisdiction~~, *Coadjutor Bishops,* or ~~serving as~~ Suffragan Bishop*s*, who under the Constitution and Canons *of this Church*~~, and subject to their provisions,~~ would be eligible for election in that Diocese; Provided, that ~~before~~ *at the time of* accepting any such appointment a *Diocesan* Bishop, ~~exercising jurisdiction as the Ordinary or as the~~ Bishop Coadjutor *or Suffragan Bishop* shall resign that *office;* ~~jurisdiction, or the right of succession, as the case may be;~~

(b). Bishops *of this Church* who, having resigned their previous responsibilities, are qualified to perform episcopal acts in this Church; and

(c). Bishops of a Church in communion with this Church, in good standing therein, if they:

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

(d). ~~Provided, that~~ ~~b~~*B*efore the appointment of *a Bishop who is not otherwise a member of the House of Bishops as*~~,~~ an Assistant Bishop in a Diocese under the provisions of ~~subparagraphs (b) or (c),~~ *Secs. 2(b) or 2(c) of this Canon,* ~~who is not otherwise a member of the House of Bishops,~~ the consent of the House of Bishops or, if ~~such~~ *the* appointment is to be made more than three months prior to a meeting of the House of Bishops, the consent of a majority of ~~the~~ Bishops ~~having~~ *exercising* jurisdiction ~~is essential and~~ must be obtained.

~~Sec. 3. An Assistant Bishop so appointed shall serve at the discretion of, and be under the control and direction of, the Bishop having jurisdiction.~~

Sec.~~4~~ *3.* No person may serve as an Assistant Bishop beyond the termination of the jurisdiction of the appointing Bishop or after attaining the age of 72 years.

Sec. 4. An Assistant Bishop shall serve at the discretion of, and under the control and direction of, the Diocesan Bishop.

CANON 27

Of the Incapacity, Resignation, and Retirement of Bishops

Sec. 1. When it is certified to the Presiding Bishop, by at least three competent physicians who have examined the case, that a Diocesan Bishop is incapable of authorizing the Bishop Coadjutor, if there is one, or a Suffragan Bishop, if there is one, or the Standing Committee to act as the Ecclesiastical Authority, then, upon the advice of five Bishops of neighboring Dioceses selected by the Presiding Bishop, the Presiding Bishop shall declare the Bishop Coadjutor, or a Suffragan Bishop, if the Constitution and Canons of the Diocese so provide, or the Standing Committee to be the Ecclesiastical Authority for all purposes set forth in these Canons and to retain such authority until the Presiding Bishop, acting upon a like certificate, declares the Diocesan Bishop competent to resume official duties.

Current III.27.10 revised for form and clarity.

Sec. ~~7~~2(a). ~~Every~~ *Each* Bishop ~~and every Bishop Coadjutor and every Missionary Bishop~~, upon attaining the age of seventy-two years, shall ~~forthwith tender his~~ resign*a*~~tion from his jurisdiction,~~ as required by ~~Sec. 9 of~~ Article II. *Sec. 9* of the Constitution.~~, by sending it~~ *The resignation shall be sent* to the Presiding Bishop, who shall immediately communicate *it* ~~the same~~ to every Bishop of this Church ~~having~~ *exercising* jurisdiction and shall declare the ~~said Bishop's~~ resignation accepted, effective at a designated date not later than three months from the date ~~of such~~ *the* resignation *was tendered.*

(b). The Presiding Bishop shall communicate to the resigning Bishop the ~~fact of the~~ acceptance of ~~his~~ *the* resignation ~~and the termination of his jurisdiction~~ effective as of the date fixed.~~; and, i~~*I*n the case of a *Diocesan* Bishop or Bishop Coadjutor ~~of a Diocese~~ , *the Presiding Bishop* shall certify the ~~same~~ *resignation* to the Standing Committee of the Diocese concerned, *and in the case of other Bishops, to the Ecclesiastical Authority of the Diocese concerned. The Presiding Bishop* ~~He~~ shall also order the Secretary of the House of Bishops to record the ~~same~~ *resignation*, effective as of the date fixed, to be incorporated in the Journal of the House.

(c). If any Bishop, ~~should~~ for any reason, fail*s* to ~~submit his~~ resign*a*~~tion~~ upon attaining the age of seventy-two years, as provided in ~~Clause (a) above~~ *Sec. 2 of this Canon,* the Presiding Bishop shall certify that fact to the House of Bishops. The House of Bishops shall then declare the ~~said~~ Bishop's ~~jurisdiction~~ *position* terminated, effective at a date not later than three months from the date of declaration; and shall order the Presiding Bishop's certificate and its own declaration and action to be recorded in its Journal. ~~It shall then be the duty of t~~*T*he Presiding *Bishop* ~~Officer of the House of Bishops to~~ *shall then* pronounce ~~such jurisdiction~~ *the position* terminated, effective as of the date fixed, and ~~to~~ *shall* communicate the fact to the ~~House of Deputies, if in session, and to the Ecclesiastical Authority~~ *Diocesan Bishop and Standing Committee* of each Diocese.

Sec. 8*3*(a). ~~If the~~ *Any* Bishop ~~of a Diocese, or a Bishop Coadjutor, shall~~ *who* desire*s* to resign ~~his jurisdiction, he~~ shall send ~~in writing to the Presiding Bishop his~~ *the* resignation with the reasons therefor *in writing to the Presiding Bishop*. ~~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 *notify* without delay ~~send a copy of the communication to~~ every Bishop of this Church ~~having ecclesiastical jurisdiction~~, and ~~also to~~ the Standing Committee *of the Diocese* of the Bishop desiring to resign, in order that the Standing Committee may ~~on behalf of the Diocese~~ be heard *on behalf of the Diocese,* 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 *by a majority of those present.*

(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 Bishop of this Church. ~~having jurisdiction; and i~~*I*f a majority of ~~such~~ *the* Bishops ~~shall~~ consent*s* 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~~*-resignation*, effective as of the date fixed, to be incorporated in the Journal of the House.

> Amendments to (a) and (b) reflect the constitutional requirement of consent by the House of Bishops to a resignation. *See* Art.II Sec. 6. Although the Constitution does not expressly extend to resignations of suffragans, the canons have previously required approval of their resignations too. *See* current III.6(d).

~~(c). 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~~c). 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.

~~(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 of the Executive Council in an amount to be fixed by the Executive Council. Any such supplement would be in addition to his regular pension received from The Church Pension Fund, and may be revised whenever such Retired Bishop shall receive a regular stipend from an ecclesiastical employment.~~

~~(f). Every Missionary Bishop, and every Bishop holding an office created by the General Convention, whose salary is paid by the Executive Council, whose resignation for reasons of policy or strategy, or for reasons beyond his control, has been accepted, and who has reached retirement age, or who has suffered total disability, shall receive from the Executive Council a retiring allowance to be paid by the Treasurer of the Executive Council in an amount to be fixed by the Executive Council.~~

Sec. 4 (a). A resigned or retired Bishop shall be subject in all matters to the Constitution and Canons of this Church and to the authority of the General Convention.

Current Canon III.27.9(b) revised.

(b). ~~Sec. 9 (a).~~ A *resigned or retired* Bishop ~~whose resignation has been accepted by the House of Bishops~~ may perform any episcopal act, at the request of any *Diocesan* Bishop ~~of this Church,~~ within ~~the limits of the said~~ *that* Bishop's ~~jurisdiction~~ *Diocese*. ~~He~~ *A resigned or retired Bishop* may ~~also~~, by vote of the Convention of any Diocese~~,~~ and with the consent of the Bishop of ~~the~~ that Diocese, be given an honorary seat in the Convention, with voice but without vote, or ~~such~~ *be given an* honorary seat in the Cathedral of any Diocese, *by and* subject to the authority competent to ~~act in the premises~~ *grant such seat.* ~~He~~ *The resigned or retired Bishop* shall report all official acts to the *Diocesan* Bishop and to the Diocese in which ~~such~~ *the* acts are performed. ~~The foregoing~~ *These* provisions ~~of this paragraph~~ shall also be applicable to a resigned Bishop of another Church in communion with this Church, subject to the approval of competent authority within ~~such~~ *the* other Church, where such approval may be required.

Revised to clarify that these provisions apply to retired Bishops as well as those who have resigned prior to age 72.

~~(b). A Bishop who ceases to have episcopal charge shall still be subject in all matters to the Canons and Authority of the General Convention.~~

(c). A *resigned* Bishop ~~whose resignation has been accepted~~ may, at the discretion of the Bishop of the Diocese in which ~~he~~ *the resigned Bishop* ~~chooses to~~ reside*s*, and upon ~~the~~ presentation of Letters Dimissory from the Ecclesiastical Authority of the Diocese in which ~~he~~ *the resigned Bishop* has had canonical residence *most recently*, be enrolled among the Clergy of ~~that~~ *the new* Diocese, and become subject to its *Constitution and* ~~c~~Canons ~~and regulations;~~ *including* ~~and may~~ be*ing given* ~~accorded~~ a seat and vote in the Diocesan Convention, in accordance with its canonical provisions for qualification of ~~Presbyters;~~ *clergy members.*

(d). ~~but if he shall~~ *When a resigned Bishop* accept*s* a pastoral charge or other ministerial post within ~~the~~ *a* Diocese~~, as hereinafter provided, he~~ *the Diocesan Bishop* shall process ~~such~~ *the* Letters Dimissory, and *the resigned Bishop shall* be enrolled among the Clergy of the Diocese~~,~~ and be given seat and vote in the Diocesan Convention *in accordance with the canonical provisions of the Diocese for qualification of clergy members, and* subject to the provisions of paragraph (~~g~~*h*) of this section.

(~~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 *the Diocese's* ~~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 chooses to~~ *the resigned Bishop* resides, accept any position created under the authority of the Diocesan Convention, 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, 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.~~

CANON ~~27~~*28*
Of Dioceses without Bishops

Sec. ~~6~~*1*~~(b).~~ A Diocese without a Bishop~~, or of which the Bishop is for the time under a disability by reason of a judicial sentence,~~ may, by *an act of* its Convention, *and in consultation with the Presiding Bishop,* be placed under the provisional charge and authority of ~~the~~ *a* Bishop ~~or Bishop Coadjutor~~ of another Diocese *or of a resigned Bishop,* who shall by that act be authorized to ~~perform~~ *exercise* all the duties and offices of the Bishop of the Diocese ~~so vacant or whose Bishop is under disability,~~ until~~, in the case of a vacant Diocese,~~ a Bishop ~~be duly~~ *is* elected and ~~consecrated~~ *ordained for that Diocese or until for the same; or, in the case of a Diocese whose Bishop is disabled, until the disqualification be removed; or until, in either case,~~ the ~~said~~ act of the Convention ~~be~~ *is* revoked.

Sec. 2. Any Bishop may, on the invitation of the Convention or of the Standing Committee of any Diocese where there is no Bishop, visit and exercise episcopal offices in that Diocese, or any part of it. This invitation shall be for a stated period and may be revoked at any time.

Sec. 3. ~~(c).~~ A Diocese, while under the provisional charge of a Bishop, shall not invite any other Bishop to ~~perform any~~ *visit and exercise* episcopal ~~duty or exercise~~ *acts or* authority *without the consent of the Bishop in charge.*

RECOMMENDATION OF THE COMMISSION

The Commission respectfully recommends that the assets of the Church be directed to the translation and publication of the Constitution and Canons of the Church in the Spanish language.

PROPOSED BUDGET FOR 1995-1997

	1995	1996	1997
Meetings	$16,230	$18,640	$13,685
Printing, White & Dykman	4,000		
Supplies and Misc.	450	850	675
	$20,680	$19,490	$14,360

Resolution #A025

Resolved, the House of _____ concurring, **That the sum of $54,530.00 be appropriated for the work of the Standing Commission on Constitution and Canons during the next triennium.**

11
16,230
18640
13685
8555

The Board for Church Deployment

MEMBERSHIP

The Rt. Rev. Don A. Wimberly, Chair, Diocese of Lexington (1994)
The Rt. Rev. Jane Holmes Dixon, Diocese of Washington (1997)*
The Rt. Rev. Robert H. Johnson, Diocese of Western North Carolina (1997)
The Rev. Margaret A. Babcock, Diocese of Arizona (1994)
The Ven. Richard I. Cluett, Diocese of Bethlehem (1994)*
The Rev. Canon Joel A. Gibson, Diocese of New York (1997)
Mr. John R. Harris, Diocese of Iowa (1997)
Mr. David A. Kalvelage, Diocese of Milwaukee (1994)
Mrs. Mary Lou Lavallee, Diocese of Western Massachusetts (1994)*
Dr. Dalton S. Oliver, Diocese of Louisiana (1994)
Canon Barbara J. Price, Diocese of Western New York (1997)
Professor Joseph H. Smith, Diocese of Springfield (1997)

The following members resigned and were replaced during the triennium:

The Rt. Rev. Herbert A. Donovan (Arkansas)
The Rev. Victor T. Wei (California)
Ms. Penny George (Minnesota)

*Appointed during the triennium to fill unexpired terms.

SUMMARY OF THE 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 1991 Blue Book report have been accomplished as outlined below:

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

The canonical oversight of the Church Deployment Office continues to hold a high priority in the work of the Board, and ongoing activities of the Church Deployment Office continue apace. The current registration of clergy and laity is approaching 14,000 and will have reached that figure by the time of the General Convention. Personal Profiles continue to be updated at the rate of at least 400 per month, including those that are updated on a priority basis (a service that has been added in the past five years). Searches and listings for new

positions totaled about 1600 for the triennium. CDO is now able to respond to search requests from parishes and dioceses within a few days, and by special request within 24 hours, as opposed to the two-week time frame that was the standard until several years ago. The operation of CDO's in-house mini-computer, as opposed to leasing computer time from the Church Pension Fund, has made more timely and more flexible responses to the Church's needs possible. The learning curve on the use of this computer system continued into this triennium.

The Church Deployment Office has managed to maintain a high level of performance in the provision of deployment services in the Church, despite substantial reductions in staff and budget. The CDO staff has been reduced, from three appointed staff positions and five support staff to two appointed staff and four support staff, partly because of imposed downsizing and partly because of increased efficiency. This maintenance of services has been accomplished by the introduction of greater staff flexibility (fewer people doing more things well) and by the introduction of off-site operation of the CDO systems by a part-time consultant. However, this has taken its toll on the health of the CDO staff, and CDO has been unable to expand its program. Diocesan visits to clergy groups, diocesan consulting groups and the like have been curtailed.

The Church Deployment Board has provided assistance, leadership, and support to the CDO in developing appropriate policies for dealing with issues relating to affirmative action, non-discrimination in deployment, background checks, and clergy under discipline.

There is still much to be done in the area of communication. Some progress has been made in the acceptance by the new Professional Ministry Development Cluster (of which CDO is a part) of responsibility for producing the Presiding Bishop's clergy newsletter. There have also been major revisions of some of the Church Deployment Board and CDO materials, particularly the booklets "Caring for Clergy in the Calling Process" and "The Clergy Side of Interviewing in the Calling Process."

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.

A primary response to the issues raised by the 1990 Deployment Review has been the development of diocesan deployment resources. In particular, a major resource manual in looseleaf format entitled "Choosing to Serve" has been produced with the consulting assistance of the Rev. Richard Ullman. This publication provides many useful resources in response to a host of concerns. There are approximately 120 separate documents and resources that address issues, including the role of bishops, suggested position descriptions for diocesan deployment officers, affirmative action in the calling process, an Interim Pastor Letter of Agreement, sample calling committee letters, workshops for developing a position profile, and training models for calling committees. This set of resources has been distributed widely in the dioceses and has been extremely well received. In addition, deployment officers and other diocesan officials have responded in large numbers to deployment training opportunities offered by the Church Deployment Office. CDO is now training 40-50 diocesan officials per year in professional deployment techniques.

In March 1992 the Church Deployment Board facilitated a National Deployment Officers Conference in Kansas City. This was attended by more than 75 diocesan deployment officers

and bishops representing 65 dioceses in all eight domestic provinces. It was a new opportunity for dialogue between the Church Deployment Board and diocesan officials. There were workshops on the variety of diocesan procedures used, effects of new models for ministry on clergy deployment, support services for outplaced clergy, ethical/legal issues facing bishops and DDO's in screening, and reference and background checking. Participants shared a variety of resources and joined in biblical reflection groups and worship. A similar meeting is tentatively planned for the next triennium.

CDO materials, including the Personal Profile, have been revised in an attempt to increase the "user-friendliness" of these materials. Responses from the field have been positive in this area, and the work of revision continues with this overriding concern in mind.

The Deployment Review concern for non-discrimination in deployment and appropriate affirmative action policies has coincided with an ongoing concern of the Church Deployment Board. The Church Deployment Board policy, first established in 1977, continues to require that CDO files be searched without regard to race, marital status, age or sex, except to further by positive action the deployment of women and minorities. To aid implementation of this policy, the Church Deployment Office now ensures that lists of names sent in response to search requests include representative numbers of women and minorities. CDO has also cooperated with the Hispanic ministries office in beginning the process of translation of CDO materials into Spanish. A new Spanish translation of the CDO Update Instructions was published in late 1993. Representatives of the Church Deployment Board and CDO continue to work with the women's desk, ethnic desks, and other interested parties in trying to develop educational materials to facilitate greater diversity in the deployment procedures.

While most recommendations have been addressed in some fashion, much work remains to be done, and the Deployment Review report continues to inform the work of the board.

Objective #3. To work with the Presiding Bishop and 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.

The 1991 General Convention passed a resolution (A036s) mandating the substance of this objective. It was the intent of that resolution, of the Deployment Review Committee, of this Board, and of the ad hoc committee convened to implement the resolution, that a new Presiding Bishop's staff position of Executive Officer for Clergy be created. Despite the positive recommendations of all of these bodies, the position was not created, funded, or staffed.

Instead, a new staff configuration, the Professional Ministry Development Cluster, was established, which brings the national offices that deal with clergy and lay professional issues together in a closer collegial relationship. Included are the Church Deployment Office, the Board for Theological Education, the Office for Ministry Development, and the Office of Pastoral Development, as well as (to a lesser extent) the Cornerstone Project and the Church Pension Fund. A new reporting relationship through the OPD to the Presiding Bishop has been created. The intent is that the members of this ministry cluster will work together on a number of professional ministry issues and concerns. This should also facilitate a cooperative approach to budget formation and personnel policies. One concrete result has been the

restoration of the Presiding Bishop's clergy newsletter, which had not been published for several years.

While cooperating in the formation of the Professional Ministry Development Cluster, this Board expresses its disappointment that the original goal of an Executive Staff person for ordained ministry has not been realized.

OBJECTIVES FOR TRIENNIUM 1995-1997

1. The Development of a comprehensive communications strategy and program for the Church Deployment Board and the Church Deployment Office.
2. Work with Diocesan Deployment Officers to strengthen their ministries through:
   (a). Facilitating a second National Deployment Officers' Conference;
   (b). Addressing the issue of outplacement;
   (c). Finding ways to shorten the length of the normal vacancy/search period;
   (d). Orientation, networking, and training of deployment officers;
3. Greater utilization of the CDO system by and for lay professionals in the Church.

PROPOSED RESOLUTION FOR BUDGET APPROPRIATION

Resolution #A026

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 1995-1997 for expenses of the Board for Church Deployment.**

The Standing Commission on Ecumenical Relations

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A. MEMBERSHIP

Bishops
The Rt. Rev. A. Theodore Eastman
The Rt. Rev. Harry W. Shipps
The Rt. Rev. Orris G. Walker, Jr.
The Rt. Rev. Vincent W. Warner, Jr.

The Rt. Rev. Roger J. White
The Rt. Rev. Arthur B. Williams, Jr.

Presbyters
The Rev. Ashton J. Brooks
The Rev. Julia M. Gatta
The Very Rev. Robert E. Giannini
The Rev. Rena Karefa-Smart
The Rev. Charles H. Long, Jr.
The Rev. Patricia Wilson-Kastner

Lay Persons
Mrs. Glennes T. Clifford
Dr. E. Rozanne Elder
Mrs. Harriet Kollin
Dr. Robert Bruce Mullin
Ms. Dorothy Rose

Adjunct
The Rev. Richard Townley, Jr., President EDEO

Assisting Staff
The Rev. William A. Norgren, Ecumenical Officer
The Rev. Christopher M. Agnew, Associate Ecumenical Officer
The Rev. J. Robert Wright, Consultant to the Ecumenical Office

B. INTRODUCTION

The responsibilities of the Standing Commission on Ecumenical Relations (SCER) 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.

The 70th General Convention, meeting in July 1991, adopted the following agenda for the Commission for the ensuing triennium:

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

The Consultation on Ecclesiology was held, as projected, in Riverdale, New York, October 17-21, 1993. Participants included 18 persons from Orthodox, Protestant and Roman Catholic Churches. Anglicans numbered 43, including the SCER and the Executive Committee of Episcopal Diocesan Ecumenical Officers. Their findings are summarized in the report which follows, along with accounts of progress made in other areas of the Commission's responsibility: churches in full communion, bilateral dialogues, multilateral conversations, participation in the conciliar movement, and local ecumenism.

C. NATIONAL CONSULTATION ON ECCLESIOLOGY

Report

The Episcopal Church's "Declaration on Unity," adopted by General Convention in 1979, widely received in the life of this Church, reflected in its ecumenical conversations, and reaffirmed by the General Convention in 1988, describes in its opening paragraph a vision of mission in visible unity.[1]

> The visible unity we seek will be one eucharistic fellowship. As an expression of and a means toward this goal, the uniting Church will recognize itself as a communion of Communions, based upon acknowledgment of catholicity and apostolicity. In this organic relationship all will recognize each other's members and ministries. All will share the bread and the cup of the Lord. All will acknowledge each other as belonging to the Body of Christ at all places and at all times. All will proclaim the Gospel to the world with one mind and purpose. All will serve the needs of humankind

[1] "Visible unity is that which someone outside the church can see." Henry Chadwick.

> with mutual trust and dedication. And for these ends all will plan and decide together in assemblies constituted by authorized representatives whenever and wherever there is need.

The emphasis on *koinonia* or communion emanating from the 1993 Fourth World Conference on Faith and Order at Santiago de Compostela was already present in this Declaration. As more churches incorporate the meaning of Santiago de Compostela, the Episcopal Church will be encouraged to spell out the implications of what is already present in its own Declaration.

This National Consultation on Ecclesiology met just fifteen years after the 1978 National Consultation on Ecumenism originated the Declaration. Briefly stated, the task was to review the 1979 Declaration and then to look again at Anglican and ecumenical understandings of the Church, what it is and does. The agenda was to probe the particular questions raised in the remaining three paragraphs of the Declaration (see below).

The Consultation theme—"Ecumenism of the Possible: Witness, Theology and the Future Church"—provoked questions of its own. In the opening address, Henry Chadwick challenged the participants: "What believers need, and what in their best moments they want, is an ecumenism of the impossible—an achievement of communion which, with truth and integrity, has actually dismantled the old obstacles inherited from the past." Finally, no absolute choice seemed possible. On the one hand, we are tempted by an ecumenical idealism that prefers to wait until all things are exactly as we would have them, with the result that we retreat from committing ourselves to each other as we are. On the other hand, we are tempted by an ecumenical pragmatism that prefers to settle for coexistence and cooperation with the result that the vision is lost. The Consultation drew us on to ask what steps we should take now toward the second decade of the next century (2020) to move toward the vision described in the Declaration.

SHARP DIFFERENCES/FIRM INTENTION

The reports of the Working Groups sought to describe the ecumenical situation at this time.

As a result of our deliberations in this national consultation, we are *firm in our intention* to remain in dialogue and participate in the renewal and revisioning of the ecumenical movement. We recognize, nevertheless, many *sharp differences* with our dialogue partners and have a host of unanswered questions about the way forward in ecumenism. We foresee a number of ecumenical possibilities as we move into the first decades of the 21st century. We have also set these over against a sobering list of areas that provide obstacles to the furthering of dialogue and ecumenical participation in life and mission with some or all partners. Finally, as we consider both possibilities and obstacles we have several specific recommendations that we commend as immediate opportunities to realize the possibilities and overcome obstacles.

We focused on current tensions between gratitude for the theological achievements of the past fifteen years and despair at the paucity of concrete realizations of those

achievements liturgically, pastorally, and juridically, at every level of Christian life. We recognize that the ecumenical achievements of the immediate past have now been surrounded by new secular and Christian dynamics: a need for greater diversity and inclusivity of all God's children (for which we are profoundly grateful) and other dynamics of our national life that are a cause for concern, such as suspicion of national structures, regionalism, individualism, and finally fear of the loss of Christian particularity, a fear that itself results from the ecumenical successes of the recent past.

We must always keep in mind the prophetic as well as the possible, and hold to a vision of *koinonia* in its largest sense that will include the whole body of Christians.

ECCLESIAL INSTITUTIONS

Questions about ecclesial institutions and their authority are raised by the second paragraph of the Declaration on Unity.

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

Some illustrative, though very partial signs of movement toward the vision of the Declaration were identified:

"One eucharistic fellowship...a communion of communions" has been set forth as the goal of visible unity by the General Convention of the Episcopal Church. Some examples may help to illustrate this vision: the full communion of Anglican Provinces with the Old Catholic, Philippine Independent, Mar Thoma, and united Churches of India, Pakistan, and Bangladesh, which now seek fuller means to share in mission; another example is the Roman Catholic Church composed of the Western Church with its many religious orders and the Eastern Catholic Churches. The proposed Lutheran-Episcopal Concordat of Agreement is a possible future example. Also suggestive for understanding the phrase "communion of Communions" is the recent agreement on Christology by representatives of the Orthodox and Oriental Orthodox (non-Chalcedonian) Churches. And, in a different way, the partnership of the Russian Orthodox Church and the Episcopal Church for practical cooperation and dialogue is instructive.

Obstacles on our path in the area of ecclesial institutions were identified:

The terms collegiality, conciliarity, authority, and primacy highlight a problem for our ecumenical partners and indeed many of our Anglican participants. The questions of "Where is the center of authority for Anglicans?" and "What is the

relationship of official statements to the life of the community?" have marked our discussion. Thus our partners sometimes wonder to whom they are talking. Our "dispersed authority" is in some ways admired, but its exercise is confusing. Although there have always been parties in Anglicanism, something seems to have changed: autonomy seems to have taken precedence over unity, collegiality is strained. This may be seen in the contradictory public statements made by bishops even of the same Province. It is also seen operating between Provinces. This raises questions of how dedicated we Anglicans are to unity with one another.

Difficulties surround the absence of common methods of and mechanisms for reaching decisions within and between traditions or denominations that at once are the result of our long-standing divisions as well as presently a cause of disunity.

The Episcopal Church's particular ordering of ministries for the mission of the Church, including the historic episcopate, is seen by some churches as an obstacle.

A historical principle is not to multiply structures beyond necessity. The recommendations suggest the necessity of structures of authority and ask that their exercise be clarified, particularly collegiality, conciliarity, and primacy in the Church.

A-1 **The Standing Commission on Ecumenical Relations should initiate a study of the Anglican exercise of collegiality, conciliarity, and primacy within the diocese, nation/province, and globally both as practiced and as it might become in the service of ecumenical mission; including attention to conversations relative to primacy in the ecumenical movement itself; and refer the results of such study to the Episcopal Church's dialogue partners, the Anglican Consultative Council, the General Convention, and the accredited seminaries of the Episcopal Church.**

A-2 **The Standing Commission on Ecumenical Relations should receive and employ "apostolicity," as that term has received new explication in major ecumenical documentation, as a critical principle in forwarding the ecumenical enterprise.**

A-3 **The Standing Commission on Ecumenical Relations should initiate a process by which the results of the World Conference on Faith and Order at Santiago de Compostela may be received in the Episcopal Church with particular reference to the presence and work of the Holy Spirit in *koinonia*/communion.**

A-4 **In order to mitigate obstacles and to foster growth toward full visible unity, the Episcopal Church should be urged to help its ecumenical partners to understand how its polity safeguards the unity of faith in the Church and its continuity with the faith of the apostles, to help its partners to understand that Anglican unity need not be damaged by increasing diversity of its liturgies worldwide, and to help its partners to understand that its**

ecumenical relationships moving toward full communion manifest a consistent ecclesiology.

A-5 **In order to mitigate obstacles and to foster growth toward full visible unity, the Roman Catholic Church should be urged to clarify the requirements for full eucharistic fellowship with the Anglican Communion, to address the ambiguities in its theory and practice of the relationship between primacy and collegiality, to respond to the criticisms of the reasons it adduces against the ordination of women, to reopen discussion of the question of Anglican orders in light of ARC-USA's case that a new context for this issue now exists, and to insure that the tone of its ecumenical documents conveys its eagerness for reconciliation and its sorrow over the continuing division.**

A-6 **Since so many of these ecumenical issues center on authority, its uses and abuses, in the next twenty years we should seek to clarify the nature of authority in our church and to seek the same from our Roman Catholic partners.**

MAINTAINING, DEVELOPING AND SHARING TRADITIONS

The question about how particular Christian traditions will be maintained, developed and shared is raised by the third paragraph of the Declaration. Raised here also is the question about how Communions will be shaped for mission in pluralistic America which is inseparable from tradition.

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

Appreciation of the positive developments coming from the dialogues was voiced:

We record our appreciation for the ecumenical successes of the last fifteen years, chief among them the bilateral conversations. The bilaterals have allowed us to move theologically closer to the reality of a communion of Communions and have provided a place where the churches have come to know one another and thereby to know themselves better. In addition, we are encouraged by the recent breakthroughs of bilaterals in other countries, particularly the Lutheran-Methodist achievement of full communion in Germany. Our enthusiasm is tempered, however, by a recognition that obstacles continue to surface despite—and in part because of—this progress. In frank discussion this week with our ecumenical partners, we have been able clearly to discern certain of the obstacles that block our way toward becoming "one eucharistic fellowship...a communion of Communions."

Obstacles on our way in the area of traditions were identified:

While the proposed Concordat with the Evangelical Lutheran Church in America shows great promise, there are fears among some Lutherans that the consummation of full communion with the Episcopal Church could bring the ELCA a step closer to Rome. Even among some supportive Lutheran bishops there is a conviction that there is too much on the agenda of their newly merged church to allow them to give adequate attention to the proposed Concordat. A further potential barrier is the determination of the ELCA to deal with the proposed agreement with the Episcopal Church at the same time as they vote on a similar proposal involving the Presbyterian Church (USA), the United Church of Christ, and the Reformed Church in America, a linkage that in the mind of some complicates and perhaps even compromises both agreements.[2] On the Episcopal side, the proposed suspension of the Preface to the Ordination Rites is a principal cause for alarm to some.

Among the major ecclesiological obstacles that have emerged since 1979 in our relationship with the Roman Catholic Church are the debate over the ordination of women to the priesthood and episcopate, the Vatican Response to the ARCIC Final Report, and certain exercises of primatial authority in the Roman Catholic Church.

The many recommendations in this area highlight the importance of recognizing the various dialogue structures as institutional means or instruments for maintaining, developing, and sharing the Christian traditions globally, locally, and nationally. Dialogues have also been recognized as expressions of the degree of communion that already exists.

B-1 **The obstacles in the area of Lutheran relationships can be overcome, we believe, by the development of a thoroughgoing educational process by the Lutheran - Episcopal Joint Coordinating Committee. It is vital that this process be implemented fully at every decision-making level in each church. While we await a decision on the Concordat of Agreement, there is still much that we can accomplish together in the mission of the Church, specifically in the areas of stewardship, evangelism, formation, peace, justice, and integrity of creation. We recommend in each area that concrete educational programs be consciously undertaken.**

B-2 **In order to eliminate obstacles and to foster our growth toward the goal of full visible unity, both the Roman Catholic Church and the Anglican Communion should be invited to clarify the adequacy of the method of ARCIC, avoiding the polemical language of the past and seeking clearly to express our common faith, to clarify the official processes of reception of agreed statements and their policy implications, to develop habits of mutual consultation so as to avoid inadvertently causing further pain and division,**

[2]But see "The Implications of Concordat of Agreement and A Common Calling." Chicago: Evangelical Lutheran Church in America, 1993.

and to coordinate the various levels of their individual bilateral relationships, i.e. the local ARCs, national ARCs, and ARCIC.

B-3 Both United Methodists and Presbyterians are fearful of our possible withdrawal from the Consultation on Church Union. Such a withdrawal could, they suggest, remove a needed catholic emphasis from the endeavor, could diminish the enthusiasm of other participants in the Consultation for future bilateral conversations with the Episcopal Church, and could send a negative signal in particular to Methodists, who share a common history with us. In light of these concerns, it is very important that the Episcopal Church's final response to the Consultation on Church Union proposals be crafted in such a way as to leave the door open to further developments that could lead toward full communion with the participating churches. Our response should be developed in consultation with those churches themselves as a sign of our continuing commitment to them.

B-4 We are also very aware of the partners not yet enlisted in ecumenical dialogue to the extent that partners present at this meeting are. Here we think particularly of the historic black churches and the Pentecostals. As in all the dialogues of the past, dialogues with these churches would appropriately be accompanied with acknowledgment of the hubris on our part that has delayed this recognition of oneness in Christ far too long.

B-5 The number of bilateral dialogues should be increased as (a) a means of forwarding real knowledge and appreciation of traditions other than our own and (b) an expression of our intention to live into unity while acting together in mission.

B-6 The Episcopal Church, through its Standing Commission on Ecumenical Relations, should invite the partner churches with the help of the National Council of Churches' Faith and Order to initiate and forward a forum to correlate the various ecumenical dialogues in the USA.

B-7 We should support growing understanding, through educational efforts by the Episcopal Church and partners in dialogue, of elements within our traditions that envision the necessity of ecumenical engagement, and a more conscious and conscientious ecumenical formation of seminarians, clergy, and laity. In this connection, it is especially important to discern and incorporate the gifts and insights of the young.

B-8 We rejoice in the accomplishments that have been made in the last fourteen years, especially in *Baptism, Eucharist and Ministry* and Lutheran-Episcopal Dialogue, and urge that we build on these in the future.

B-9 We urge that we explore the concepts of *koinonia* and *metanoia* and the newly discovered importance of reception.

B-10 **Together with our ecumenical partners we are discovering resources that lead us to greater understanding of one another's spirituality, sacramental life, and notions of holiness. Our questions of theology must be related to the spiritual ethos of our different traditions and how we live out our life in Christ. We can recommend nothing that would advance our sense of common life in Christ with our partners more than a commitment to become better acquainted with this spiritual dimension, a commitment extending to every level of our communities of faith, from the grassroots of local parishes through seminary communities to the highest decision-making agencies. While this mutual exploration of one another's spiritualities would be very productive with free churches as well as liturgical ones, the process would probably be different. It is not necessary that every dialogue follow the same route.**

Mission and Interdependence

The question and challenge to Christians and their Communions in paragraph four is to "move from present interrelatedness to interdependence" by pursuing the church's mission together:

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

Obstacles to movement in this area were cited:

Problems surround the partnership of women and men in the life and mission of the Church, including questions for ecumenical partners that surround the ordination of women to the priesthood and episcopate in the Episcopal Church.

Ethical concerns or problems exist, sometimes crossing the boundaries of tradition or denomination, especially those in the general area of race, gender, age, and environment, but immediately in the area of sexuality and specifically questions surrounding the ordination of practicing homosexuals and the blessing of same-sex unions. The means by which we apprehend the understanding and exercise of authority in particular churches are often themselves an obstacle.

Recommendations describe ways to discover common mission locally and its links with the church throughout the world as the way for Communions to move from present inter-relatedness to interdependence.

C-1 **The rich fruits of the reception of *Baptism, Eucharist and Ministry* are already evident. More could be done in the area of baptism, as suggested by Sister Lorelei Fuchs, SA:**

> **Could not the churches take further steps together now which would enable Christians to mutually find, recognize, and experience fuller *koinonia* in life via baptismal practice? For example, can the churches design and implement a common baptismal preparation program in which formation and apostolic service of candidates, parents, sponsors, and congregations are shared on the basis of ecumenical convergence and separated only when denominational discipline requires? Could more churches more globally take the step to issue a common baptismal certificate, acknowledging one baptism into the body of Christ via celebration in a particular church? Could the churches devise common liturgical texts for a common rite of baptism to express liturgical reception of the notion that it is one common baptism shared by Christians? Could churches look towards a common celebration of Christian baptism?**

In the light of this convergence, a beginning point could be comparative study at every level of the ecclesiology implicit in the texts of baptismal liturgies.

C-2 **We recommend the mutual exploration and initiation of practical ways in which the Episcopal Church and ecumenical partners at the local or even congregational level can affirm our one baptism as well as the implication of our baptismal covenant for joint catechesis and formation and, in so doing, realize more deeply this most basic element of the Church's *koinonia.***

C-3 **Reform is needed on diocesan and national levels of the Episcopal Church to bring together the ecumenical (unitive) and missional (worship, evangelism, and service) agencies of the Church that would (a) better fulfill our understanding of the mission of the Church as found in the Book of Common Prayer's Catechism,[3] (b) give us concrete ways of inviting or accepting invitations of ecumenical partners to live our way into shared mission, and (c) recognize and promote already existing ecumenical attitudes and practices occurring in various localities.**

C-4 **We should take into account the appearance of new groupings of denominations within the United States based upon full communion or,**

[3]"The mission of the Church is to restore all people to unity with God and each other in Christ." "The Church pursues its mission as it prays and worships, proclaims the Gospel, and promotes justice, peace, and love." p. 855

indeed, other specific expressions of unity short of full communion (e.g., Disciples of Christ-United Church of Christ, Philippine Independent Church-Episcopal Church, Evangelical Lutheran Church in America-Episcopal Church).

C-5 Further development of regional covenanting agreements is needed (e.g., Lutheran-Anglican-Roman Catholic, Lutheran-Anglican-Roman Catholic-Methodist).

C-6 Lifting of past anathemas, or condemnations and addressing conflicts between or among churches is a practical exercise of and witness to mutual forgiveness as a condition and symbol of unity.

C-7 We recommend development of ecumenical language, based on common theological effort, that has a capacity to be received especially by the hierarchies of the churches as well as the laity. In this we see the possibility of a commitment to find new ways to talk about persistent problems and concerns between churches that vex progress toward unity in life and mission.

C-8 The Standing Commission on Ecumenical Relations should generate (with elucidation) a list of criteria for understanding and applying in ecumenical dialogue and engagement the term "interdependence." The elucidations should include some treatment of the relationship between the concepts of ecclesial "autonomy" and "unity."

THE ECUMENICAL FUTURE

We offer three metaphors to describe the shape of our continuing ecumenical venture for the next twenty years.

PILGRIMAGE: This metaphor suggests that we decamp from the Slough of Despond and continue a common life, on a common road, toward a common goal, talking, eating, and growing together on the way (cf. Luke 24).

THE TABLE: This metaphor underlies the centrality of both Eucharist and inclusivity in our pilgrim journey. Here we reaffirm the first paragraph of the Declaration on Unity: "The visible unity we seek will be one eucharistic fellowship....All will share the bread and cup of the Lord."

THE WEDDING FEAST: With this metaphor we wish to underline the model of abundance that could guide us in this era of a more comprehensive ecumenical enterprise. We wish also by means of this metaphor to signal the chain of relationships through which our ecumenical partners' relatives will become our own.

Priorities Raised

A small group formed spontaneously to discuss and raise priorities for the period immediately ahead, but these were not intended to compromise the Episcopal Church's established policy to press toward visible unity with the whole Christian fellowship, that is with the Roman Catholic Church and the Orthodox and Protestant churches.

P-1 **Pursue Lutheran-Episcopal Dialogue proposals to a successful conclusion. The process should include at least one multilateral consultation of Lutherans, Episcopalians, Orthodox and Roman Catholics.**

P-2 **Deepen *relationships* with Protestant partners through**

- **new dialogues with churches in the Consultation on Church Union**
- **worship and action together locally**
- **serious attention to relationships with evangelical, holiness and pentecostal churches not now in conciliar structures or in projected dialogues. A participant from the Reformed Episcopal Church suggested that his church could form a bridge to many evangelical bodies.**

P-3 **Promote the growth of ecumenical education and leadership formation, starting with**

- **youth events and inter-seminary experiences**
- **more support to the network of Episcopal Diocesan Ecumenical Officers for this purpose**
- **new "Living Room Dialogues" type of publication for adult study.**

D. CHURCHES IN FULL COMMUNION

Old Catholic Churches

The Episcopal Church's longest standing relationship of full communion with other churches, dating from 1934 and 1940 and based upon the Bonn Concordat of 1931, is with the Old Catholic Churches of the Union of Utrecht. A means to strengthen and preserve and augment this relationship has been the International Conference of Anglican and Old Catholic Theologians, which held its fourteenth meeting at Guildford, England, in September 1993. It is jointly sponsored by the Anglican Consultative Council and the International Old Catholic Bishops' Conference. Co-chaired by the Old Catholic Bishop of Germany and the Bishop of Repton in England, the Guildford conference included

representatives of Old Catholic Churches from the Netherlands, Switzerland, Austria, Poland, and Germany, as well as representative theologians from the Anglican world.

The purpose of the Guildford meeting was to probe Anglican and Old Catholic understandings of themselves as churches in full communion, and the implications this may have for greater cooperation in common mission, especially in view of the new developments in Europe. Matters touched on in the report are proposals for common mission in geographically overlapping areas, the possibility of shared episcopal oversight and pastoral care in some cases, a common theological response to questions of concern in both churches, a deepening of the agreement in faith that is briefly summarized in the Bonn Concordat, the meaning of "full communion," collegiality of decision-making, relations with other ecumenical
partners, the new crisis in Eastern Europe, and "the danger of thinking in purely European terms."

Mar Thoma Church and Churches of Bangladesh, India and Pakistan

The Mar Thoma Syrian Church of Malabar, with congregations in the USA, has an agreement with the Presiding Bishop and House of Bishops about assistance to Mar Thoma people. The united Church of South India also has congregations in the USA, for which the Moderator-bishop has recently assumed responsibility. The united Churches of North India, Bangladesh, and Pakistan have no congregations in the USA of which we are aware. The united churches are part of the world Primates Meeting, Anglican Consultative Council, and Lambeth Conference.

Philippine Independent Church

Since the Philippine Episcopal Church became an autonomous Province of the Anglican Communion in 1990, the Episcopal Church in the USA has been in communion with two churches in the Philippines. On the one hand, the Episcopal Church's concern is only with the activities of the Philippine Independent Church in the USA and not with its activities outside our own jurisdiction. On the other hand, whatever we do in this country must be done with the knowledge, if not the concurrence, of the Philippine Episcopal Church.

The Council of the Philippine Independent Church and the Episcopal Church in the United States, established by earlier agreement, met in July 1993 at the invitation of the Most Rev. Edmond L. Browning. Those present included the Presiding Bishop, the newly elected Obispo Maximo Alberto Ramento, and the Rt. Rev. Vic Esclamado, Philippine Independent bishop in the United States and Canada. In the discussion of various issues it became increasingly clear that the time has come for the two churches to formulate a new joint mission statement, building on the 1961 Concordat of full communion but focusing specifically on the work of the two churches in the USA and the unique situations they face.

The SCER continues to urge that all appropriate efforts be made to encourage, assist, and cooperate with the Philippine Independent Church in their efforts to minister to and evangelize Filipinos residing in the United States. We further recommend that members of the Episcopal Church welcome and befriend Bishop Esclamado and work with him so that

the two churches can clarify issues of pastoral and ecclesiastical concern and minister together in the name of Christ within our parallel jurisdictions.

Resolution #A027
Philippine Independent Church

Resolved, the House of ____ concurring, **That the 71st General Convention request the Presiding Bishop of the Episcopal Church to invite the Obispo Maximo of the Philippine Independent Church to join him in authorizing the Joint Council of the two churches to prepare a new Joint Statement of Mission (based on the 1961 Concordat) to advance the interests of mutual responsibility between the two churches in the USA.**

E. OFFICIAL DIALOGUES

Anglican-Methodist

Although there have been some dialogues between Anglicans and Methodists (and even an ill-fated effort toward merger in England), no international dialogue had taken place until the Anglican-Methodist International Commission met in 1992. In 1988 the Lambeth Conference regretted the absence of such a dialogue, and the World Methodist Council's Executive Committee accepted the invitation to begin one. Two meetings, the first in Jerusalem in 1992 and the second in Dublin in 1993, produced much conversation, companionship, and a document which identifies the goal of movement toward full communion. "Sharing in the Apostolic Communion," an Interim Report, has been released for study and comment.

The various Provinces of the Anglican Communion and the member churches of the World Methodist Council received the Report; a period of one or two years will be allowed for study and comment, to be referred back to the Commission. The Commission will then need to decide whether another round of revision seems a profitable approach, and/or if the work of the Commission might in some form be continued. Suggestions will need to be made for appropriate action and guidance.

Two vexing issues, which have been touched on but need much further exploration, might be expressed as questions we have for each other. Methodists to Anglicans: "Do you really take mission seriously or are you too wrapped up in your ecclesiastical concerns?" Anglicans to Methodists: "Do you take the threefold apostolic ministry, as historically exercised in the Church, seriously as a crucial and continuing part of our heritage?" These are the questions attendant to our separation, and they are still a part of our conversations. As we include further perspectives from various parts of our global memberships, those questions may, however, take on a different significance or may sometimes be less central than other concerns.

In 1991 the General Convention authorized a dialogue between the Episcopal Church and the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, and the Christian Methodist Episcopal Church. In 1992 the Methodist Episcopal-Episcopal Dialogue met in Washington, D.C. The agenda explored the distinctive histories

of each of the four churches in America, their forms of worship, and their Wesleyan and Anglican traditions. By and large we know little about each other's life and the issues that confront us in mission. If this situation is to change, it was recognized that congregations will need new resources. Changes in personnel in two of the churches led the ecumenical officers to defer a 1993 meeting in favor of a future smaller meeting to develop strategies and activities aimed at continuing dialogue and increasing our capacity to share life and mission locally and nationally as part of our pursuit of visible unity.

Anglican-Oriental Orthodox

The Anglican-Oriental Orthodox Consultation met in November 1993 at the Episcopal Church Center in New York. Present were five clergy from two Oriental Orthodox Churches, the Armenian Church of America and the Syrian Orthodox Church. The meeting was marked by a spirit of interest and Christian fellowship. Presentations included "Armenian Religious Art" by the Rev. G. Kochakian, "Summary of Christological Discussions" by the Rev. J. Robert Wright, "Past and Future Areas and Methods of Cooperation" by the Rev. Arten Ashjian and the Rev. John R. Kevern, and "The Episcopal Church House of Bishops' current Work on the Episcopate" by Bishop Harry W. Shipps.

Future discussions will focus on pastoral and local mutual assistance, theological issues related to Christology, terminology common to the Oriental Orthodox, pneumatological considerations, pastoral implications of mixed marriages, and exchange of educational publications.

Anglican-Orthodox

Planning for the first meeting in the triennium of the Anglican-Orthodox Theological Consultation came to an end with the suspension of the dialogue by Archbishop Iakovos and the Synod of Bishops of the Greek Orthodox Archdiocese of North and South America, announced in a letter to the Presiding Bishop in June 1991. The letter gave no particulars, but ordination of women and ordination of active homosexual persons were mentioned in news releases. The letter was shared at the 1991 General Convention where much concern was expressed but no action was taken for lack of particulars. At the same time, a resolution was adopted, calling for inter-Anglican and ecumenical dialogue on human sexuality (B020).

The Presiding Bishop and Archbishop Iakovos met the following October, when the latter expressed his sadness at the obstacles placed in the way of his long-held hope for recognition of Anglican orders. In a public statement the two leaders commented that to remain faithful to the central task of Christian unity, churches must not simply address issues separately but must consult each other about their understandings. Soon afterwards, the suspension was confirmed at a meeting of the Standing Conference of Canonical Orthodox Bishops in the Americas, and a special committee of Orthodox theologians was appointed to study the matter further and meet with a similar committee from the Episcopal Church. SCOBA commented that "Orthodox clergy and laity are sometimes scandalized by the image of the Episcopal Church in the media and our association with this image."

A joint meeting of the two committees waited until a year later, owing to an Orthodox decision to resolve first a parallel suspension of the Orthodox Churches' memberships in

the National Council of Churches. After consideration of extensive concerns raised in both churches, the joint meeting prepared a draft statement recommending that the dialogue be resumed on a more realistic level and suggesting some principles for its conduct. The draft has been discussed, but the Orthodox have been reluctant about further meetings. Words written in 1979 by the Steering Committee of the now International Commission of Anglican-Orthodox Theological Dialogue may also fit the U.S.: "Our conversations are concerned with the search for a unity in faith. They are not negotiations for immediate full communion. When this is understood the discovery of differences on various matters, though distressing, will be seen as a necessary step on the long road toward that unity which God wills for his Church."

The SCER received word from the Standing Liturgical Commission that it had prepared a resolution on the *Filioque* for the 71st General Convention. Since SCER had prepared a study and proposed the resolutions to the 68th General Convention on the subject, we are pleased to sponsor the new resolution together with the Standing Liturgical Commission.

Resolution #A028
Filioque

Resolved, the House of _____ concurring, **That this 71st General Convention, following the resolution of the 68th General Convention, and responding to Resolution 19 of the joint meeting of the Primates of the Anglican Communion and the Anglican Consultative Council (Capetown 1993), hereby reaffirm its intention to remove the words "and the Son" from the third paragraph of the Nicene Creed at the next revision of the Book of Common Prayer, and in the meantime permit the omission of these words in congregations which so desire.**

EXPLANATION

The 68th General Convention passed a resolution expressing its intention to make this omission, subject to the endorsement and commendation of the Anglican Consultative Council and the Lambeth Conference. This has now happened, and Resolution 19 of the 1993 Capetown joint meeting requests responses from the member churches of the Anglican Communion to the request of Lambeth 1987 and 1988 and ACC-7 and ACC-8 that "in future liturgical revisions the Niceo-Constantinopolitan Creed be printed without the *Filioque* clause." This resolution is the response of the Episcopal Church, which does not imply rejection of the Western theological tradition.

Episcopal-Russian Orthodox Joint Coordinating Committee

Appointed by His Holiness Alexy II, Patriarch of Moscow and All Russia and by the Most Rev. Edmond L. Browning, Presiding Bishop and Primate of the Episcopal Church, the Episcopal Church-Russian Orthodox Church Joint Coordinating Committee first met in April 1991 at the Danilov Monastery in Moscow. Its co-chairs are Archbishop Kliment of Kaluga and Borovsk and Bishop Roger White of Milwaukee.

The purpose of the Joint Coordinating Committee is (1) to facilitate the development of cooperation between the Episcopal Church and the Russian Orthodox Church and (2) to prepare practical proposals for such cooperation. The work of the Committee has rapidly become multifaceted, characterized by exchanges of seminarians, faculty, laity, bishops, clergy, staff people, and longer range parish-to-parish and diocese-to-diocese partnerships.

Meetings in April and October 1991, June 1992, and January and August 1993 have, for example, led to the support of Russian seminarians in substantial numbers through the work of SPCK, USA. National Church staff have exchanged experiences in such fields as communication and education, with the hope of expanding this to youth and social ministries. Support for a Moscow parish-based publication venture has been given by SPCK, USA. In St. Petersburg St. Xenia's Hospital for older persons has been renovated with the help of the Presiding Bishop's Fund for World Relief, and other financial assistance has enabled the church to broadcast twice daily.

Patriarch Alexy II was welcomed at the Episcopal Church Center by the Presiding Bishop and was honored with a doctorate by the General Theological Seminary. Members of the Coordinating Committee and others have always been warmly received in Moscow by His Holiness and others. In all, a congenial and progressive relationship is well established. A delegation from the Russian Orthodox Church is expected at the 71st General Convention.

The first theological dialogue, on "Episcopal Ministry in the Church," was sponsored in June 1992, when six Episcopal bishops and theologians joined Russian bishops and theologians as well as the Coordinating Committee in Moscow to examine the theology of the episcopate and related issues in each church. The papers by Episcopalians are published in *On Being a Bishop*, The Church Hymnal Corporation, 1993.

Another dialogue, requested by the Russian Orthodox Church, is projected for 1994 or 1995 in the USA on "Evangelism and Christian Formation," to include laity, bishops and clergy of both churches.

The Joint Coordinating Committee will continue to enable Anglican-Orthodox partnership in mission. The generous response from the people and parishes of the Episcopal Church carries this work forward. The intention is to involve as many people as possible, emphasizing the wide range of practical assistance so desperately needed, while recognizing that Episcopalians have much to learn from the historic struggle of the Russian Orthodox Church and the new opportunities for the Gospel in Russia.

Anglican-Roman Catholic Dialogue

The Anglican-Roman Catholic Consultation (ARC) between the Episcopal Church and the National Conference of Catholic Bishops has met as a rule three times every two years since 1965. From time to time ARC has issued joint statements dealing with matters of common concern. These have been published chiefly in *Called to Full Unity*, edited by Joseph W. Witmer and J. Robert Wright (Washington: United States Catholic Conference, 1986).

During the 1992-1994 triennium ARC has focused attention on two such reports. The first was an evaluation of the responses to the ARCIC *Final Report* from the Lambeth Conference and the Roman See. At the 1988 Lambeth Conference, the bishops of the Communion officially judged that the ARCIC texts on the eucharist and ministry are

"consonant in substance with the faith of Anglicans" and that these statements can now be used pastorally and academically as examples of the doctrinal teaching of the Anglican Communion.

By contrast, in its 1991 response to the *Final Report*, the Vatican reached the conclusion that the texts on the eucharist and ministry still are not "consonant with the faith of the Catholic Church." In the authority area of the *Final Report*, Rome found only a certain convergence, "which is but a first step along a path that seeks consensus," and the Roman See stated its desire for more Anglican agreement on papal infallibility, apostolic succession, and the ultimate authority of the magisterium.

As a result of these official responses, in 1993 ARC issued an "Agreed Statement on the Lambeth and Vatican Responses to ARCIC I" (*Origins*, Vol. 23, #3). While looking forward with a certain measure of hope, these statement recognized a range of assessments, positive and negative, concerning the import and implications of the two churches' responses to the *Final Report*. ARC has found itself both "encouraged and challenged" by the new context between the churches which the two responses have created. Encouraged: "in that both responses rejoice in the notable progress that has been achieved." Challenged: "in that we are confronted with our willingness to stay divided over matters that would not initiate a division." The statement ends with an articulation of the current tone of relationships between Anglicans and Roman Catholics in this country: the reality of the relationship "places in front of us our need for continuous repentance of our willingness to be divided, and continuous conversion toward the unity Christ offers us with one another, which is a mirror of his own unity with the Father."

The second ARC statement, produced at the 1994 meeting, takes up one of the questions raised in the Vatican response to the *Final Report*: "ARC-USA Affirmations on the Eucharist as Sacrifice." Its purpose is to show, using traditional language, that the Eucharist as sacrifice is not an issue that divides the two churches in the USA.

At the international level, both Anglican and Roman Catholic delegations on the Anglican-Roman Catholic International Commission II were reconfigured in 1991 to reduce the size of the consultation and to facilitate discussion. The Rt. Rev. Mark Santer, Anglican Bishop of Birmingham, and the Most Rev. Cormac Murphy-O'Connor, Roman Catholic Bishop of Arundel and Brighton, chair the international team. A discussion on Christian morals which had been begun by the previous teams was continued. The resulting agreed statement, *Life in Christ: Morals, Communion and the Church*, was published early in 1994 by Church House (London) and the Catholic Truth Society (London), and is available for study and discussion. The statement traces areas of agreement and explores historic developments that have led to disagreement in areas of practical morality, especially contraception and remarriage after divorce. Clarifications requested by the long-awaited Vatican response to *The Final Report* of ARCIC I were approved in 1993, and were published in 1994 by Church House-Catholic Truth Society. Anglican reservations expressed at the 1988 Lambeth Conference about the text in *The Final Report* (Authority II) will be discussed in depth at forthcoming meetings, the theme of which is Tradition and Authority.

The Anglican Centre in Rome came into existence after the Second Vatican Council, following the historic meeting in 1966 between Archbishop Michael Ramsey and Pope Paul VI. It makes available a substantial library of Anglican history and theology, organizes seminars, provides hospitality for Anglicans visiting Rome, and helps Anglicans

throughout the world to follow developments in the Roman Catholic Church. The traditional ecumenical purposes of the Centre are being maintained and expanded by the new Director, the Rev. Douglas Brown SSM, and the new Governing Body, including a representative of the Episcopal Church, Dr. William Franklin, Professor of Church History and Anglican Studies at the General Theological Seminary. Funding of the Centre from the Anglican Consultative Council has now ended, and a fund-raising appeal has been launched throughout the Anglican Communion.

Consultation On Church Union

Since the Plenary assembly of the Consultation on Church Union adopted *Churches in Covenant Communion: The Church of Christ Uniting* in 1988, the main task before the participating churches has been the study and interpretation of that document. Two churches have formally adopted the proposal with some qualifications: The Presbyterian Church (USA) and the International Council of Community Churches. The other seven are at various stages of considering the proposal and its implications. Since all will have made some decision by 1998, the Executive Committee has projected a plenary meeting for 1998, when delegates may decide what happens next.

Activities designed to interpret the Consultation's vision to the churches have included many conferences and workshops in conjunction with state and local councils of churches, a women's conference held at Lake Junaluska and attended by representatives of all the churches, training and study sessions in all of the communions led or enabled by the nine Covenanting Enablers, persons appointed by their communions to coordinate this effort. In addition to a variety of pamphlets, the Consultation has produced a videotape to explain the proposal. In the Episcopal Church dioceses were asked to involve parishes in their studies and report back.

The Consultation has sought to maintain its commitment to racial and gender justice, as well as in other matters of fairness, through a Unity and Justice Task Force. This group, chaired until her retirement by Dr. Barbara Hall, has met frequently and developed a plan for acts of unity and justice in key urban areas.

General Secretary David Taylor's retirement led the Consultation to examine its working in recent months. A lean budget was adopted, and the Rev. Ralph Shotwell, retired head of the International Council of Community Churches, was elected to serve as Interim General Secretary for up to a year. A search committee now seeks a new General Secretary.

Whatever the decisions of the seven communions now considering the covenanting proposal, the journey has been productive of increased understanding, good will and cooperation among churches, increased sensitivity to matters of justice, and a vision of shared ministry in the Church.

REPORT OF THE STANDING COMMISSION ON ECUMENICAL RELATIONS ON *CHURCHES IN COVENANT COMMUNION: THE CHURCH OF CHRIST UNITING*

Preface

The Consultation on Church Union (COCU) was formed in response to an historic proposal made in 1960 by Dr. Eugene Carson Blake, the stated clerk of the United Presbyterian Church. In a sermon at Grace Episcopal Cathedral, San Francisco, Dr Blake challenged Episcopalians to seek union with several American Protestant churches. Since 1962, COCU has engaged in a comprehensive search to articulate a theological basis for Christian unity, and to devise a united, or uniting, ecclesiastical body which will be at once "truly catholic, truly evangelical, and truly reformed."[4] Limited to churches in the United States of America, the Consultation is composed of officially appointed representatives of the, now nine, member churches.[5]

The COCU experience has raised several questions for the Episcopal Church, the only church in COCU which maintains the historic succession of bishops, priests, and deacons. Would Episcopal Church entry into COCU covenant affect its position as a Province of the Anglican Communion? Are the theological and ecclesiastical principles of COCU consonant with Anglican teaching and with the Agreed Statements of our other ecumenical dialogues?[6] Should the process of Christian unity proceed on a solely national and largely protestant basis? Has the context of ecumenical dialogue changed since 1960, and has history overtaken COCU?

Ecumenism and the Episcopal Church

Since 1888, Anglicans have accepted the Chicago-Lambeth Quadrilateral[7] as the fundamental starting point for the restoration of organic unity of the baptized. This "canon" has guided the ecumenical pursuits of the Episcopal Church, which have included participation in the World Council of Churches,[8] the National Council of Churches of Christ, and bilateral dialogues with the Roman Catholic Church, the Evangelical Lutheran Church in America, and several Orthodox churches.

[4] *Churches in Covenant Communion: The Church of Christ Uniting* (Princeton: Consultation on Church Union, 1988) pp. 3, 19. [Hereafter cited as Covenant Communion, "the document," or "the covenanting document"].

[5] African Methodist Episcopal Church, African Methodist Episcopal Zion Church, Christian Church (Disciples of Christ), Christian Methodist Episcopal Church, Episcopal Church, International Council of Community Churches, Presbyterian Church (USA), United Church of Christ, and United Methodist Church.

[6] Lutheran-Episcopal, Anglican-Roman Catholic/USA, Anglican-Orthodox.

[7] Printed in *The Book of Common Prayer, 1979,* pp. 876-8 [hereafter, *The Book of Common Prayer* will be abbreviated BCP]. The American House of Bishops (1886), in articulating the four principles of unity— Scripture, Nicene Creed, Two Sacraments, and Historic Episcopate— declared them to be "incapable of compromise" (BCP, p.877).

[8] Including the historic Faith and Order Commission document *Baptism, Eucharist and Ministry,* Faith and Order Paper Number 111 (Geneva: World Council of Churches, 1982).

In the Episcopal Church, ecumenical dialogue necessarily takes place within the context of the Anglican Communion, now thirty-three autonomous provinces in full communion with the Archbishop of Canterbury and with one another.[9] Sacramental unity through a universally shared and universally apostolic ministry is, therefore, one of the cornerstones of Anglican conversations. At the international level, Anglican representatives have engaged in bilateral
dialogues with the Roman Catholic, Lutheran, and Orthodox Churches, as well as with the Reformed, Methodist, and non-Chalcedonian traditions.

In dialogues with churches in the Catholic tradition the existence of the historic episcopate has been assumed on both sides—whether mutually recognized or not.[10] In dialogues with Protestant churches, the historic episcopate, point four of the Quadrilateral, and with it the three-fold order of clerical ministry—bishops, priests, and deacons—has been a difficult issue. The COCU proposal now before the Episcopal Church proposes a way "whereby the ordained ministries of each covenanting church become one ministry of Jesus Christ" (IV.21, p. 21).[11]

General Convention Action

The General Convention of the Episcopal Church approved participation in COCU at its inception and each General Convention since 1961, eleven in number, has dealt in some measure with the work of COCU. A series of COCU documents[12] has elicited response from successive General Conventions. Study of the most recent COCU statement of theological agreement, *The COCU Consensus: In Quest of a Church of Christ Uniting* (1984), raised forty-four criticisms and questions, which were enumerated in "The Report of the Theological Committee on the COCU Consensus."[13]

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[9] The Anglican Communion began in 1784 when American colonists obtained episcopal orders from the Scottish Church to support the newly forming Episcopal Church in the United States. The Communion expanded throughout the world along with the British Empire. While little thought was given in the pragmatic growth of Anglicanism to avenues of interaction, or mutual responsibility, such vehicles as the Lambeth Conferences of Anglican bishops (begun 1867) and the Anglican Consultative Council (1986) have since developed.

[10] See, for example, The Anglican-Roman Catholic International Commission Agreed Statement on "Ministry and Ordination" (*The Final Report* [London 1982] pp. 29-39; and the Anglican-Orthodox Dublin Agreed Statement, especially ¶17, in *Anglican-Orthodox Dialogue* (Crestwood, New York: SVS Press, 1984),pp. 13-14.

[11] Citations from the document *Churches in Covenant Communion* will henceforth be made by Chapter, paragraph, and page: e.g. IV.21, p. 21.

[12] *COCU: The Reports of the Four Meetings* (1966), *Principles of Church Union (1966), with Study Guide (1967), A Plan of Union* (1970), "An Order of Worship for the Proclamation of the Word of God" and the "Celebration of the Lord's Supper" (1968), *In Quest of a Church of Christ Uniting: An Emerging Theological Consensus* (1976 and 1980), *The COCU Consensus: In Quest of a Church of Christ Uniting* (1985), *Covenanting Toward Unity: From Consensus to Communion (1985), and Churches in Covenant Communion: The Church of Christ Uniting* (1989).

[13] This document is available from The Ecumenical Office, The Episcopal Church Center, 815 Second Avenue, New York, New York 10017.

> These criticisms, condensed to eight and forwarded to the 69th General Convention (1988) by the Standing Commission on Ecumenical Relations, led General Convention to recognize the proposed COCU statement of theological agreement as an expression, in the matters with which it deals, of the Apostolic faith, order, worship, and witness of the Church, [and] an anticipation of the Church Uniting which the participating bodies by the power of the Holy Spirit wish to become, but not yet a sufficient theological basis for the covenanting acts.[14]

Mindful of the positive experience of those who had worked with members of other churches in the COCU process, this Convention urged the exploration of bilateral "theological dialogues with the other member churches of the Consultation" to enhance "our knowledge and understanding of each other in the future."[15]

> The 70th General Convention (1991), calling The COCU Consensus
>
> a significant and valuable contribution for deepening our relationships and pursuing further theological dialogue with other member churches of the Consultation in our continuing ecumenical journey toward a communion of communions[16],

did not alter the opinion of the previous Convention that the consensus document was "*not yet* a sufficient theological basis" for entering into formal covenant, and again encouraged the exploration of bilateral dialogues with the member churches of COCU.

By the same resolution, the 1991 Convention voted to "defer final judgment" on the covenanting proposal until a study had been made of the 1988 document, *Churches in Covenant Communion: The Church of Christ Uniting.* On the basis of that study, the present report, the Episcopal Church will make its response to the COCU request that each member church, by formal action:

> 1) approve this text as the definitive agreement for joining with other participating churches in covenant, including the acts sufficient to enable it,
> 2) declare its willingness to enter into a relationship of covenant with other member churches of the Consultation on Church Union and other churches which similarly approve this agreement and *The COCU Consensus*, which is its theological basis, sealed by the proposed inaugural liturgies, and
> 3) begin to identify for itself such steps and procedures as may be necessary to prepare for the reconciliation of ordained ministries and for entering into covenant as set forth in this document.[17]

[14] 1988 General Convention of the Episcopal Church, Resolution A038a.
[15] Resolution B043.
[16] Resolution A045.
[17] *Churches in Covenant Communion*, p. v.

The Episcopal Church, along with the Anglican Communion, has given prayerful attention and made persevering efforts to assist in the restoration of the visible unity of Christ's Church on earth, believing the present separated state of the churches to be contrary to the mind of Christ and an impediment to the proclamation of the Gospel and the mission of the Body of Christ. The task in examining *Churches in Covenant Communion: The Church of Christ Uniting* has been to determine whether the COCU covenanting proposal offers a theologically sound and ecclesiologically defensible way forward to the communion of communions to which the Episcopal Church is committed.

THE PROPOSED DIMENSIONS OF UNITY

Churches in Covenant Communion proposes a process of covenanting comprising "three interrelated dimensions:

> — *Theological*: the churches receive and voice together the faith of the Church throughout the ages.
> — *Governmental*: the governing bodies of the Church consider and act on commonly developed proposals for Christian unity.
> — *Liturgical*: the churches' unity is declared and confirmed in corporate acts of worship." (III.1, p. 11).[18]

The present report summarizes our examination of the theological, governmental, and liturgical dimensions of the covenanting document, and the means proposed for living together in covenant relationship. We will deal with these dimensions by means of the eight "elements" or "identifying characteristics of that covenant communion" proposed in Chapter IV of the document (pp. 15ff).

THE THEOLOGICAL DIMENSION

Churches in Covenant Communion presupposes that all covenanting churches are united in confessing the one "faith of the Church through the ages"(III.1, p. 11).[19]

[18] The form of this proposal touches upon a subject that has vexed the Episcopal Church's participation in the COCU process almost from the inception of the project: the tendency to subordinate liturgy to theology. It has long been noted—by themselves and others—that among Anglicans the doing of theology is more a reflexive rather than a systematic activity. Articulated in another way, for Anglicans—as for the early Church—theology (and hence the theological enterprise) is an activity undertaken by the Church when questions of faith, practice, and their interrelationship arise. As the theology resultant from this activity is received by the Church, doctrine (authorized theology) serves a function of guidance or critical corrective to worship, which is seen as the primary shaping of the Church's fundamental doxological response to God's covenant with humanity in Christ.

[19] See also, *Baptism, Eucharist and Ministry*, Faith and Order Paper number 111 (Geneva: World Council of Churches, 1982) Preface, p. *x*. [Hereafter abbreviated BEM].

Element 1: Unity in faith

Churches in Covenant Communion reiterates the intention, expressed earlier in *The COCU Consensus: In Quest of a Church of Christ Uniting* (1984), that the *Consensus* serve as the theological basis for covenant. On the basis of this theological agreement, the covenanting document argues, "through the consultative process, confirmed by the claiming of *The COCU Consensus*," the various COCU churches will "have come to recognize in one another the apostolic faith of the church universal: the tradition" (III.2, p. 11).

The first step of the Episcopal Church toward covenanting would therefore be to recognize that theological agreement has been secured, and that the *Consensus* document is "a sufficient expression of the apostolic faith, order, worship, and witness to enable the participating churches to enter together into a covenanting relationship" (IV.4, p. 16). This two General Conventions have not been able to do.

The 1988 General Convention of the Episcopal Church judged that *The COCU Consensus* was "*not yet* a sufficient theological basis for covenanting acts and the uniting process proposed at this time by the Consultation"—a judgment unaltered by the 1991 General Convention. Since the Episcopal Church has not claimed this statement "by which the churches receive and voice together the faith of the Church through the ages" (III.1, 11), it is difficult to see how the Episcopal Church could participate in a covenanting plan based upon it. Having not accepted the theological document, we cannot claim it "as an element of covenanting" (IV.3, p. 16).[20]

Not only is greater unity in faith asserted than either *The COCU Consensus* or *Churches in Covenant Communion* can demonstrate, but in the liturgy now proposed for reconciliation of ministries, certain questionable theological assertions occur on account of attempts to avoid traditional ("sexist") language about the Trinity. The COCU document also avoids whenever possible such traditional and biblical terms as Lord and Father. While the Episcopal Church, in some of its experimental liturgies, is also permitting gender-unspecific language, such language is proposed as a means of enriching the liturgical life of the community and not of replacing traditional language. COCU usage seems to attempt to establish inclusivity by diminution.[21]

With the covenanting document, we affirm that "ancient ecumenical creeds are not only witnesses to the faith but also abiding symbols of that faith" (IV.3, p. 15). We regret that the creeds are evident in the document only within the liturgy, and not within the theological text.

[20] IV.3, p. 16: "The existence of that document is a sign of these churches' basic unity in faith; their claiming of it is treated as an element of covenanting."

[21] The COCU services of declaring and affirming covenant, for example, both substitute "Blessed be our God" (e.g., pp. 47, 69) for the traditional trinitarian invocation.

Element 2: Unity with Wholeness

With *Churches in Covenant Communion* we affirm that "Commitment to a living unity . . . requires a change of heart—"transformed by the renewal of your mind"—not for the sake of the church alone, but ultimately for the sake of that larger oneness for which our Savior prays. To repent of sins that divide Christ's body is to turn from them to God, committed by God's grace to obey the clear will of Christ" (IV.7, p. 17). Sin is identified in the document almost entirely as social injustice, however, and salvation is reduced to the ethical consequences of Christian behavior. In the liturgical Confession of Sin (p. 48), to cite one example, sin is identified with "personal and institutional violence" and forgiveness linked with obedience to commandments. Yet the spiritual unity of the Church is hurt by all forms of human sin, not only by injustice. All forms of sin—unchastity, envy, or dishonesty, for example—hurt the Body of Christ and impede the Church's life and mission. Although it is certainly true that issues of social discrimination "are theological issues, just as truly as those of sacrament and mission, for they demonstrate to the world the Church's disobedience to the will of Christ 'that they all may be one'" (IV.6, pp. 16-17), and that any social injustice within the Church jeopardizes our witness to the all-embracing love of God, the moral theology of the document is distorted by naming only aspects of social "exclusivity" as sins against the catholicity of the Church.

While this document and *The COCU Consensus* both stress divisions in the Church occasioned by human sin, neither makes it clear that such sins against social justice are not sources of doctrinal disagreement among the member churches. In the Prayers of the People (pp. 54-55) concern is chiefly focused again on justice for creation and the social order. A deeper view of sin, touching on our revolt from God's holiness, is missing, as is a higher view of holiness. Obedience, not transformation in Christ, is presented as the guiding principle of Christian commitment.

Holiness is one of the creedal marks of the Church, yet throughout the document the spiritual role of the Church is under-emphasized in favor of its this-worldly functions. The Church is rightly seen in terms of "evangelical and prophetic mission" and "the service of God's reign of justice and peace" (p. 53), but little or no mention is made of the priestly and intercessory role of the Church. In the Prayers of the People (pp. 54-55) we are asked to pray that the Church may be conscience and a witness, but not that it may be a vehicle of sanctification and grace.

That "God wills the unity of the Church" is offered as the operative dimension of *Churches in Covenant Communion* (I.4, p. 8), which takes for granted that the realities of this world require the existence of a united community called "Church" from which persons are not carelessly or maliciously excluded. While there may be no question about the will of God for the Church, there can always be legitimate questions about the will of individual churches to respond to the divine will in their own way. The COCU "vision of a reconciled and reconciling household of faith" (I.2, p. 7) needs to be focused, and the practical implications of the requisite radical change in the polity of covenanting churches to be presented as axiomatic to the faithful proclamation of the Gospel.

Of seven characteristics of the covenanted community (I.3, pp. 7-8), proposed as faithfully reflecting the imperatives of selected passages in the New Testament, none supports the COCU vision of reconciliation (I.2, p. 7), and none mentions the work of God as Spirit, or of the Holy Spirit. This suggests that unity is a thing to be achieved by human effort more than that unity which God the Holy Spirit already gives to the Church, a unity not affected by our historical, theological, and denominational separations, but needing to be revealed.

Element 3: Mutual Recognition of Members in One Baptism

We recognize, as have Anglicans since the Reformation and as we are invited by the 1974 COCU plenary, that "all who are baptized into Christ are members of Christ's universal Church and belong to and share in Christ's ministry through the people of the one God, Father, Son, and Holy Spirit" (IV.14, pp. 18-19).

Only here, in citing the 1974 resolution, and in the liturgical texts of the Nicene Creed[22] and the Apostles' Creed,[23] is the Trinitarian Name of God, "Father, Son, and Holy Spirit"—the baptismal formula required by the Chicago Quadrilateral[24] and by the Episcopal Church[25]—evoked. Besides leaving the impression that "Father, Son, and Holy Spirit" has been relegated to a historic formula rather than engaged as part of the Church's living language of prayer and theological discourse, this also raises the question of whether all the baptisms we
are asked to recognize have been trinitarian.

The Episcopal Church affirms that "Holy Baptism is full initiation by water and the Holy Spirit into Christ's Body the Church"[26]; at the same time, *The Book of Common Prayer* explicitly states that, "In the course of their Christian development, those baptized at an early age are expected, when they are ready and have been duly prepared, to make a mature public affirmation of their faith and commitment to the responsibilities of their Baptism and to receive the laying on of hands by the bishop."[27] What effect would the covenant's requirement that covenanting churches "receive into our churches, without impediment, Christians baptized in all churches bound by this covenant," have on our rite of confirmation? Could Episcopal bishops continue to exhort baptized persons to make "a public affirmation of their faith and commitment to the responsibilities of their Baptism,"[28] and receive the laying on of hands in Confirmation, as our tradition once required for full membership and still requires of those wishing to hold any office in the Church? Would such an insistence be an impediment to covenant communion and a violation of the spirit of the covenant?

[22] Part II, pp. 50-51.
[23] Part II, pp. 88-89.
[24] BCP, p. 876.
[25] See, e.g. General Convention 1991, Resolutions B033a, and A046a: *Guidelines (a).*
[26] BCP p. 298.
[27] BCP, p. 298.
[28] BCP, p. 412.

Element 4: Mutual Recognition of Each Other as Churches

The Episcopal Church identifies the Church as "the Body of which Jesus Christ is the Head and of which all baptized persons are members."[29] The Anglican tradition has made no claim to be the one true and only Church within a divided Christendom, but holds that within the Body of Christ each "church" is somehow incomplete so long as we continue in separation.

Episcopalians who have participated in the COCU process and worked and worshipped with delegates from the other COCU churches have come away with a strong sense of oneness in Christ, a warm regard for persons in other Christian traditions, and a keen awareness of the complementary gifts each tradition could share with the others. The very process which has fostered this awareness in individuals, however, has blocked mutual discovery among the member churches. Rather than facilitating common exploration of our different theologies and spiritualities, COCU has itself been the entity through which all participating churches relate. It has formed, as it were, the hub to which the spokes, the churches, converge. But the churches have not really touched one another.

Mutual recognition follows mutual understanding, which comes from mutual knowledge. The Episcopal Church does not know the COCU churches; Episcopalians only know *about* them. Until we have had an opportunity to learn to know one another by studying—and experiencing—each other's theologies, spiritualities, and liturgies in dialogue, we will remain strangers. To use another analogy, COCU has functioned as a marriage broker inviting us to enter into an arranged marriage. The broker brings the partners together, assures them they are compatible, and then leaves them to hope that familiarity and intimacy will develop after the wedding (covenanting).

Essential to the recognition of churches, by the covenanting document, is the mutual recognition and reconciliation of ordained ministries (IV.19., p.21). To this aspect of the COCU covenanting proposal we turn in the next section.

THE GOVERNMENTAL DIMENSION

The proposal for reconciliation of ordained ministries is based on "the theological understanding of ministry, both lay and ordained," in *The COCU Consensus* (IV.19, p. 21). The present document argues that "there is a historic tradition which the churches hold in common, despite their differing expressions of it," and proposes a means of reconciling the ministries of these churches in a series of national, regional, and local liturgies.

[29] *An Outline of the Faith, commonly called the Catechism*, BCP, p. 854.

Element 5. Mutual Recognition and Reconciliation of Ordained Ministry

There is no doubt that "mutual recognition and reconciliation of the ordained ministries is essential...to the recognition of churches" (IV.19, p. 21). In conformity with the model of the early Church, the document recommends that the reconciliation of ministries take place within the context of a eucharistic liturgy;[30] in the presence of the local church, represented by lay and ordained members; with ratification expressed by the active participation of ministers exercising *episcopé* in the various churches; and by use of the ancient sacramental symbol of the laying on of hands.

Consequent upon our acceptance of one another's incorporation into Christ in baptism, Anglicans do not "call into question for a moment the spiritual reality of the ministries of those Communions which do not possess the Episcopate [but]... thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace."[31]

SACRAMENTS

In setting out the form for the reconciliation of ministries, the covenanting document is careful to rule out any hint of "ordination" or "re-ordination,"[32] and yet it uses the traditional symbol of ordination, "the historic sign of episcopal succession—the laying on of hands" (IV.25, p. 23). While the laying on of hands is used for many different purposes in the Church (cf. VI.25), all of them are associated with the transmission of the Holy Spirit. And while the document clearly states that the proposed ceremonies are intended to constitute not "liturgies of ordination or reordination, but of reconciliation among those whose ordained ministry already has been mutually recognized" (IV. 24, pp. 22-23), the laying on of hands has for too long been too closely associated with ordination in Christian tradition to escape all ambiguity of interpretation, particularly among those who would not have read the *Churches in Covenant Communion.* An ancient symbol of ordination is being used in the proposal as a quasi-sacramental sign of non-ordination. The liturgical gesture by which reconciliation would be expressed is thus open to ambiguity and confusion.

In Anglican theology, a sacramental rite such as ordination conveys inward and spiritual grace through an outward and visible sign. What is the point of a liturgical ceremony in which the time-honored outward and visible sign (the laying on of hands) is not intended to symbolize the inward grace traditionally associated with it? The gift of historic episcopacy appears, by the laying on of hands, to be shared, but the bestowal of sacramental orders is specifically excluded.

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[30] IV.7, p. 35: "the liturgy for declaring covenant among the churches will conclude with the celebration of the Lord's Supper...under the leadership of a reconciled covenanting bishop."

[31] Lambeth Conference 1920, Resolution 9, section VII; Roger Coleman, ed., *Resolutions of the twelve Lambeth Conferences, 1867-1988* (Toronto: Anglican Book Centre, 1992) p. 47.

[32] IV.24, p. 22: "Lest there be any misunderstanding in regard to the sign of reconciliation which these [COCU] liturgies employ—the laying on of hands by an authorized minister of oversight—the covenant churches recognize and declare that these are not liturgies of ordination or re-ordination, but of reconciliation among those whose ordained ministry already has been mutually recognized. . . . "

EPISCOPÉ AND EPISCOPATE

The proposed "mutual sharing of our ordered ministries" claims to include the "recovery of a visible and widely valued sign of unity and continuity within the Church of God," the episcopate (IV.25, p. 23). The document recognizes that only by the recovery of this historic sign can the covenant communion hope to "effectively invite recognition of its ordained ministries from all parts of the universal Church."[33] No covenanting church, however, is asked to change its way of defining *episcopé* or of inducting candidates into it. Instead we are told that "It will be the responsibility of each participating church, prior to the COCU liturgy in which covenant is declared and ministries reconciled, to determine how its present categories of ordained ministry relate to the historic categories set forth in *The COCU Consensus*, Chapter VII" (IV.28, p. 24). It is, therefore, hard to see how the reception of the historic episcopate, so construed, amounts to anything more than a vague appreciation for it. Moreover, we could end up with the anomaly of having certain people designated as "deacons, presbyters, and bishops of the covenant communion of churches" (IV.30, p. 25) who would not be so designated in their own church. The covenant communion would therefore lack a firm and common ecclesial basis in the participating churches. Anglican willingness to see the historic episcopate "locally adapted in the methods of its administration,"[34] surely never meant episcopacy by approximation.

The Episcopal Church, as a member of the Anglican Communion and in fidelity to its own sacramental theology, has a responsibility to safeguard the historic episcopate—its outward signs and its spiritual grace. Adhering to a tradition first codified at the Council of Nicaea,[35] *The Book of Common Prayer* specifically requires,[36] as one of the appropriate and indispensable signs of episcopal consecration, the presence of at least three ordaining bishops.[37] The Lambeth Conference of 1908 affirmed this minimal number of ordaining bishops.[38] The preface to the Ordinal in *The Book of Common Prayer* expressly safeguards the Anglican conviction that

> ...the threefold ministry is not the exclusive property of this portion of Christ's catholic church but is a gift from God for the nurture of his people and the proclamation of his Gospel everywhere. Accordingly, the manner of

[33] *Ibid.*

[34] The Chicago-Lambeth Quadrilateral (1886, 1888), Point 4; BCP 877, 878.

[35] Canon IV: "It is by all means proper that a bishop should be appointed by all the bishops in the province; but should this be difficult, either on account of urgent necessity or because of distance, three at least should meet together and then the ordination should take place." G. D. Mansi, *Sacrorum Conciliorum nova et amplissima collectio* II:669/670; translation from *The Seven Ecumenical Councils of the Undivided Church*, Nicene and Post-Nicene Fathers, 2nd series, volume 14 (rpt Grand Rapids: Eerdmans, n.d.) p. 11.

[36] BCP, p. 511.

[37] "When a bishop is to be ordained, the Presiding Bishop of the Church, or a bishop appointed by the Presiding Bishop, presides and serves as chief consecrator. At least two other bishops serve as co-consecrators."

[38] Resolution 75, following its reception of the report of the Committee on Reunion and Intercommunion, allowed for the possibility of reunion of ministries "on the basis of consecrations to the episcopate on lines suggested by such precedents as those of 1610," the temporary restoration of the episcopate to the Church of Scotland through three bishops consecrated in England.

> ordaining in this Church is to be such as has been, and is, most generally recognized by Christian people as suitable for the conferring of the sacred orders of bishop, priest, and deacon.[39]

Reconciliation of ministries, accordingly to *Churches in Covenant Communion*, is to be made "representatively," with "a small but representative number of ordained ministers (a bishop, a presbyter, and a deacon) from each church" (V.6, p. 35). The regional service calls for a "mutual recognition of one another's ministry of *episcopé*... through a mutual laying on of hands among the bishops, together with other appropriate signs and prayer" (V.8, p. 36), with no requirement that three, or even one, bishop in Anglican orders be present.

CANONICAL IMPEDIMENTS

The canons of the Episcopal Church would need to be altered by General Convention prior to such reconciliation. To take part in a liturgy of "reconciliation of ministries" at which fewer than three bishops in historic succession were present, the Episcopal Church would have to agree at two successive General Conventions to set aside the Preface to the Ordination Rites and the prefatory rubrics to episcopal ordinations,[40] as well as the prefatory rubrics to presbyteral and diaconal ordinations requiring the presence of at least two presbyters.[41]

INTENTION

The proposal for reconciliation of "categories of ordained ministries within one's polity [which] correspond most closely to that of 'bishop,' etc." (V.5a, p. 34) never addresses the question of the intention of the member churches in ordaining or installing persons to the offices of oversight which are now to be equated with and, in some circumstances referred to, as episcopate, presbyterate, and diaconate. In the act of sharing the gift of episcopate (as in presbyteral and diaconal ordination), special emphasis has historically been placed on intention, the mind of the Church, expressed through its college of bishops with the consent of the people.[42] To overlook the absence of this intention in the present case would ignore the pleas of Anglican bishops at the Lambeth Conference of 1958 that, in Prayer Book revision, a declaration be made after the imposition of hands in ordination that "the candidate was ordained to that particular ministry in the Church of

[39] BCP, p. 510.

[40] BCP, p. 510, 511.

[41] BCP, pp. 524, 536.

[42] The great value of articulating this intention has taken on special significance for Anglicans in ecumenical discussions in the past century, since the Bishop of Rome, in *Apostolicae curae* (1896), judged Anglican orders defective in form and intention in the 1550 ordinal. Anglicans replied that the intention to ordain and the traditional form (ordination by three validly consecrated bishops) had, in fact, been intentionally, clearly, and unequivocally maintained. Now that new evidence of Roman Catholic awareness of "historical continuity" within Anglicanism has been retrieved from the Vatican Archives and the door to a reconsideration of the possibility of reconciling Anglican and Roman Catholic orders been set ajar, the Episcopal Church as a member of the Anglican Communion would act irresponsibly in obfuscating at best and at worst forfeiting its historic theological position by passing over this question of intention, and the related question of the form of episcopal ordination. See ARC/USA: "Anglican Orders: The Dialogue's Evolving Context," *Origins* 20/9 (11 July 1990), 136-146, esp. 138-139.

God" and that the office be clearly named in the prayer of ordination.[43] Without clear intention of purpose and clear action, the bestowal of episcopate is reduced to a mere legal and liturgical technicality. We are not being asked by the covenanting document to suspend the Preface to the Ordinal temporarily for the sake of the historic episcopate.[44] We are being asked to redefine the episcopate itself.

It is far from clear whether any of the other churches desire for themselves episcopacy as *The Book of Common Prayer* understands the episcopal office or whether, in terms of Anglican understanding, the office would be transmitted by this casually representational laying on of hands. Even more seriously, in the act of "recognizing" non-episcopal ministries, the principle articulated in the Preface to the Ordination Rites in *The Book of Common Prayer*—that "No persons are allowed to exercise the offices of bishop, priest, and 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"—would be compromised. The constant Anglican conviction of the sacramentality of the episcopal office and of presbyteral and diaconal orders—"one of the bonds which holds Anglicans together"[45]—seems hereby to be dismissed.

ORDERS OF MINISTRY

Churches in Covenant Communion calls for "the participation of ministers, lay and ordained, from as many of the covenant churches as possible" in "mutually acceptable rites" of ordination subsequent to covenanting.[46] Anglican theology and practice of ordination are more complex and nuanced than we discern here. The root problem in both *The COCU Consensus* and *Covenant Communion* seems to be uncertainty as to what ordination to any specific order might mean, with a resultant confusion of functions and authority. All ministers—laity, bishops, priests, and deacons—share in the liturgy of ordination according to their orders. But in the ordination of a bishop, only bishops lay hands on the ordinand. Because of the particular bond between deacon and bishop, only the bishop ordaining lays hands on the diaconal ordinand. Bishops and presbyters, but not deacons and lay persons, lay hands on the presbyteral ordinand.

In the service welcoming "Ordained Deacons and Ordained Ministers of Governance," these two categories are lumped together, whereas among Anglicans the diaconate is an office of service and not governance. Governance is primarily (although not exclusively) associated with the episcopate.[47] This identification of governance with episcopacy, we might add, is increasingly the consensual view of the world-wide ecumenical community.[48]

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[43] Paul Bradshaw, "Ordination, 7: Reformation Churches, 3. Anglican" in *The Study of Liturgy* (New York: Oxford University Press, 1978), p. 338.

[44] As is true of the Lutheran-Episcopal *Concordat of Agreement*, Chapter V.5; William A. Norgren and William G. Rusch, eds., *Towards Full Communion and "A Concordat of Agreement,"* LED III (Forward Movement Publications/Augsburg Press, 1991), p. 100.

[45] *Cf.* Paul Bradshaw, *The Study of Liturgy*, p. 338.

[46] IV.27, p. 24.

[47] BCP, p. 518.

[48] For example, BEM, Ministry, III, pp. 20-21.

This confusion in terminology is perhaps reflective of a still more fundamental lack of agreement about the ecclesiological nature of the unity we seek.

CONSEQUENCES

The quasi-sacramental liturgies of reconciliation proposed in the COCU document produce more confusion than clarity. Those who are to be ministers of oversight would be persons who would have been inducted by means of a ceremony for which the intention of ordaining to the historic episcopate was expressly disclaimed and at which the traditional number of ordaining bishops was not present. Would participating churches understand, after the liturgical actions, that their ministers of oversight share in the historic episcopate, or that they have entered into a continuing process of entering into that succession, or will they instead understand that all ministries of oversight, those in the historic episcopate and those in other ministerial polities, share similar authority, similar responsibility, and identical validity, even without sharing sacramental orders? If the Episcopal Church were to covenant with the other COCU churches, would Episcopalians be asked to accept ordination and confirmation at the hands of ministers of oversight whom they do not see, and who do not see themselves, as bishops in the historic episcopate?

Continuity with the Church universal, past, present, and future, would be compromised by unconsidered acceptance of the proposed reconciliation of ministries. That Anglicans recognize the effectiveness of other forms of ministry does not lessen the value they attach to the episcopacy as a sign of apostolic faith and continuity with the ancient Church, and as a means of unity in the Church to come. The efforts Anglicans have made to preserve the historic episcopate through five hundred years of divided Christendom, and to introduce it to the American church, signal the importance they attach to it. In their relations with Roman Catholics, Orthodox, and Old Catholics, as well as with Lutherans and Reformed churches, Anglicans have defended and claimed this sign.[49]

SHARING OF GIFTS

In COCU discussions, Anglicans have thought that they were being asked to share what they regard as a precious gift[50] which they believe has been entrusted to them by the providence of God and happenstance of history. Yet the way proposed by the covenanting document for the sharing of this gift in the reconciliation of ministries, bears only a superficial resemblance to the pattern which has been generally recognized by the Catholic tradition. Beyond the confusion already mentioned, this raises the specter of a uniting church still unfaithful to the teaching and practice of the early Church.

If covenanting churches specifically exclude ordination from the liturgy of reconciliation, and if the historic episcopate is not to be transmitted in the manner hallowed by at least seventeen centuries of Christian tradition, the Episcopal Church would not be contributing to the COCU Church Uniting the single most important gift it has believed it has to offer. And if the historic episcopate is neither wanted nor transmitted, the point of the proposed liturgical laying on of hands becomes very obscure.

[49] See above, note 7.

[50] Cf. *Covenant Communion*, II.7, p. 10.

ECUMENICAL IMPLICATIONS

These defects of intention and of form would compromise wider Anglican ecumenical efforts. If dialogue between Canterbury and the churches of the Catholic tradition is to be pursued as seriously as is dialogue with Reformation churches, Episcopalians cannot disregard their own historical teaching and theological judgment by entering into a reconciliation of ministries that does not safeguard the very principles on which their ecclesiology rests. However much we may esteem ministers of oversight who do not claim succession in the historic episcopate, Anglicans continue to believe that we have received in this "succession a sign of the unbroken continuity of apostolic tradition and life"[51] as a gift from God, and have a responsibility to ensure "its transmission to the Church of tomorrow."[52] Setting aside any misplaced claims of the superiority or "purity"[53] of episcopal ordination, many Anglicans and some of their dialogue partners will regard the COCU reconciliation liturgy as a compromise at best and at worst a dilution of the historic episcopate which imperils its continuing existence within the covenanting churches and therefore within subsequent American Anglicanism.[54] Since the proposed "recovery" of the historic episcopate would not, according to the document, necessarily affect the polity of any of the other churches,[55] the Episcopal Church would be compromising to no purpose its own theology of the episcopate by participating in the liturgical acts tied to covenanting. By attempting to be all things to all church traditions, COCU has proposed a way to reconcile diverse forms of ministry which, upon close examination, asks for a sign without substance and a union without real reconciliation.

THE LITURGICAL DIMENSION

Element 6. Celebrating the Eucharist Together

The centrality the document accords the Eucharist—the sacrament "at the heart of the Church's life" (IV.32, p. 25)—reflects the growing recovery in all traditions of the teaching and practice of the early Church. We welcome the recognition that the Eucharist is a "powerful centering reality for the Church's mission," serving as a counterweight to the temptation "to pursue either institutional or ideological ends in mission." The very act of showing forth "the Lord's death until he comes" is, as the document declares, a "powerful

[51] Anglican-Orthodox Dublin Agreed Statement (1984) para. 102 (g).

[52] ARCIC I; Ministry, paragraph 9 (*The Final Report*, p. 33). On the development of post-Reformation Anglican attitudes on the necessity of the historic episcopate, see Norgren-Rusch, *Towards Full Communion*, chapter 4: "The Episcopal Church and the Ministry of the Historic Episcopate," pp. 59-71.

[53] See, on this point, the discussion of L. William Countryman, *The Language of Ordination: Ministry in an Ecumenical Context* (Philadelphia: Trinity Press International, 1992), pp. 36ff, 100f, et passim.

[54] The proposal mandates (IV.27, p. 24) that after reconciliation, "no more ordinations be carried out in denominational isolation."

[55] The document states that: "there can be seen in the divergent polities of the member churches particular ministries which are in fact episcopal, presbyteral, diaconal, and lay in their essential nature. . . . Mutual *recognition* of ordained ministries is intended to acknowledge in these ministries the manifest blessing of God and the fruit of the Spirit, and to affirm that they are rooted in the apostolic tradition. Such recognition does not obscure real differences, but neither does it depend upon first setting those differences aright according to one's own tradition before recognition can be granted" (19-20, p. 21).

act of gospel proclamation" (IV.36, p. 27). We see the introduction of eschatology in this section as a considerable advance over *The COCU Consensus* as a whole.

Yet the power of the Eucharist to effect transformation both of believers and of the Church, to be the means whereby the Holy Spirit may "bring to fulfillment the sanctification of all,"[56] is overlooked. In its eucharistic articulations, as in its theology and ecclesiology generally, the document nowhere mentions the transforming power of God's grace. In the Eucharist, Anglicans believe, we become "one body with [Christ], that he may dwell in us, and we in him," and are made "worthy to stand before" God.[57] The fellowship and unity which eucharistic sharing confers is possible only because each worshipper participates in the death, resurrection, and eternal life of the Risen Christ. In him, we are drawn into the Holy Trinity and in Christ become one with our brothers and sisters in Christ, not only socially, not in solidarity alone, but ontologically, in the very depths of our being.

REAL PRESENCE

With respect to the real presence of Christ, *Churches in Covenant Communion* says simply that "the crucified and risen Christ is really present to us in the sacramental meal" (IV.34, p. 26). The presence of Christ in the sacrament is not directly tied to the elements of bread and wine, nor is any mention made of the reverent disposition of the consecrated elements. While a diversity of theological opinion on the manner of eucharistic presence has existed within the Anglican Communion and continues to exist, *The Book of Common Prayer* has consistently taught that the consecrated Bread and Wine become the Body and Blood of Christ.[58] Given this disparity of understandings, we have reservations about whether "sufficient agreement regarding the meaning of the Lord's Supper" (IV.34 p. 26) truly exists among the COCU churches.

WIDER ECUMENISM

On these several reservations, we refer to Agreed Statements which have been reached between Anglicans and Roman Catholics,[59] Anglicans and Orthodox,[60]

[56] BCP, p. 374 (Eucharistic Prayer D).

[57] BCP, pp. 336, 368.

[58] BCP, pp. 339, 365, 366.

[59] *The Final Report: Eucharist* III. 6: "Communion with Christ in the eucharist presupposes his true presence, effectually signified by the bread and wine which, in this mystery, become his body and blood. The real presence of his body and blood can, however, only be understood within the context of the redemptive activity whereby he gives himself, and in himself reconciliation, peace and life, to his own" (p. 14). *The Final Report* also notes that "The Lord's words at the last supper, 'Take and eat, this is my body,' do not allow us to dissociate the gift of the presence and the act of sacramental eating. The elements are not mere signs; Christ's body and blood become really present and are really given. But they are really present and given in order that, receiving them, believers may be united in communion with Christ the Lord" (III. 9, p. 15).

[60] *The Moscow Statement* VI. 23: "The eucharistic understanding of the Church affirms the presence of Jesus Christ in the Church, which is his Body, and in the Eucharist. Through the action of the Holy Spirit, all faithful communicants share in the one Body of Christ, and become one body with him" (p. 88). And VI. 24: "The Eucharist actualizes the Church. The Christian community has a basic sacramental character....The Church is not only built up by the Eucharist, but is also a condition for it....The Church celebrating the Eucharist becomes fully itself; that is *koinonia*, fellowship—communion" (p. 89).

Anglicans and Lutherans,[61] and Anglican and Reformed.[62]

Finally, we point to the discussion of Eucharist in *Baptism, Eucharist and Ministry* as a measured theological expression of eucharistic teaching which includes the many aspects of this great mystery, including proclamation of the Word, *anamnesis* of Christ, the real presence of Christ in the eucharistic elements, invocation and presence of the Holy Spirit, and transformation in Christ, and a clear statement of belief that the Eucharist is the "living and effective sign of Christ's sacrifice, accomplished once for all on the cross and still operative on behalf of all humankind."[63] All these elements of the Christian tradition have been superficially treated or passed over entirely in the COCU documents.

BEYOND RECONCILIATION: MISSION

Element 7: Engaging Together in Christ's Mission

The COCU proposal is strongest when it reminds us that "Mission is essential to life in the Church" (IV.38) and that "for the sake of the world" Christians need to act together in worship, proclamation of the Gospel, and action (IV.44, p. 29). We are grateful for the comprehensive treatment of mission developed in this section, which accords with our understanding that "The Church pursues its mission as it prays and worships, proclaims the Gospel, and promotes justice, peace, and love" (*BCP, Catechism,* p. 855). We especially appreciate the sound theological handling of worship as participation in the prayer—and hence in the mission—of Christ: "What happens in worship is of vital significance for the world: the church intercedes for the world, and Christ is present for the life of the people" (IV.40, p. 28).

While the document argues persuasively that "uniformity in structure is not essential to covenant communion" (II.5, p. 9), the essential factors are unstated and unidentified. Likewise, there is no consideration of how they are to be arrived at and maintained. The COCU focus on the shared life in local communities has to be confronted by the realities of

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The Dublin Agreed Statement III. 58: "In the Eucharist we become partakers of the Lord's Supper. The Eucharist is *anamnesis* and participation in the death and resurrection of Christ, liturgically affirmed and realized in the annual celebration of the Paschal mystery. This is renewed every week in the feast of the Lord's Day and in every celebration of the Holy Eucharist" (p. 32). Cf. Epilogue VI. 108: "We are agreed in describing the Eucharist as an *anamnesis* and participation in the death and resurrection of Christ" (p. 47).

[61] *The Niagara Report* III. 65: "We believe that the Body and Blood of Christ are truly present, distributed and received under the forms of bread and wine in the Lord's Supper" (p. 35).

[62] *God's Reign and Our Unity* III. 65: "The Eucharist is a memorial (*anamnesis*) of the unique sacrifice of Christ. This is more than a mere mental action of recollection. It is the 'living and effective sign of Christ's sacrifice, accomplished once for all on the cross, and still operative on behalf of all humankind' (BEM, p. 11, para. 5). When we 'do this' in obedience to his command, we know that his words are true: 'This is my body. This is my blood.' We know that in the action of the Eucharist Christ is truly present to share his risen life with us and to unite us with himself in his self-offering to the Father, the one, full, perfect and sufficient sacrifice which he alone can offer and has offered once for all. And as he, the risen Lord, ever lives at the Father's side to make intercession for us, so we, united with him, offer up in this action of the Eucharist our intercessions for the Church and the world" (p. 41).

[63] BEM, Eucharist, II.B.5, p. 11.

social categorizations, congregational histories, and cultural expectations in maintaining church life and distinctive ways. Such considerations go beyond "ecclesiastical systems." The use of the phrase familiar to Anglicans, "communion of communions" (II.6, p. 10) adds another principle of cohesion to those already listed. We need to identify how this principle will be distinguished at the local level from the other principles already at work in covenanting.

Element 8: Formation of Covenant Councils

National, regional, and local Covenant Councils are to be established for the "ordering of the covenanting ministries of bishops, presbyters, deacons, and lay persons" (IV.46, p. 30).
The primary purpose of the proposed covenanting councils, whether local, regional, or national, would be "to enable the communion of churches in covenant"(IV.46, p. 30). While we agree that "church unity will be neither visible nor organic if it is not embodied in tangible form" (IV.45, p. 30), from an Episcopal perspective, the authority of the covenanting councils—which "they will derive...from the judicatories that brought them into being" (IV.46, p.30)—is weak and its focus is too congregational.

The governmental, and therefore authoritative, dimension involves more than voting; it should be placed within the context of common reflection and dialogue, education, and prayer. No effort should be made to separate the activities of the Church into watertight compartments, and no naive assumption entertained that voting invariably reflects the Spirit's movements more than it does human machinations.

While not denying that the covenanting process entails a national and a regional dimension, the document emphasizes that "It is the local covenanting council, more than the regional or the national, on which primary attention falls in the covenanting process." This is stated to be because "the primary focus of the covenanting process is the local worshipping community, gathered around the Word and sacraments, and giving expression to the Church's missionary vocation in the world" (IV.47, p. 30). The "local worshipping community" in COCU parlance clearly means a congregation. For Episcopalians, as for the ancient Church, however, the "local church" is the diocese. We see here an example of the disparity between COCU and Anglican theological methodology. The principal and informing rationale for Anglican considerations of polity lies in liturgy. Precisely because bishops are the principal ministers of Baptism and Eucharist (the chief preachers and presiders in Word and Sacrament), they also have juridical (pastoral/disciplinary) and magisterial (teaching/doctrinal) oversight. The problem we perceive, then, stems from a lack of parallelism between the covenanting councils and the order and supporting doctrine of ordained ministries, and a lack of continuity with the model of the early Church.

If the covenanting councils were to be no more than local, regional, or national councils of churches, there would be no problem with their proposed formation and authority. But since the covenanting councils would be seeking to implement a new relationship among the churches, there first needs to be greater agreement on ecclesiology among the churches involved.

We are sympathetic to the document's insistence that covenanting councils should include representational ethnic, gender, social, economic, and racial diversity, a position which reflects previous COCU documents.[64] The governance of a spiritual body by those chosen for their income, gender, or race, does not, however, inspire the same confidence in leadership as the criteria of the New Testament and the Apostolic Fathers that leaders be chosen for their knowledge of the teachings and traditions of the Church, their holiness of life, their steadfastness in the faith, and their discerning judgment.[65]

CONCLUSIONS

Churches in Covenant Communion identifies as the first step each church is to take in "claiming the theological consensus," the claiming of *The COCU Consensus: In Quest of a Church Uniting* (1984).[66] This the Episcopal Church has been unable unreservedly to do. The "second formal step of covenanting" is "to study and take formal action upon the document, *Churches in Covenant Communion: The Church of Christ Uniting* (1988)."[67] This report constitutes the result of that study. It remains now for the Episcopal Church to take action. The Standing Commission on Ecumenical Relations must propose to the 71st General Convention its answer to the question first posed by the Convention of 1988:

> **Does the revised Covenanting document allow it to be said that the Consensus document is a sufficient theological basis for the covenanting acts and the uniting process proposed by the Consultation on Church Union?**

and to the same question restated by the Convention of 1991:

> **Is the Covenanting document a way whereby the Episcopal Church can advance the vision of visible unity in a communion of communions?**

Our Report has tried both to highlight positive contributions of *Churches in Covenant Communion* and to signal those areas which cause concern to Anglicans. On the positive side, we can say that careful study of the covenanting text has helped us clarify the vision of visible unity. In this respect we believe that our study of this text has enabled us, and we trust will help the Episcopal Church, to understand even more clearly the nature of that future "communion of communions" to which the Episcopal Church is committed.

On the less positive side, we must state that after careful study we have serious reservations about the theology and polity of *Churches in Covenant Communion*, and about its liturgies of reconciliation. The covenanting document has neither answered nor resolved the substantial theological objections which the SCER reported to the 69th General

[64] *Covenant Communion,* Appendix, 2, p. 39. Cf. *The COCU Consensus*, pp. 9-10, 14.

[65] 1 Tim. 3:1-8; Titus 1:6-9; Heb. 13:7; *Didache* 15; *Apostolic Constitutions* 2.1.1-3, 2.2.5; Cyprian of Carthage, *Ep.* 72.2; Irenaeus of Lyons, *Adversus haereses* 4.26.5.

[66] V.2, p. 33.

[67] V.3, p. 33.

Convention regarding *The COCU Consensus* and which formed the basis of that Convention's resolution that the Consensus text was "*not yet* a sufficient theological basis for the covenanting acts."

Because we agree with the covenanting document when it declares that "The theological dimension of entering into covenanting is basic to the rest" (p. 11), we cannot recommend that the Episcopal Church take this next step. As our study indicates in some detail, precisely this dimension is seriously lacking in the proposed text. While we find ourselves enriched and our vision clarified by the points we have affirmed, we do not find fundamental theological agreement sufficient to allow covenanting as it has been proposed.

The reservations of past Conventions and the present Report entail no lessening or termination of a desire for unity with the churches of the Consultation on Church Union. We endorse as a hopeful sign the 69th General Convention's authorization of the SCER to explore the possibility of bilateral dialogues with the member churches, and its request that SCER seek fresh approaches toward "The Unity We Seek" with other member churches of the Consultation.[68] And we pray that the Holy Spirit will guide the Episcopal Church in its deliberations into all truth and into that unity which Christ wills for his Church.

Resolution #A029
Consultation on Church Union

Resolved, the House of_____ concurring, **That the Episcopal Church not enter a relationship of covenant communion as proposed in *Churches in Covenant Communion: The Church of Christ Uniting* (1988),** and be it further

Resolved, **That the Episcopal Church continue its membership in the Consultation on Church Union on the understanding that the Episcopal Church invite the churches, or families of churches, who are our partners in COCU to establish dialogues to consider the theological differences remaining between us and to seek new ways forward in the quest for Christian unity.**

EXPLANATION

The 69th General Convention (1988: Resolution B043) and the 70th General Convention (1991: Resolution AO45) urged the exploration of bilateral "theological dialogues with the other members of the Consultation" to enhance "our knowledge and understanding of each other." Moreover, the Episcopal Church has not found in *The COCU Consensus* "sufficient theological agreement" to allow it to enter into the covenanting process proposed by *Churches in Covenant Communion* (1988 Resolution A038a).

[68] We take heart in the consequent establishment of conversations with the historic Black Methodist Episcopal Churches. The progress made in other bilateral dialogues convinces us that it is in this direction that Christian unity will be recovered.

Lutheran - Episcopal Joint Coordinating Committee

The Lutheran-Episcopal Joint Coordinating Committee, appointed by the Standing Commission on Ecumenical Relations and by the Church Council of the Evangelical Lutheran Church in America, was charged with responsibility for implementing the following goals:

1. To assist the two churches in understanding and in moving towards full communion, and in the reception of *The Concordat of Agreement* and its accompanying theological document *Toward Full Communion.*
2. To continue to explore and to recommend ways of implementing the 1982 Joint Agreement, including reception of *Implications of the Gospel.*
3. To assist in developing processes and resources for a study of the above mentioned documents.
4. To interpret the relationship between full communion and mission, as set forth in the above mentioned documents.
5. To facilitate communication among all expressions of the two churches (national, synodical, diocesan, local) regarding proposals put forth by LED III, responses to the proposals, and implications of the proposals.
6. To assist in the interpretation of the proposals put forth by the LED III within the wider ecumenical context, seeking comments and responses from other ecumenical partners; comments and responses from inter-Anglican bodies (e.g., ACC) and inter-Lutheran bodies (e.g., LWF); and to be sensitive to areas of dissent and concern within our two churches.

What *The Concordat of Agreement* proposes, full communion between two churches that have been divided since the Reformation of the sixteenth century, represents as bold an ecumenical venture as either church has ever been asked to consider. Bold though the venture may be, its roots are firmly anchored in the historic Joint Agreement of 1982, whereby the Episcopal Church and the then three separate Lutheran bodies resolved to enter into interim Eucharistic fellowship—to engage, whenever possible, in joint missionary endeavors, and thereby to lay the foundations for the full communion now being proposed.

In a real sense the two churches are being asked to share gifts which have shaped their identities for more than four hundred years. For Episcopalians, the gift to be shared is the historic episcopate, whereby the faith of the Catholic Church has been handed on from generation to generation. For Lutherans, the gift to be shared is that church's historic emphasis on doctrine and catechesis, as represented in the Augsburg Confession. The two churches are of one mind in recognizing the pivotal importance of apostolic succession, even though this commitment to keeping faith with the teaching and practice of the apostles has heretofore been expressed in different ways.

Throughout the five meetings of the Coordinating Committee during this past triennium, members of the committee were of one mind in their understanding that ecumenism must be understood within the larger context of mission, "proclaiming by word and example the good news of the Gospel." Thus, in the development of study materials, a

key question has been, "How may we expect full communion to better enable the mission of the Church?"

The coming triennium (1995-1997) will continue to be a time of study at every level of the Church's life—theological seminaries, diocesan ecumenical commissions, parishes, joint gatherings of bishops—wherever the Church comes together to seek God's will.

For Episcopalians and Lutherans, the year 1997 will be a time of decision. The biennial Churchwide Assembly of the ELCA and triennial General Convention of the Episcopal Church will, fortuitously, coincide in the summer of 1997 in Philadelphia. For Episcopalians, a major decision facing the General Convention will be the 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" (*BCP*, p. 510). Because such a decision affecting the Prayer Book is deemed to be a constitutional matter, it will need to be reaffirmed by the succeeding General Convention in the year 2000.

Lutherans will be called upon to make equally far-reaching decisions, including the enactment of a dispensation for ordinands of the Episcopal Church from the Lutheran ordination requirement of subscription to the unaltered Augsburg Confession.

Such momentous steps, if taken, will constitute an ecumenical initiative of major proportions, not only for Lutherans and Episcopalians, but for the wider ecumenical movement. Preparatory steps at the local level—common study, partnerships in mission, and Eucharistic sharing—will require the best effort on the part of both churches. Consequently, the word "study" in the resolution that follows should be understood to convey a responsibility perhaps more serious than any ecumenical study heretofore proposed. Responsible study will also address the question of the relationship between full communion and mission, and will be sensitive to areas of dissent and concern within the two churches.

Resolution #A030
Concordat of Agreement

Resolved, the House of _____ concurring, **That this 71st General Convention of the Episcopal Church call upon all members of the Church to:**

a) Pray regularly and fervently for the unity which Christ wills for the Church; and more particularly, for divine guidance concerning the proposal to enter into full communion with the Evangelical Lutheran Church in America, as set forth in the *Concordat of Agreement* and its accompanying theological document, *Toward Full Communion.*

b) Encourage study of the *Concordat of Agreement* at every level of the Church's life, with particular attention to how full communion may enable the mission of the Church, and with sensitivity to areas of dissent and concern; in this connection see also the Lutheran-Episcopal reports, *Implications of the Gospel* and *What Can We Share?*

c) Engage wherever possible in common study and partnerships in mission with synods and parishes of the Evangelical Lutheran Church in America.

North American Anglican - Old Catholic Working Group

When the Polish National Catholic Church terminated sacramental communion with the Episcopal Church because of our decision to ordain women to the priesthood and episcopate, relationships entered a state of limbo.

A first dialogue took place in 1990 and a second in November 1993 at the Episcopal Church Center. Well attended, the meetings were characterized by warmth and cooperation along with a sincere but guarded desire to find ways to heal the breach between our two churches. Reports were given on the various dialogues in which the Polish National Catholic Church, the Anglican Church of Canada, and the Episcopal Church were involved. The Dublin Agreed Statement (Anglican-Orthodox) and the Old Catholic-Orthodox Agreed Statement were the focus of attention in the hope they might help to further the cause of unity between the Polish National Catholic Church and the Anglican Churches of North America. Pastoral tasks and responsibilities to each other were briefly discussed. Suggestions for the next meeting include: policies of eucharistic sharing as currently practiced by the Polish National Catholic Church, Anglican Church of Canada, and the Episcopal Church; and papers on the sections on ministry and ordination in other dialogues. Future agendas might include a study of the 1982 Lutheran-Episcopal Agreement and the proposed Lutheran-Episcopal Concordat of Agreement as model(s) for a closer relationship between our two churches.

Episcopal - Reformed Episcopal

An informal group of persons from the Reformed Episcopal Church and the Episcopal Church drawn from the Philadelphia-Baltimore area has met for several years to explore the possibility of a dialogue between the two churches. Discussions have dealt with matters such as authority, *Baptism, Eucharist and Ministry*, and the ministry in the Church.

The participants have now recommended a formal dialogue between the two churches with the following goals: "The goal of these joint discussions is to define the basis for a mutual recognition of our ordained ministries. In the course of these discussions, it is hoped that the entire ministries of the two churches will be examined, particularly as to how they derive authority from scripture, polity, reason, and tradition. It is also hoped that these discussions will promote fellowship between the two churches and provide opportunities for joint worship and educational programs. These joint events will foster and advance better understanding of these ecclesiastical traditions." This statement of goals for the dialogue was adopted by the General Council of the Reformed Episcopal Church in May 1993.

Resolution #A031

Reformed Episcopal Church

Resolved, the House of ____ concurring, **That the Episcopal Church establish a dialogue with the Reformed Episcopal Church, the goals of which will include the basis for a mutual recognition of our ordained ministries.**

F. PARTICIPATION IN COUNCILS OF CHURCHES

National Council of the Churches of Christ in the USA

Resolution D128 of the 70th General Convention instructed the Episcopal Delegation to the General Board "to request an accounting of all receipts and expenditures, said accounting to include the following: (1) a listing of organizations outside the council, individuals, consultants, coalitions, programs, and entities to which financial support is given; (2) the amounts expanded annually on these groups; and, (3) in-kind contributions." Accordingly, the Standing Committee on Administration and Finance of the Executive Council of the General Convention and its Audit Committee considered the annual audits and the statements of the receipts and expenditures for the National Council for the years 1990 and 1991. It was the opinion and recommendation of the Audit Committee that the professionally audited financial statements and the reports of contributions and expenditures fell within generally accepted accounting principles and more than satisfied the spirit and requirement of the resolution. These reports are available from the National Council or the Ecumenical Office. The Audit Committee and the Standing Committee urged the National Council through the Episcopal Delegation more fully to identify and communicate the many fine activities carried out by the receiving units of the Council and the ways in which contributions made by the Episcopal Church and other member communions are used.

National Council of Churches leadership has begun a further "transformation" of its mission and ministry, led by the General Secretary, the Rev. Joan B. Campbell. Included in the transformation process are (1) a three-year study of ecclesiology, (2) the Ecumenical Development Initiative for endowment funds, (3) the Cambridge Study to assess the Council's financial equilibrium, (4) proposals for an effective structural design, (5) development of a governance structure, (6) study of interpretation, education, and congregational involvement, (7) a look at broader ecumenical relations, including the Roman Catholics, Evangelicals, and Pentecostals, and (8) a study of socio-political relations within the nation and implications for an inclusive and just Council.

World Council of Churches

The Fifth World Conference on Faith and Order was held August 3 to 14, 1993, in the ancient Spanish city of pilgrimage, Santiago de Compostela. Delegates from the Episcopal Church were the Rev. Julia Gatta and the Rev. J. Robert Wright. As in previous world conferences, Anglican leadership was evident: Dr. Mary Tanner (Church of England), Moderator of Faith and Order, presided over the Conference and gave the opening address; Archbishop Desmond Tutu (Church of the Province of Southern Africa) and the Rev. Rena Karefa-Smart (Episcopal Church) presented papers at plenary sessions. Nearly thirty Anglicans from the Communion were in attendance.

A World Conference on Faith and Order had not taken place since Montreal in 1963. In these last thirty years, ecumenical relations among the churches have taken great strides, propelled by the Second Vatican Council and numerous bilateral and multilateral dialogues. Within the Faith and Order movement itself, we have seen the appearance in 1982 of the "Lima" Agreed Statement. *Baptism, Eucharist and Ministry,* and in 1991, *Confessing the*

One Faith: An Ecumenical Explication of the Apostolic Faith as it is Confessed in the Nicene-Constantinopolitan Creed (381). The subjects of both of these studies accord well with Anglican ecumenical concerns, addressing as they do points two, three, and four of the Chicago-Lambeth Quadrilateral (*BCP*, pp. 877-878). In 1985, after careful and extensive study of *Baptism, Eucharist and Ministry* throughout the Church, the General Convention expressed its "appreciation of the remarkable convergence displayed therein" and was able to "recognize in the text major elements of the faith of the Church through the ages, with certain reservations." Although *Confessing the One Faith* has not, unfortunately, been sent to the churches with the same request that accompanied *BEM*—namely, for an official response "at the highest appropriate level of authority"—the churches have been urged to use it "as an appropriate instrument for the process of better understanding our common faith, within and among the churches" (*Fifth World Conference on Faith and Order*, Faith and Order Paper No. 164, p. 15).

"Towards Koinonia in Faith, Life, and Witness" was the theme of the Conference. Delegates, who had been prepared for the work in Santiago by a discussion paper bearing the same name as the theme, heard papers dealing with the biblical and theological notion of *koinonia* and with the prospects and challenges of attaining it in a common faith, in life, and in witness. Smaller groups then considered these topics and drafted four section reports that have been forwarded to the churches.

Early in the Conference, Orthodox scholar and co-chairman of the International Anglican-Orthodox joint Doctrinal Commission, Metropolitan John Zizioulas, presented a paper on "The Church as Communion: A Presentation on the Conference Theme." Rich in its exploration of Trinitarian theology, this address offered insight into the nature of the Church that could help Episcopalians as we strive for unity both within our Church and with other Christians. For instance, as we seek to achieve a legitimate diversity within the bonds of unity, and to understand the relationships of bishops to their dioceses and to one another, Zizioulas said: "The most important condition attached to diversity is that is should not destroy unity. The local church must be structured in such a way that unity does not destroy diversity and diversity does not destroy unity....Here the importance of the ministry of *episcopé* becomes evident.... All diversity in the community must somehow pass through a ministry of unity, otherwise it risks running against unity....Equally, this one minister should be a *part* of the community, and not stand above it as an authority in itself. All pyramidal notions of Church structure vanish in the ecclesiology of communion. There is *perichoresis* of ministries, and this applies also to the ministry of unity" (Document No. 11, p. 5).

In 1997, General Convention will be voting on the proposed "Concordat" with the Evangelical Lutheran Church in America. Some Episcopalians are concerned with the implications of this proposal for apostolic succession. Zizioulas, approaching the question of apostolic succession from the perspective of the *koinonia* of the Church, shed light indirectly on this matter when he maintained that "Communion with the Apostolic *kerygma* and mission is not just a matter of a chain of ordinations or keeping the Apostolic faith in its original form. Apostolic succession itself passes through the community of the Church (hence the requirement that all ordinations should take place in the presence of the community, especially in Eucharistic form); it is a succession of communities and not of individuals, and it is a succession that comes to us via the Kingdom as it is portrayed and foretasted in the Eucharistic gathering. It is in *this* way that the communities of the past

meet those of the present as well as those of the future. Without this meeting there is no true communion" (p. 9).

G. EPISCOPAL DIOCESAN ECUMENICAL OFFICERS

Episcopal Diocesan Ecumenical Officers (EDEO) is a network of episcopally appointed persons, ordained and lay, whose purpose is to nurture, celebrate, and model ecumenical commitment and activity at every level of the Church's life. EDEO was formally established twenty years ago at the initiation of diocesan officers and with the direction of the national Ecumenical Office. Working with the bishop and frequently with a diocesan commission, the ecumenical officer serves as a means of communication, education, and resourcing between the SCER and the local church. All but five dioceses have appointed ecumenical officers and during this triennium several dioceses appointed associate officers. EDEO renews the request of the General Convention for the appointment and support of officers and associate officers, one from the lay order and one from the ordained order where feasible. Representation from as broad a spectrum of the Church as possible is encouraged.

EDEO meets annually in the spring within the context of the National Workshop on Christian Unity. Besides attending to specific EDEO business, there are joint meetings with the Roman Catholic counterpart network, the National Association of Diocesan Ecumenical Officers (NADEO), and the newly formed Lutheran counterpart, the Lutheran Ecumenical Representatives Network (LERN). Additionally, the executive committees of the three networks meet together annually. Representatives from EDEO provide leadership for the National Workshop.

During the triennium the third EDEO-NAEDO Standing Committee completed its study of community and the process of reception which will soon appear in a volume titled *Receiving the Vision: How Serious Are We?* (Liturgical Press, Collegeville, MN).

EDEO facilitated diocesan studies of ecumenical proposals, including *Churches in Covenant Communion* from the Consultation on Church Union and a preliminary study of *Toward Full Communion* and *Concordat of Agreement* from the Lutheran-Episcopal Dialogue.

A major triennial emphasis was preparation for the National Consultation on Ecclesiology. Highlights from extended discussions at an annual meeting concerning obstacles and opportunities for ecumenism and other information gathered through a newly instituted annual report were the basis of a presentation on "Local Experience of Ecumenism." The executive committee participated in the Consultation.

The first graduate level Ecumenical Institute for officers was held in Burlingame, California, jointly sponsored by EDEO and NAEDO and with LERN participating. Designed to follow up introductory institutes conducted in the past, this was an opportunity to explore ecumenical theology in the context of prayer, Bible study, meditation, and discussion. Leadership was provided by theologians and the national ecumenical officers from the three churches.

EDEO participated in a survey of inter-parish and diocesan covenants conducted by the Graymoor Ecumenical and Interreligious Institute. The results of this study and copies of covenants received will be kept at the Episcopal Church Center and at Graymoor and will be updated on a regular basis.

The executive committee is composed of the elected officers, coordinators from the eight domestic provinces, two at-large members, and representatives from the Episcopal Church Women, the Anglican Conference on the Religious Life, and the Suffragan Bishop for the Armed Services. Graymoor Ecumenical and Interreligious Institute staff with responsibility for Lutheran-Anglican-Roman Catholic relations participates. The work is accomplished with ten standing committees, among them EDEO/NADEO; EDEO/LERN (a member represents EDEO at the Lutheran-Episcopal Joint Coordinating Committee); Interfaith Relations (a member represents EDEO at the Presiding Bishop's Advisory Committee on Interfaith Relations); Ecumenical Institute (training events); General Convention (hosts ecumenical and interfaith representatives).

A portion of the EDEO budget comes directly from the dioceses. Each diocese is asked to contribute $200 per year and all but a few have responded. Of this amount, $25 is returned to the province for work at that level. General Convention encouraged dioceses also to provide financial support for the work of the ecumenical officer within the diocese.

H. FINANCIAL REPORT

Income	1992	1993	1994
Appropriated by General Convention	$38,260	$31,130	$51,620
Grant from General Church Program Budget for National Consultation on Ecclesiology			28,000
Expenses			
Meetings	$38,593	$40,375	$16,649*
National Consultation on Ecclesiology			26,907

* Expenditures through March 1, 1994

I. PROPOSED BUDGET FOR THE TRIENNIUM

Income	1995	1996	1997
Appropriated by General Convention	$60,155	$74,995	$41,574
Expenses			
SCER Meetings/Plenary (5)	$22,680	$23,247	$11,914
Anglican-Oriental Orthodox (2)	—	2,315	2,372
Anglican-Orthodox (3)	3,780	3,875	3,972
Anglican-Roman Catholic (4)	9,730	4,987	5,112
Consultation on Church Union (exec committee) (6)	2,260	2,336	2,428

Consultation on Church Union (Unity/Justice) (6)	2,260	2,336	2,428
Lutheran-Episcopal Coordinating Committee (5)	6,780	6,950	3,462
Methodist Episcopal-Episcopal (3)	3,780	3,950	4,069
North American Anglican-Old Catholic (2)	—	2,317	2,375
Reformed Episcopal-Episcopal (3)	2,325	2,383	2,442
Consultation on Concordat (1)	—	13,600	—
Study on Collegiality, Conciliarity, & Primacy (2)	5,560	5,699	—
Miscellaneous	1,000	1,000	1,000

Resolution #A032
Proposed Resolution for Budget Appropriation

Resolved, the House of _____ concurring, **That there be appropriated from the Assessment Budget of General Convention, the sum of $176,724 for the triennium for the expenses of The Standing Commission on Ecumenical Relations.**

APPENDIX

EPISCOPAL CHURCH REPRESENTATIVES

The Central Committee of the World Council of Churches
The Presiding Bishop

The General Board of the National Council of the Churches of Christ, 1992-1995
The Most Rev. Edmond L. Browning
The Rt. Rev. Craig B. Anderson
The Rev. Abigail W. Hamilton
The Rev. J. Carleton Hayden
The Rev. Barnett Jackson
The Rev. John Kitagawa
The Rev. William A. Norgren
Mrs. Pamela Chinnis
Mrs. Glennes T. Clifford
Ms. Sonia Francis
Dr. Alda Morgan
Ms. Cheryl A. E. Parris
Dr. Timothy Sedgwick
Mrs. Anne Shire

Anglican-Oriental Orthodox Consultation
The Rt. Rev. Harry W. Shipps
The Rev. John R. Kevern

The Rev. Mary June Nestler
The Rev. George W. Brandt, Jr.

Anglican-Roman Catholic Consultation
The Rt. Rev. Frank Griswold III
The Rt. Rev. Frank J. Terry
The Rev. Paula D. Barker
The Rev. Ashton J. Brooks
The Rev. Charles P. Price
The Rev. Ellen K. Wondra
Dr. Marsha Dutton
Dr. R. William Franklin

Consultation on Church Union Executive Committee
The Rt. Rev. William G. Burrill
The Rev. Alice Cowan

Episcopal-Russian Orthodox Joint Coordinating Committee
The Rt. Rev. Roger J. White
The Rev. J. Robert Wright
Ms. Suzanne Massie

Lutheran-Episcopal Joint Coordinating Committee
The Rt. Rev. Edward W. Jones
The Rev. Rena Karefa-Smart
The Rev. Dr. Alfred Moss
The Rev. Dr. O. C. Edwards, Jr.
Ms. Midge Roof

North American Anglican-Old Catholic Working Group
The Rt. Rev. Harold B. Robinson
The Rt. Rev. David B. Joslin
The Rev. Canon Henry A. Male
Dr. Betty Jo McGrade

Supplemental Report
The Presiding Bishop's Advisory Committee on Interfaith Relations

Preface

At its January 1994 meeting, the Standing Commission on Ecumenical Relations received a request from the chair of the Presiding Bishop's Advisory Committee on Interfaith Relations. By mutual consent of both chairs, the report of the Advisory Committee is printed as a supplement to the report of the Standing Commission so that the Convention may consider Resolution #A033.

CONTENTS

A. Membership
B. The Work of the Committee
C. Goals and Objectives for the Next Triennium
D. Proposed Budget for the Next Triennium
E. Proposed Resolutions

A. MEMBERSHIP

The Rt. Rev. David B. Reed, *Chair*
The Rt. Rev. R. Stewart Wood, Jr.
The Rev. Malcolm David Eckel
The Rev. Wadi Haddad, Hartford
The Rev. Elizabeth Zarelli-Turner
Ms. Colleen Mitchell
Mrs. Jane Wolf

Staff
The Rev. Christopher M. Agnew, Episcopal Church Center

Adjunct
Ms. Midge Roof, Episcopal Diocesan Ecumenical Officers

The formation of this committee during the 1992-1994 triennium was a consequence of four circumstances:

(a). The growth of Islamic and other faith communities across the country is challenging the Episcopal Church to look beyond its normal ecumenical partners to a larger religious context.

(b). The Presiding Bishop's Committee on Christian-Jewish Relations, beginning under Presiding Bishop John E. Hines, provided a basis for interfaith work but the changing North American context requires a broader scope.
(c). The already heavy agenda of the Standing Commission on Ecumenical Relations was too full to include interfaith work.
(d). The Lambeth Conference encouraged "the Churches of the Anglican Communion to engage in dialogue with Jews and Muslims on the basis of understanding, affirmation and sharing."

B. THE WORK OF THE COMMITTEE

At its initial meeting in 1992, the Committee heard what the Presiding Bishop expects of it and learned of the ecumenical resources already existing to assist in this task. Linkages between the Committee and National Council of Churches and World Council of Churches were identified, as well as offices of other churches with interfaith responsibilities.

At the second meeting in January 1993, it was decided to focus on Jewish and Muslim relations during this triennium, with the possibility of adding Hindu and Buddhist relations in the future. Relational committees for Jewish and Muslim relations were named, including members of the Committee and additional persons on each.

In June 1993 the Committee approved the *Principles for Interfaith Dialogue*, which constitute the major part of this report. These are to help local communities initiate contacts with groups of other religions. Plans were made for the initial meetings of the two relational committees. It was decided to recommend the addition of another member, knowledgeable on Christian-Buddhist relations, to the Committee in the next triennium.

In January 1994 the Committee prepared this report to General Convention and planned a June meeting of the Relational Committees. It also initiated a process for assembling a basic bibliographical resource and a list of consultants on interreligious matters to be available in local communities.

PRINCIPLES FOR INTERFAITH DIALOGUE

Episcopal Churches across the country are finding themselves increasingly aware of religious diversity in their own communities. We now live side by side with organized groups representing many of the great religious traditions of the world who share our concern for peace, justice and the common good.

> With them we have the need to affirm spiritual values in a materialistic society and we also have the duty to remove any supposed religious justification for discrimination based on prejudice and ignorance.[69]

[69]We are grateful for permission to quote extensively in this document from *Guidelines for Interfaith Dialogue* produced by the Ecumenical Office of the Anglican Church of Canada, Toronto, 1986.

DIALOGUE AS MUTUAL UNDERSTANDING

(1). **Meet the people themselves and get to know their religious traditions.** In many communities there are places of worship of the world's great religions. Several of these religious communities have national and regional organizations, frequently with people who have responsibility for interfaith dialogue and cooperation. There are also bodies that have as their purpose the fostering of better relationships among people of different faith communities.

(2). **Whenever possible, engage in dialogue ecumenically.** Generally dialogue is best done with representatives of several Christian traditions at the same time. When we seek to explain ourselves to others, the differences between Christians are seen in a different light. An ecumenical approach to dialogue allows us to focus on those things which are essential in Christian teaching. While individual approaches need not be discouraged, a ministerial association or local council of churches might well be the more appropriate body to initiate dialogue.

(3). **Allow others to speak for themselves.** Too often stereotypes keep us apart from people of other faiths. One obvious way of avoiding this is to let the dialogue partners describe themselves, as we would expect to speak for ourselves. This is not to say that our listening must always be uncritical. Our questions will only be accepted as we show that we want to learn and understand. One way of ensuring this kind of balance is to plan the dialogue together.

(4). **Be aware of other loyalties.** We always bring into relationships a cluster of theological commitments and cultural loyalties. An awareness of this can help us avoid unrealistic expectations and help focus on central, rather than peripheral, issues. Acknowledgment of our own and others' loyalties can pave the way to deeper sharing.

(5). **Prepare carefully for dialogue.** Dialogue ventures will be most successful with mutual planning and preparation.

a. It is important to approach others with the same kind of respect we would wish to be accorded. They cherish their beliefs and practices as deeply as we do our own, however different they may appear to us.

b. Every religious tradition, including our own, has unworthy adherents and unpleasant episodes in its history. True dialogue is not possible if only the best of one tradition is contrasted with the worst of others.

c. Issues of separation must be addressed as well as those of unity. Dialogue is not furthered when painful or difficult issues are glossed over. However, this should not be done with an attitude of superiority, or solely in an effort to air grievances. Dialogue should include an awareness of our own contribution to division and misunderstanding.

d. By engaging in dialogue we Christians are not being asked to compromise our faith that God was revealed in the person of Jesus Christ. Our understanding of our own faith should be clear, so that the Christian perspective can be fairly presented to dialogue partners. Dialogue, however, should not be a subtle form of proselytizing, but an occasion for mutual sharing.

DIALOGUE AS COMMON ACTION

(1). **Deal with issues related to living together as part of the human community.** This may well be the basis upon which dialogue begins. Our planet is too small and the problems confronting it too great for people of faith to attempt to work in isolation or from a position of conflict. Some matters on which an interfaith approach is possible include:

a. Joint approaches to government on matters of economic, social, political, and cultural concern.

b. Urging respect for human rights and religious freedom, not only for ourselves, but for others also.

c. Coordinated efforts to deal with global issues such as world peace, the environment, or hunger.

(2). **Foster efforts at education and communication among people of different faiths.** Education is both a consequence of and a way into interfaith dialogue. The effort to learn and understand will bring us into closer contact, while that contact will lead us to want to share our learning with others.

a. In our pluralistic society it is important that people have an appreciation of the rich religious heritage of those who make up our community. People are pleased, for example, when their major religious festivals are acknowledged. These can provide the occasion for learning more about the faith concerned.

b. Sustained contact with people of other faiths can begin to break down false images with which many of us have grown up, and to which we are still often exposed. Efforts should be made to challenge such stereotypes wherever they may be encountered, including those in our own educational and liturgical material.

c. Among the places where such educational efforts can be focused are schools, universities, seminaries, church schools, and other institutions for adult education.

d. Inaccurate media coverage of minority religious groups can be detrimental. Positive relations should be developed with the media so that their potential

for increasing public awareness about people of different faiths can be fully utilized.

e. Efforts should also be made to educate travelers about the religious traditions and sensibilities of the people in the countries they visit, and to encourage them to share their experiences on their return.

f. Representatives of other faith groups should be consulted and, were possible, involved in the preparation of educational materials that portray their history, beliefs, and practices.

(3). **Share spiritual insights and approaches to worship that respect the integrity of each tradition.** There is much that religious people can share in an atmosphere of learning and openness. However, people of other traditions are no more anxious than we are to engage in acts of worship which blur very real differences of theology or world view. Neither do they relish the appropriation by others of their religious symbols or sacred texts.

a. Attendance at another community's acts of worship should always be accompanied by careful preparation and an opportunity to ask questions afterward, preferably answered by members of that tradition.

b. Christians who are present during the worship of another faith community may be unable to participate fully in everything that is said and done. Nonetheless they should attend with the attitude that the event is an important part of the spiritual life of the participants.

c. Prayer for people of other religious traditions is valuable, especially during times of particular need or when it is for better relationships with them. Some Christians feel that they should pray for the conversion of others to Christ, while others would argue that this should not be done. In any event, it is God who converts people. Christians themselves are far from fully understanding or obeying God's will. It is inappropriate to single out any one religious group as being in particular need of conversion in a way that fosters prejudice.

C. GOALS AND OBJECTIVES FOR THE NEXT TRIENNIUM

- Formation and education on basics in congregations and dioceses with the assistance of the EDEO network and through local models of interfaith work, publications, advisory consultants and curricula in seminaries.

- Linking with interfaith work of ecumenical bodies and other Christian communions.

- Developing the three relational committees with Jews, Muslims and Buddhists to maintain and enter into contacts with leaders.

- Supporting the Presiding Bishop's ministry of relations with other religious communities.

D. PROPOSED BUDGET FOR THE NEXT TRIENNIUM

Even before the Committee was formed a 35% budget cut limited the scope of work that might be contemplated for the 1992-1994 triennium. Ground work has been laid, however, through the initial meetings and it is hoped that there will be sufficient budget in the next triennium not only to make the two relational committees functional but also to begin addressing a third world faith community expanding in our country. To this end, the Committee is requesting the sum of $10,500 in 1995, $13,300 in 1996, and $14,000 in 1997 from the General Church Program Budget.

E. PROPOSED RESOLUTION

Resolution #A033
Principles for Interfaith Dialogue

Resolved, the House of _____ concurring, **That *Principles for Interfaith Dialogue* be approved and that the congregations and dioceses of this church be encouraged to develop relations with peoples of other faiths following these guidelines.**

The Standing Commission on Evangelism

MEMBERSHIP

Mrs. Myrtle Gordon, Atlanta, Georgia
The Rev. Ann B. Jones, Charlotte, North Carolina, *Secretary*
The Rt. Rev. David B. Joslin
The Very Rev. Richard Lobs, Orlando, Florida, *Liaison to President of House of Deputies*
Mrs. Sherry Maule, Winner, South Dakota, *Executive Council Liaison*
Mr. Francisco Navarro, Wilmington, Delaware, *Vice-Chair*
The Rev. David Norgard, Newark, New Jersey
The Rev. Duc X. Nyguyen, Fountain Valley, California
Mrs. Celia Vasco, Sugar Land, Texas
The Rt. Rev. Stewart C. Zabriskie, Las Vegas, Nevada, *Chair*
The Rev. Wayne Schwab, Evangelism Ministries Office, New York, New York (retired, November 1, 1993)

SUMMARY

Meeting five times in this last triennium, the Standing Commission on Evangelism has remained faithful to its original task description "to hold up before the Church the needs and opportunities for the exercise of the Church's ministry of evangelism" (GC 1988, A059s). We have met in different locations around the Church for exposure to the varying expressions of evangelism which this Church enjoys. Our visits around the country have included meeting with provincial evangelism network personnel and local ministry representatives, who testified further to the commitment and imagination that characterize the sharing of the good news at the local and diocesan levels.

At the same time we have monitored the response to and implementation of the appropriate resolutions from the Phoenix General Convention in 1991, giving special attention to the goals and objectives set by our predecessors on this Commission.
Details of that follow through are available in the Commission's meetings minutes.

Evangelism is as much deed as word, giving body to the Good News of God in Christ. It is our happy duty to affirm that substantial evangelism *is* happening at the local and diocesan levels, though it is not often given the wider attention claimed by other activities and foci in the Church. A simple request from the Commission for diocesan mission statements pertinent to evangelism brought a better than 80 percent response, frequently with specific program descriptions and goals for evangelistic endeavors. We have also noted the growing use and local adaptations of the catechumenal process as one significant way in which teaching the faith becomes a tool for training evangelists.

It has been our special privilege to work with the Rev. A. Wayne Schwab, the Church's Evangelism Ministries Coordinator since 1975, who retired on November 1, 1993.

His firm grasp of the truth that evangelism is the vocation of all the baptized has characterized the training materials that he and his evangelism network have prepared and taught throughout the provinces of the Church. We are committed to working with his successor in the new configuration at the Episcopal Church Center once that successor has been appointed, building on the strong foundation and structure which Wayne has developed over these past eighteen years.

The Commission also needs to acknowledge the reality of the many and considerable obstacles to evangelism, not the least of which is a spirit of contention in the Church, characterized by a lack of generosity among the members of this Body, which relies so heavily on the generosity of God in Jesus Christ. We distort both the public face of the Church and the face of Christ by pursuing a divisive agenda and condemning those who may indeed be listening to the Holy Spirit. We are always called to be kind to one another, even while acknowledging our differences. The need for repentance and changing the ways we treat one another in the public forum is still a serious need, even while we recognize with some pastoral sensitivity the trauma and risk of change.

Our main task as evangelists is to proclaim the Good News of God, who embraces our differences and uniquenesses in Christ, rather than to headline our divisions. We would reaffirm our common grounding in the Baptismal Covenant and find in that our call to unity and celebration of God's saving work in Christ.

It is our conviction that neither the particulars of affirmation nor the substance of repentance is well served by resolutions, for our commitment to evangelism is not a matter for legislation but of spirit and focus. We commend to this General Convention and to the Church the good news about what is already happening in our midst, united with the hope that our common strategy will grow to embrace all the more that focus where "true joys are to be found."

One resolution is in order in the context of this report. The Commission has been active in encouraging the coordination of work in secondary and higher education. Rather than recommend the formation of a separate Commission to support that work, we offer a resolution in the appropriate section of this report, having been in consultation with those active in Ministry in Higher Education.

GOALS AND OBJECTIVES FOR THE COMING TRIENNIUM

The Commission is committed to the following goals in the coming triennium:

— To encourage ways of renewing the public face of the Episcopal Church, centered in Good News.

— To continue to affirm, enjoy, and hold up for celebration the rich texture of our Christian community in its wide variety of ethnic constituencies, languages, idioms and cultural values as good news.

— To continue to explore, learn from, and share specific local efforts, experiences, and successes in this apostolic fellowship. — To work to expand the horizon beyond a "decade" for evangelism in order to acknowledge evangelism as normative in the Church's life, and to assist congregations and dioceses in owning and contributing to that momentum.

— To work to cultivate and honor a spirit of welcome and invitation as a proactive offering of the Church to the lapsed and unchurched, as a primary characteristic of the Good News of God in Christ.

We acknowledge our context as a time of radical transformation, not only in the Church but in the political and social movements of the global community. For us it more than just another time of change, but truly a time of rediscovering our roots in Christ. In that spirit we recall two ready resources, one from the catechetical answers in *The Book of Common Prayer*, and the other from Scripture.

> The mission of the Church is to restore all people to unity with God and each other in Christ....The Church pursues its mission as it prays and worships, proclaims the Gospel, and promotes justice, peace, and love....The Church carries out its mission through the ministry of all its members. (BCP, p.855)

> Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God, and saying, "The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the good news." (Mark 1:14-15)

FINANCIAL REPORT

	1992	1993	1994
Appropriation	$12,920	$20,000	$8,000
Expenditures	$7,786	$8,778	NA

RESOLUTIONS

Resolution #A034

Resolved, the House of _____ concurring, **That the 71st General Convention expand the membership of the Standing Commission on Evangelism to include a representative from Ministry in Higher Education, to support the work of the national office of Young Adult and Higher Education Ministry, to support and encourage ministry in higher education throughout our Church, and to develop and share resources for ministry in higher education.**

EXPLANATION

In all its forms, ministry in higher education seeks to convey the Gospel to universities and colleges. Our mission here is a response to our Lord's call to "go into all the world and proclaim the good news to the whole creation" (Mark 16:15 NRSV) and is primarily evangelical.

PROPOSED BUDGET

	1995	1996	1997
Meetings	$12,000	$18,000	$8,000
Conference	$2,000	$1,000	
Expenses	$1,000	$1,000	_____
	$15,000	$20,000	$8,000

PROPOSED RESOLUTION FOR BUDGET APPROPRIATION

Resolution #A035

Resolved, the House of _____ concurring, **That there be appropriated from the Assessment Budget of General Convention the sum of $43,000 for the 1995-97 triennium for the expenses of the Standing Commission on Evangelism.**

The General Board of Examining Chaplains

MEMBERSHIP

Bishops

The Rt. Rev. Richard F. Grein, New York NY (1994) Chair
The Rt. Rev. O'Kelley Whitaker, Portsmouth VA (1994)
The Rt. Rev. James B. Brown, New Orleans LA (1997)
The Rt. Rev. Robert L. Ladehoff, Lake Oswego OR (1997)

Clergy with Pastoral Responsibilities

The Rev. Henry L. Bird, Cundys Harbor ME (1994)
The Rev. Edward F. Glusman Jr., Little Rock AR (1994)
The Rev. Jack B. Van Hooser, Battle Creek MI (1994)
The Rev. Anne W. Robbins, Dublin OH (1997)
The Rev. Canon Robert W. Duncan, Jr., Pittsburgh PA (1997)
The Rev. Wallace A. Frey (1997) resigned and was replaced by
The Rev. Carole J. McGowan, Albuquerque NM

Members of Faculties

The Rev. William B. Green, ETS Southwest (1994)
The Rev. Marion J. Hatchett, Sewanee (1994)
The Rev. Charles P. Price, VTS (1994)
The Very Rev. William H. Petersen, Bexley Hall (1997)
The Very Rev. Guy F. Lytle, Sewanee (1997)
The Rev. Ellen K. Wondra, Bexley Hall (1997)

Lay Persons

Charles C. Allen, St. Louis MO (1994)
Verna J. Dozier, Washington DC (1994)
Barbara Wolf, Portland ME (1994)
Pamela W. Darling, Philadelphia PA (1997)
Warren Ramshaw, Hamilton NY (1997)
John C. Wolf, Lubbock TX (1997)

Administrator

The Rt. Rev. Gordon T. Charlton, 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 Dr. Warren Ramshaw, House of Deputies, are authorized to receive nonsubstantive amendments to this report.

SUMMARY OF THE BOARD'S WORK (all members concurring)

During the triennium 1992-1994, 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 with guidelines for the Readers who evaluate the Candidates' papers.

(2). Arranged for the administration of the GOE annually in 35 to 40 locations, throughout the United States and abroad.

(3). Supervised and assisted Readers in the evaluation process (240-280 Candidates per year; 140-150 Readers; 7 or 8 locations).

(4). Reported examination results and recommendations to Candidates, their diocesan authorities, and seminary deans.

(5). Attended diocesan and provincial meetings to explain and interpret the work of the GBEC, while conducting similar efforts by mail and telephone.

(6). Through a Planning Committee, evaluated each year's GOE, its administration and results. Adapted and altered subsequent years' exams and procedures in response to feedback solicited from Candidates, Readers, diocesan authorities and others.

(7). Collaborated with groups such as the Board for Theological Education, the Council of Seminary Deans, the Council for the Development of Ministry, 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.

(8). Reported through its Chairman to the interim meetings of the House of Bishops, as required by canon.

FINANCIAL REPORT FOR THE 1992-94 TRIENNIUM

	1992 Actual	*1993 Projected*	*1994 Budget*	*1992-94 Total*
Income				
Exam fees (1)	76,800	70,800	75,000	222,600
Gen. Conv. Budget (2)	16,488	25,853	39,786	82,109
Total	93,288	96,635	114,786	304,709
Expenses (3)				
Board Meetings	18,171	20,135	22,130	60,436
Readers' Meetings	59,718	55,500	70,415	185,633
Office Expense	15,399	21,000	22,241	58,640
Total	93,288	96,635	114,786	304,709

Notes (1). These figures represent $ 300 x the number of candidates taking the exam.

(2). Expenses for 1992 and 1993 were under budget by $ 4102 and $ 8851 respectively. This would suggest that the built in inflation factor was excessive and that 1994 expenses will be considerably under the budgeted figures.

(3). These figures do not include salaries and other personnel costs which are reported elsewhere in the General Convention Budget report.

GOALS AND OBJECTIVES FOR THE COMING TRIENNIUM

Canon III.31 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 them to the Candidates, their diocesan authorities and their seminary deans. The principal objectives of the Board and of its Executive during the next triennium will be to continue to carry out these tasks in as efficient a manner as we can.

Discussions are presently in progress among bishops, deans and others, which could produce changes in the timing and/or in the manner of evaluating the GOE. Members of the GBEC are participating in these discussions, and the Board stands ready, as always, to modify its procedures in any way the House of Bishops might direct it to do.

Considerable progress has been made during the past two years in two critical areas which represent continuing goals for the GBEC. One of these is related to GOE Reader efficiency. Carefully prepared written guidelines are followed, closer supervision and collaboration by Chaplains has been made possible by increasing their number, and a system of cross-checking results for consistency has been devised and followed.

The other ongoing effort is directed toward encouraging diocesan authorities to make proper and full use of the GOE results, which should not be seen as a simple matter of "pass or fail" but as providing potentially useful data of a diagnostic or analytical nature. The GOE should definitely not be treated as the sole or final determinant of a Candidate's readiness for ordination, but it does provide a view, not otherwise available, which should be given its due weight, along with seminary reports and other data. This may represent the GBEC's greatest challenge, because the manner in which its products are used is beyond its control, except by persuasion. And yet the value of the entire GOE effort depends upon success in this area.

PROPOSED BUDGET FOR THE COMING TRIENNIUM

	1995	*1996*	*1997*	*1995-97 Total*
Income				
Exam fees (1)	75,000	75,000	75,000	225,000
General Conv. Budget (2)	30,450	32,600	35,250	98,300
Total	105,450	107,600	110,250	323,300
Expenses				
Board Meetings	18,000	20,000	22,000	60,000
Readers' Conferences and Office Expenses	87,450	87,600	88,250	263,300
Total	105,450	107,600	110,250	323,300

Notes (1) This figure represents a fee of $ 300 x an estimated 250 candidates.

(2) This figure represents the amount necessary to balance estimated expenses.

PROPOSED RESOLUTIONS FOR BUDGET APPROPRIATION

Resolution #A036

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

$ 30,450 for 1995
$ 32,600 for 1996
$ 35,250 for 1997
$ 98,300 for the triennium

Resolution #A037

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 Report to the 71st General Convention

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Greetings in the name of our Lord, Jesus Christ, who calls us to new tasks in a new day for his Church. By God's grace and power we will work to strengthen all that is right, provide for that which is weak, reunite those divided, and discover new pathways for mission. We, the Executive Council, humbly and boldly offer you this report as a vision and a plan for our work together in the new triennium.

As members of forty congregations of the Episcopal Church, elected to Executive Council, we are called to partnership in shaping the mission and mission direction of the Episcopal Church. We believe that vocation requires us to be sensitive to the gifts, yearnings, passions, and burdens of the whole human family. Our work is shaped by the Canons[70], the mandates of General Convention, and by our efforts to understand the "missionary, educational and social work of the Church."

[70] The mission of the Executive Council is defined by the Canons:
"There shall be an Executive Council whose duty it shall be to carry out the program and policies adopted by General Convention. The Executive Council shall have charge of the unification, development and prosecution of the Missionary, Educational and Social Work of the Church, and of such other work as may be committed to it by General Convention" Canon I.4.1(a).
"...Between sessions of the General Convention [Executive Council] may initiate and develop such new work as it may deem necessary" Canon I.4.2(e).

This report presents the learnings and recommendations of this Council, seeking obedience to God and to the common good that encompasses the diverse hopes and concerns of the people of the Church. This report expresses the commitment of this Council to act upon the discernment and direction we have gained from the Church's long range planning efforts. We hope it also communicates the spirit underlying the work of Council.

A. VISION FOR MISSION

We recognize that the Episcopal Church is experiencing a time of reformation as we move into the 21st century. In the midst of all that is changing in the Church and in the world, we reaffirm with joy the good news of our transforming relationship with God in Christ. The theme of this 71st General Convention—"WITH WATER AND THE HOLY SPIRIT: PROCLAIMING ONE GOD, ONE FAMILY, ONE EARTH"—expresses resoundingly our hopes and aspirations.

During visits to dioceses in 1993 we heard voices like this:

"Whatever else is done, whatever structural change happens, we need a sense of joy in diversity and a clear vision of confidence in the gospel of Christ with our hope in him for the future."

Scripture, Anglican tradition, the Catechism, and the Baptismal Covenant constitute the foundation, Jesus Christ being the chief cornerstone, upon which we order our lives, to live into the vision we all share of the reconciling love of God in Christ.

Q. What is the mission of the Church?
A. The mission of the Church is to restore all people to unity with God and each other in Christ.
Q. How does the Church pursue its mission?
A. The Church pursues its mission as it prays and worships, proclaims the Gospel, and promotes justice, peace and love.
Q. Through whom does the Church carry out its mission?
A. The Church carries out its mission through the ministry of all its members.[71]

The mission of the Church does not change. The forms of mission and the structures that support them *must* change in order to meet the needs of the people of God and to serve the needs of the world at any given time. It is with the guidance of the Holy Spirit that the Church seeks to discern those forms of mission in obedience to the imperatives of the Baptismal Covenant. How we order our common life is a testimony to our understanding of our mission and ministry.

"...Between sessions of the General Convention [Executive Council] may initiate and develop such new work as it may deem necessary" Canon I.4.2(e).

"..In its capacity as the Board of Directors of the Domestic and Foreign Missionary Society, the Council shall have the power to direct the disposition of the moneys and other property of said Society in accordance with the provisions of Canon and the orders and budgets approved by General Convention" Canon I.4.2(f).

"...Policy decisions respecting the nature and scope of the work to be carried out shall be made by the Council in conformity with the program established by General Convention" Bylaws, Art.III, Sec.1.

[71]Book of Common Prayer, p. 855.

It is clear in the work of Executive Council during the last triennium that many of the present organizational systems of the Episcopal Church, having served us well in the past, no longer help us carry out our mission. **The Church is calling us to work together differently in all aspects of our common life.**

We have learned three significant things:

- **We have learned that there is within the Church a deep hunger for a renewed spiritual life.**
- **We have learned that there is excitement and energy in the ministries of local congregations as members participate in the experience of shared leadership and ministry.**
- **We have learned that the diversity we experience, although sometimes threatening, is a source of renewal and offers opportunities to work together in new configurations and partnerships.**

In light of the partnerships in which we have worked during this triennium—with dioceses in visitations, with committees and commissions in national aspects of ministry, with the Presiding Bishop and his staff at the Episcopal Church Center, with brothers and sisters in the Anglican Communion as well as other faith communities—we believe that the Episcopal Church is called to respond to these learnings.

I. "Equipping the saints for ministry...."
We have learned that there is within the Church a deep hunger for a renewed spiritual life.

We believe that the formation and development of Christian faith, *"to know Jesus Christ and make him known,"* *"the need to grow deeper in the love of God,"* has been and continues to be a challenge for the Church. We believe that Christian education and spiritual growth are lifelong endeavors, linking us to our history and identity as Anglicans and leading us into new and deeper understandings of God. We believe that these endeavors send us from an attitude of disciplined prayer and worship to an attitude of disciplined action and love.

As members of Executive Council, we recommit ourselves to a personal and corporate life of prayer and study. We commit ourselves and our work to provide support and resources for spiritual formation and the proclamation of the Gospel so that all people, old and young, male and female, of all races and persuasions, can grow in grace and in our capacity to witness to the reconciling love of God.

II. "When two or three are gathered together...."
We have learned that there is excitement and energy in the ministries of local congregations as members participate in the experience of shared leadership and ministry.

We believe that the starting point for mission and ministry is the local congregation where we are baptized. It is in the local congregation that Episcopalians discern and determine the focus of their Christian life and work. It is the local congregation that invites or turns away the stranger, the seeker, the outcast, the new member. We believe that

worshipping, praying, and biblically grounded communities are more ready to undertake faithful decisions and actions.

As members of Executive Council we commit ourselves and our work to furthering the work of local mission and ministry in a partnership of faithful support. Mindful of what it means to be an Episcopal Church, we commit ourselves and our work to creating a partnership that includes congregations, dioceses, provinces, national bodies, the Anglican Communion, and ecumenical faith communities in relationships of accountability and mutual responsibility.

III. "There are varieties of gifts but the same Spirit; and there are varieties of services but the same Lord; and there are varieties of activities, but it is the same God that activates all of them in everyone."

We have learned that the diversity we experience, although sometimes threatening, is a source of renewal and offers opportunities to work together in new configurations and partnerships.

We believe that the diversity which is part of the essence of the Episcopal Church is a gift and manifests the richness of resources and ministries available to do God's work. We believe that all members of this Church are called to participate and make possible the participation of others in the decisions that affect our mutual ministries. We recognize that within the structures of the Church there are inhibitions to the full participation of all members.

As members of Executive Council, we commit ourselves and our work to seeking the structures and methods by which all the resources of all the Church's ministers can be affirmed, organized, and empowered in faithful mission.

MISSION PRIORITIES FOR BUDGET DEVELOPMENT

From diocesan visitations we have heard the call for the Church in its national mission to provide support and resources for local ministry in the following areas:

1. Lifelong spiritual formation and faith development
2. Empowerment of the laity for ministry
3. Youth ministry
4. Local outreach in mission and evangelism
5. Multicultural development
6. New ways of mobilizing financial resources for these ministries

Central to our Anglican identity is our relationship with the Anglican Communion. On behalf of the whole Church we must continue our long-term commitments/ partnerships/ covenants with the Anglican Communion, with our global and national ecumenical partners, Partners-in-Mission Consultations, and global and national agencies.

The program and budget being proposed for the next triennium reflect major changes in supporting the emphasis on local ministry and new partnership models. This reformulation should provide flexibility of structure and significant resources for local, regional, and network models of ministry. (For additional discussion of changing models of program delivery, see report of action on 1991 Resolution D-163s, pp. 214-217.)

B. SUMMARY OF COUNCIL'S WORK IN THE TRIENNIUM

Council met for nine regular meetings: one at the Episcopal Church Center in New York and eight in dioceses across the United States. Three Standing Committees provided organizational structure for our work. The Committee on Program, with 19 Council members, included four subcommittees: Education, Communications, Partnerships, and Advocacy, Witness and Justice. Eight Council members worked on the Committee on Planning and Development, while eleven members served on Administration and Finance.

Three major threads of continuity running through our work consistently provided meaning and strength to our ministries.

First and foremost has been our regular gathering on every occasion in *small groups for Bible reflection,* personal sharing, and discussion of the issues before us in an open, reflective way. Like the General Convention and the House of Bishops, we are learning how to live and work together in a greater measure of consensus, rather than being polarized by confrontation.

The second thread is the *witness and leadership of Presiding Bishop Edmond L. Browning.* In his "Address from the Chair" at the opening of each Council meeting, he has focused our attention on the mission of the Church in the context of the whole world scene. The tough issues, whether of war in the Persian Gulf, of sexual misconduct in our culture and in the Church, or the prevailing stain of racism throughout Church and society, have been held up to the light of God's truth and hope, giving us the courage to address them positively rather than feeling overwhelmed by them.

The third influence on all our work has been the unfolding of the *Long Range Planning Process.* Through it we have continued to gain a larger perspective and a sense of God's unfolding work in our common life as a Church.

LONG RANGE PLANNING

The Long Range Planning work of the Council is rooted in our belief in God and in God's belief in us. The context for our discernment of God-with-us has been within small groups of people devoted to prayer, Bible study, and the sharing of personal journeys that engage the issues of our lives. As this attitude of listening has developed, we are experiencing a unity of becoming the body of Christ and a responsiveness to mission which is transforming the behavior of our Church. We believe this process of discernment provides the environment in which the whole people of God can live into our Baptismal Covenant with faithfulness and renewal.

Our discernment discipline is consistent with the posture of listening which the Presiding Bishop brought with him into his administration. The first six months of 1986, following Bishop Browning's installation, were a time of dialogue with a wide spectrum of voices from across the Church, ending with a consultation of 65 invited Church leaders who reflected with the Presiding Bishop on the learnings gained in the listening process.

These learnings helped shape the life of the 1986-88 Executive Council and led to the drafting in February 1987 of the eight Mission Imperatives, which provided a discipline and guidelines for shaping the priorities, program, and budget for the 1988 Detroit General Convention.

The Standing Committee on Planning and Development of Executive Council came into being after the Detroit Convention and launched a process for organizing the discernment and planning efforts of Council for the 1989-91 triennium. Listening was the

hallmark of this process. 1991 was a year of gathering stories of individual ministries from all sectors of the Church while at the same time engaging the Council in a series of training/planning experiences designed to strengthen their role as a planning body.

The climax of this preliminary phase was the Mission Discernment Retreat for Council and staff in February 1992. The document "Mission Discernment and Long Range Planning for the Executive Council" set forth the collective experience of that gathering and provided the context for the next phase of listening.

Executive Council made the decision in November 1992 to visit every diocese in the Episcopal Church for the purpose of discerning the vision, mission direction, and priorities of the people in every part of the Church. Discussions at these dialogues centered around the following five questions:

1. Within your congregation and diocese, what elements of your mission and ministries especially excite you and cause you concern?

2. What do you see as the major challenges and opportunities regarding mission and ministry facing you, your congregation and your diocese during the next ten years and beyond?

3. What resources do you need to pursue your mission opportunities and priorities? Can these be met best by diocesan, provincial, national or other partnerships?

4. What do you see as most essential for the ongoing structural and programmatic reform of the Episcopal Church: national, provincial, diocesan, local?

5. In light of your answers to the above, to what extent does the report on the mission discernment retreat proceedings of the Executive Council reflect your own experience in the Church?

Invitations were sent to each diocesan bishop to convene as broadly representative a gathering as possible to meet with a team composed of an Executive Council member and a member of the Presiding Bishop's staff linked to the particular diocese. The role of the Council member was to listen and moderate the event; the staff member's role was to be a listener and resource.

Following separate training sessions for Council and members of the Presiding Bishop's staff, visitations were conducted in 115 of the 119 dioceses, with more than 4,000 people participating. A total of 34 Executive Council members and 68 staff members made up the visiting teams.

Diocesan participants were encouraged to be candid and uninhibited in expressing their views. All meeting reports were prepared by a diocesan participant designated by the bishop and compiled into a computerized database, which was used for the analysis and interpretation of the data. A compendium of all the unedited diocesan reports has been distributed to each diocese.

As this process unfolded, it became clear that the Council's response to what we heard must be both sensitive and truly discerning. The participants have been outspoken and sincere. There are, however, differences of opinion. For example, some objected that we are an "issue-driven Church," while others are most excited about their ministries around many of those same issues. These creative tensions offer us opportunities to learn about living together in communion and community.

The evidence of trends emerging from these visits began to influence the budget for 1994. The full integration of long-range planning, with budget development, began in the fall of 1993 and directly impacted the budget being proposed for the 1995-97 triennium.

Concerns and suggestions for structural changes were heard throughout the visitations. Some of those which relate to program, such as combining and reducing the number of committees and commissions, are incorporated in the proposed budget. The following resolutions address other national structures.

Resolution #A038
Reduction of Interim Bodies

Resolved, the House of ____ concurring, **That the Standing Commission on Structure is directed to review the need for and the purpose of the present canonically established interim bodies, and to make recommendations for the reduction of their number and/or membership;** and be it further
Resolved, **That the Standing Commission report to the Executive Council by the last meeting of Council in 1996.**

EXPLANATION

The Executive Council, in response to a call from the constituency of the Church to simplify our structures and to employ better stewardship in our meetings, believes that the interim bodies of the General Convention need to be reviewed and analyzed by these criteria. Such review might result in the combining of some committees and commissions and the elimination of others.

Resolution #A039
Unicameral General Convention

Resolved, the House of ____ concurring, **That the Presiding Bishop and the President of the House of Deputies are requested to appoint a Task Force for the purpose of formulating a plan for reorganizing the General Convention as a unicameral body, and to report its findings and recommendations to the 1997 General Convention.**

EXPLANATION

The Executive Council, in response to our listening to the constituency of the Church and our spiritual movement into collaboration and community, strongly believes that we need to demonstrate our oneness in Jesus Christ through significant structural changes. A unicameral legislative body within General Convention would situate decision-making within an environment of discernment, deliberation, dialogue, and fellowship of the whole people of God in this Church together.

PARTNERSHIPS IN MISSION

The Episcopal Church's first Partners-in-Mission Consultation took place in 1977. Building on that experience a second consultation was held in 1993 as part of the long range planning effort. Some 21 participants from 13 other churches and ecumenical bodies first visited 19 dioceses of the Episcopal Church and then gathered with Executive Council to reflect upon emerging understandings of the larger mission of the Church. The report on

this consultation, *Partners in Mission USA II*, is available from Forward Movement Publications.

The Episcopal Church was also represented at three other partnership consultations in the Anglican Communion:

- by the Rev. Philip Allen, Joyce Phillips Austin, Esq., and the Rt. Rev. Stewart Zabriskie with the Anglican Church in Aotearoa/New Zealand;
- by the Rev. Mark Harris, the Rev. Roswell O. Moore, and Mrs. Anna K. Oh with the Council of the Church in East Asia;
- by the Rev. Abigail Hamilton and Mr. Vernon Hazelwood with the Anglican Church of Canada.

Companion diocese relationships personalize our partnership in mission with the wider Church. Council approved fourteen such companion relationships, binding dioceses in the United States to dioceses in South America, the Middle East, Africa, Asia, and the Caribbean.

At almost every meeting Executive Council gives approval to those named by the Presiding Bishop as Appointed Missionaries, as Volunteers for Mission, or in other special assignments in overseas service. At the same time there are resolutions expressing our appreciation to missionaries and their families who have faithfully completed their terms of service. Of special note were the Rev. Canon Gabriel Dimanche with 28 years in the Diocese of Central Philippines, Mrs. Elizabeth Daniels with 34 years of service in the Episcopal Church of Brazil, and the Rev. Beverley Tucker and Mrs. Jean Tucker who retired after 40 years in the Nippon Sei Ko Kei (Japan).

Covenant relationships with several partner churches were clarified and developed. A new agreement with the Episcopal Church of Brazil, which gained its independence from ECUSA in 1965, has been developed. The 1988 General Convention voted autonomy for the Episcopal Church in the Philippines, and covenants spelling out the terms of financial obligations, mission support, clergy pension plans, and capital development were approved by Council. Using learnings from this experience, a covenant with the Church in Mexico has been developed by representatives of the five dioceses in Mexico and the Episcopal Church. This covenant will be the basis for action to be requested of the 1994 General Convention to grant autonomy to the Anglican Church of Mexico.

Council welcomed the Rt. Rev. Luc Garnier, Bishop of Haiti, at its June 1992 meeting and exchanged mutual regrets that it was impossible to hold the Council meeting that had been scheduled in Haiti. Prayers and resolutions of concern were repeatedly offered for the Church's leadership in Haiti, for the governments of Haiti and the United States, for the United Nations, and for others seeking the welfare of that island nation that is a part of our Province II.

An innovation in partnership with the Anglican Church of Canada has been the exchange of Executive Council members with Canadian National Council members during this triennium. One or two representatives attend the meetings of the other, gaining impressions of each other's work and offering helpful suggestions and encouragement. This partnership has been furthered by the joint meeting in 1993 of bishops of the two churches who serve along the Canadian-American border. A joint meeting of the two national Councils is planned for the next triennium.

Council elected Mrs. Pamela P. Chinnis, the Rev. Austin Cooper, and the Rt. Rev. Mark Dyer as representatives of ECUSA to the Anglican Consultative Council (ACC) and heard reports from its ninth meeting in Capetown, South Africa, in 1993.

Four members of Council reported on their experience attending the Worldwide Anglican Encounter of Women and Men, which took place in Brazil in 1992 in response to the World Council of Churches' "Ecumenical Decade: Churches in Solidarity with Women."

EDUCATION, PEACE AND JUSTICE

Support for lifelong Christian education, as called for by resolutions of the 1991 General Convention, was highlighted at several Council meetings. *Called to Teach and Learn* and mission discernment resources, including *To Seek and To Serve*, were published and made available to congregations and dioceses.

By unanimous vote at the 1991 General Convention, the Episcopal Legacy Fund for Scholarships Honoring the Memory of Martin Luther King, Jr. (formerly Martin Luther King, Jr., Legacy Fund) was created for the three years of this triennium to provide scholarships for students of color—Asian-American, black, Hispanic, and Native American. Through the Legacy Fund the Episcopal Church is offered an opportunity to invest in empowering the lives and characters of young people of diverse background and cultures.

Scholarships have been distributed to black students attending the three historically black colleges: St. Augustine's (North Carolina), St. Paul's (Virginia), and Voorhees (South Carolina). Scholarships to Asian-Americans are awarded for seminary study, and Native Americans scholarship recipients study at institutions of their choice. The scholarships to Hispanics are awarded for study at St. Augustine College (Chicago). The funds are divided equally among these six constituencies.

Support for the Legacy Fund has been achieved in several ways: from the small gift from individuals, through "Legacy 1000" (for gifts of $1,000), and through a major donor campaign.

Between meetings of the General Convention, Executive Council is faced with many human needs and crises, both domestic and global, which require a voice of conscience to respond to issues of injustice and conflict. Council attempts to be faithful to policies of the General Convention in standing in partnership with troubled Anglican provinces as well as domestic dioceses.

Issues in this triennium included a response to the riots in Los Angeles (including provision of technical and financial support), developing principles for a free trade agreement, standing with the Anglican Church in Canada in opposition to the James Bay hydro-electric project with its threat to the environment and to indigenous peoples, condemning the "ethnic cleansing" in Bosnia, supporting settlement of Haitian refugees, advocating for a peace process in the Sudan, and noting with alarm and outrage acts of genocide against native peoples in the Amazon.

Council supported the Presiding Bishop in his forceful and compassionate engagement with concerns such as racism and peacemaking in the Middle East, the Philippines, El Salvador, and Haiti.

A historic moment in the prophetic witness of the Church came in September 1993, when the Presiding Bishop, working in partnership with the bishops of the Church of the

Province of Southern Africa and implementing a 1992 Council resolution, ended the Episcopal Church's corporate divestment campaign in South Africa.

The campaign of economic pressure was begun in 1971, when Executive Council filed the first Church shareholder resolution with General Motors, asking that company to end ties with South Africa. With the beginning of a post-apartheid South Africa on the move to building a democratic, non-discriminatory society, a new strategy is now evolving to promote corporate re-investment in accordance with a Code of Conduct to promote economic justice.

Acting on the recommendations of its Committee on Social Responsibility in Investments (SRI), Council moved to promote corporate responsibility for the environment through the Coalition for Environmental Responsibility (CERES) Principles, formerly the Valdez Principles, as called for by the 70th General Convention. Council also continued its work on issues of militarism and discrimination on governing boards.

Council addressed pressing questions of sexual harassment and sexual misconduct, both in the context of the Church family and in the wider context of the workplace. In 1992 Council adopted a policy regarding sexual harassment and sexual abuse involving participants in activities under the auspices of General Convention and the Executive Council, such as clergy and laity serving on committees, commissions, and boards.

YOUTH MINISTRY AND PARTICIPATION

The ministry of and with the young people of the Church was lifted up at our November 1993 meeting with the presence of five youth and young adults who challenged Council and the Church to be more intentional about the inclusion of high school, college, and young adult members in our institutional life. Council members who attended the 1993 Episcopal Youth Event observed that it seemed to be the most fully integrated arena (both racially and culturally) in the life of the Church.

During the visits of Council and staff to the dioceses, youth ministry was cited more often than any other program as an element of ministry that was exciting. It was often mentioned as a concern as well. For decades the desire for more effective youth work has been a high priority throughout the Church; we commend the national, provincial, and diocesan leadership teams who are making this an exciting reality in some places.

COMMUNICATION STRATEGY

The role of *Episcopal Life* as the Church's main print medium was weighed carefully during the triennium. Data from an in-depth reader survey, a paid circulation analysis, a circulation research update, and a projection of future operating costs was submitted to Council. Council approved the recommendation of the Board of Governors for the hiring of a marketing director to work toward wider distribution of the publication throughout the Church.

For economy and consolidation, the publishing office of the Church's newspaper (originally established for *The Episcopalian*) was moved from Philadelphia to the Church Center in New York. However, through the management of an independently elected Board of Governors representing all nine provinces (see their section later in this report), *Episcopal Life* is committed to maintaining, and has proved able to maintain, editorial independence.

Council considered the Church's communication strategy through the development of new communication tools for congregations, dioceses, and provinces, using computer-based networks, satellite-transmitted video conferences, and electronic media resources. Some Council members, Church leaders, committees, and task forces began to conduct business between face-to-face meetings using QUEST International, the Inter-Anglican Information Network (IAIN), which offers economical worldwide electronic mail as well as Episcopal, Anglican, and ecumenical news and discussion forums.

For direct communication links to Episcopal parishes in educational and special events, Episcopal Church Center staff helped create Episcopal Cathedral Teleconferencing Network (ECTN), which in its first year of operation attracted hundreds of participants on ten occasions at 40 cathedrals and 30 additional regional sites.

Continuing Episcopal participation in the National Interfaith Cable Coalition's "Faith and Values" network (formerly VISN), which was formed to counteract commercial television's lack of religious programming, was affirmed as part of our communications strategy by supplying staff support and Episcopal TV material.

BUDGET DEVELOPMENT AND FUNDING SHIFTS

The most difficult task Council faced in the first year of the triennium was that of dealing with shifts in funding from the dioceses and the subsequent decrease in 1992 income. The 1991 General Convention began the process by accepting the proposal from Executive Council to reduce the rate of asking from 4% to 3.75% of parochial and diocesan Net Disposable Budget Income (NDBI). The result was a 10% reduction of funds available for General Church Program. At the same time, General Convention reallocated $1.4 million to new mission opportunities and placed a ceiling on the dollars available for staff compensation and benefits. Consequently, a major downsizing of staff occurred in 1991. A further decline in revenue from dioceses necessitated program reductions amounting to about $3 million in early 1992, with a concurrent consolidation of program functions.

The net effect of these changes was to bring the general program operations overseen by Executive Council into balance at a lower level of expenditure. Towards the end of 1992, the funding stabilized sufficiently to restore $750,000 of the budget cuts. Another supplemental appropriation of some $400,000 for program activities was made in the fall of 1993 as a result of better-than-expected receipts from dioceses. This pattern of balanced income and expenditures remained relatively stable throughout 1993.

PROGRAM AND BUDGET FOR 1995-97

In the fall of 1993 Council began preparing the budget for the next triennium. There was an obvious convergence of all our work—the long range planning, the listening, the diocesan visits, the reports from working groups on the location of the Church Center (see pp. 218-224 [D002s]) and on changing models of program delivery (see pp. 214-217 [D163s]), and Council's accountability to the Church in this expanded Blue Book report. Council became acutely aware of two facts:

1. we needed to make *significant* changes in the management of the national dimension of the Church's mission in a very short period of time; and

2. this situation challenged us with the opportunity to work in much closer collaboration with the Presiding Bishop and his staff.

All the members of Council contributed major time and effort in development of the final proposals. Staff members inspired us with their vision, creativity, and dedication. In discussion back and forth on policies and procedures, on descriptions and dollars, on some new things we need to do in ministry and some things we have done in the past which we need to let go of or do differently, the Council came to remarkable unity in this proposed Program and Budget for 1995-97.

Major areas of change are as follows:

1. **Funding from dioceses.** The long-standing practice of using congregational Net Disposable Budget Income as the basis for diocesan quotas is no longer realistic. A new formula is proposed for a *single* asking from each diocese, based on *diocesan* income.

2. **Unified budget.** A consolidated budget of all income and all expenses of the national structure of the Church is presented.

3. **Staff restructure.** A complete reorganization of the Presiding Bishop's staff, with a reduction of about 35 persons, will emphasize linkage, resources, and support for local mission and in ministry in dioceses and congregations.

4. **Revised and reduced program expenses.** The title of Service, Education and Witness will embrace the priority areas of program. A number of areas of ministry which Council determined, in listening during diocesan visits, might be more efficiently carried out at provincial, diocesan, and local levels, will receive reduced national budgetary support. **Resolution A040** calls on provinces, dioceses, and congregations to increase their support of such ministries, which includes sending of missionaries, social action grants, Episcopal Black Colleges, AIDS ministries, and independent Episcopal agencies.

CONCLUSION

Executive Council concludes this part of its report on its work of the triennium as we began it—with gratitude to God, to the faithful in every generation who strive to carry out the mission of the Church, and to the spiritual guidance of the Presiding Bishop. His "Address from the Chair" in June 1993 ended with words which have shaped all of Council's work:

> *We do not have all the answers. We are living the questions, and we live them in the midst of grace upon grace upon grace. God's grace is with us. God's spirit is upon us. Let us live in accordance with that knowledge. And let us listen to our lives.* [Quoting from Frederick Buechner, he concluded] *"All moments are key moments, and life itself is grace."*

C. COMMITTEES AND COMMISSIONS OF COUNCIL

A number of committees and commissions established by the General Convention reported to Council during the triennium. Summaries of their work follow. Four other committees established by General Convention report to both Council and Convention (see Appendix 3, p. 234).

COALITION FOR SOCIAL WITNESS AND JUSTICE

In 1992 the Executive Council combined the Coalition for Human Needs and the National Commission for Social and Specialized Ministries into the Coalition for Social

Witness and Justice (CSWJ). CSWJ met twice and adopted the following mission statement: to assist and support local ministries that address human needs, and issues of social, economic and political justice, for empowerment of the oppressed; to serve as a coalition to advise the Executive Council on emerging concerns facing the Church and society.

In making grants from the funds allocated in the budget, CSWJ directed approximately 40% of funding to hands-on ministries focused on alleviating human suffering, such as housing/shelter, feeding ,and advocacy. Ministries addressing racism/multicultural issues were allocated 15%, and the remaining 45% of funding was spread among diverse issues such as prisoner ministries, health/AIDS, women and children, death penalty, and refugee/migrant.

Requests in the latter half of 1993 totaled $519,097, and grants of $233,600 were made (45% of amount requested) to 58 applicants in 44 dioceses and one Anglican province.

JUBILEE MINISTRY COMMITTEE

Jubilee Ministry is rooted in the conviction that in the life, death, and resurrection of Jesus, God proclaimed a new beginning of the reign of God. The name "Jubilee" comes from the "year of Jubilee" described in Leviticus 25, a time of new beginning for all people. The Jubilee vision thus encompasses equality, freedom, compassion, justice, empowerment, and community.

At five meetings during the triennium the Jubilee Ministry Committee worked to support diocesan Jubilee Officers, who are the "Doers of the Word"; developed Advocacy for Justice ministries; encouraged partnerships with congregations and dioceses; supported provincial training events; approved Jubilee grants; and enhanced policy for Jubilee Ministry.

The Executive Council has been designating Jubilee Centers, on the recommendation of this Committee, for more than ten years. The Committee is now developing a procedure for the recertification of Centers after seven years to insure the maintenance of standards. More comprehensive training for the Jubilee Internship program is being designed for the next triennium.

The Jubilee Ministry Committee re-established a relationship with the Public Policy Network, and in the next triennium the Jubilee Ministry Office will be relocated to the Washington Office of the Episcopal Church.

BOARD OF GOVERNORS OF *EPISCOPAL LIFE*

The Board of Governors of *Episcopal Life* was created by Executive Council in the previous triennium to establish and monitor an editorial and advertising policy for the Church's national newspaper and to provide management oversight for the publication. The nine-member Board, composed of one person elected from each province, is chaired by the Chair of Executive Council's sub-committee on Communications.

The Board met twice each year to fulfill its management oversight and to review the quality and acceptance of *Episcopal Life* in the larger Church through provincial feed-back reports. Through the work of its sub-committee on marketing, the Board made plans to promote both a wider acceptance of, and a wider subscription base for, *Episcopal Life*.

While *Episcopal Life* serves as a communications vehicle to the whole Church for the Presiding Bishop and the various units of ministry at the Church Center, it maintains an editorial independence through the Board of Governors.

AUDIT COMMITTEE

The Executive Council received the reports of the Audit Committee for the years ended 1991 and 1992 at the annual meetings of the Domestic and Foreign Missionary Society in each year. (The Executive Council serves as the Board of Directors of the Society.) With the exception of depreciation on certain long-lived expenditures, the Society in all aspects conforms to generally accepted accounting principles.

COMMITTEE ON TRUST FUNDS

The Committee on Trust Funds reports to Executive Council annually, recommending appropriate investment objectives, strategies and policies for the management of the Trust Funds of our official corporation, the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States.

The current objective is to maximize total return of the portfolio while attempting to reduce its volatility. The allocation of 65% of the portfolio to equity investments and 35% to fixed-income investments was affirmed. The total return in 1992 was 9.7%, and the year-end market value of the Consolidated Trust was $149,627,992. In 1993 the total return was 14.9%, and the year-end market value of the Trust stood at $164,869,163.

ASIAMERICA MINISTRY COMMISSION

The Episcopal Asiamerica Ministry was begun by the General Convention in 1973 to assist the development of Asian and Pacific Island ministries in partnership with dioceses. The Asiamerica Ministry Commission advises and supports a missionary program of evangelism and service to the people of Asian and Pacific Island background. From a handful of congregations in a few dioceses, the number of congregations has increased more than tenfold over the past two decades.

The Commission met three times and participated in the three annual National Consultations on Asiamerican Ministry during the triennium. Program emphasis currently encourages lay ministry development and leadership training for laity and clergy, with particular attention to new immigrants, youth, and young adults.

The Commission raises concerns for the challenges of the future. With diminishing national resources, how can the Episcopal Church responsibly address mounting human and social needs of Asians who, in the decade of the 1980s, represented the largest percentile population growth in the United States? How can the Episcopal Church share the Gospel and attract more Asians to join the Church? How can young Asian women and men be inspired to seek ordination? How can local and regional ministries continue and increase participation in this vital ministry? Encouragement and collaboration from the whole Church is needed.

NATIONAL COMMISSION ON HISPANIC MINISTRIES

The National Commission on Hispanic Ministries (NCHM) acts as an advocate for the development of Hispanic missions and parishes and, as liaison to the national Hispanic Office, helps channel grants and resources to congregations and dioceses. During six

regular meetings this triennium, NCHM identified four mission imperatives for Hispanic Ministries: **empowerment, evangelism, justice, and communication**.

Work of the NCHM has included leadership programs, conferences, and diocesan partnerships for leadership development, which enable Hispanic Americans to exercise their ministries in Church and community. By reviewing the realities of existing Hispanic mission and ministry, recognizing successes, failures, and opportunities, NCHM studied and developed documented models which are applicable to ongoing and new areas of ministry.

In 1992 the first Congress of Hispanic Episcopalians gathered 145 persons from 28 dioceses to celebrate the growing Hispanic presence in the Episcopal Church. Participants determined to form a new association, *Organizacion Nacional de Hispanos Episcopales* (OHNE), and to hold a second Congress in 1993 (which did take place).

Looking to the future, NCHM recognizes the need to find new ways for parish structure and clergy leadership development, knowing that the traditional Anglican type of parish structure is expensive, inefficient, and grounded in paternalism. More flexible structures that can accommodate Latino idiosyncrasies, spiritual experience, and worshipping traditions, if allowed to develop, can make an effective contribution to life and worship in the Episcopal Church.

EL RETO ES AHORA! (The Challenge is Now!)

D. RESPONSE TO LEGISLATION FROM 1991 GENERAL CONVENTION

A report on the status of all 1991 resolutions referred to the Executive Council and the Presiding Bishop's staff is included in APPENDIX 2. APPENDIX 2 also includes a chart showing reported response by dioceses to resolutions calling for diocesan action.

Two resolutions required specific study and report to the 1994 General Convention from Executive Council: D163s, regarding program delivery, and D002s, regarding location of the Church Center. Subcommittees were assigned by Council to complete these tasks. Executive Council has accepted the following reports of their work, approving both their substance and their recommendations.

D163s - PROGRAM DELIVERY

Resolution D163s called upon the Executive Council, as part of the long range planning process and in consultation with the various dioceses and provinces, to:

1. identify all programs and activities of the Church that can be planned, staffed, funded and carried out at the local, diocesan or provincial level; and

2. submit to the 71st General Convention a plan whereby the planning, staffing, funding and execution of all such programs and activities will be transferred to such constituencies.

The working group that prepared Council's response was composed of representatives from General Convention's Joint Standing Committee on Program, Budget and Finance (PB&F), and the Standing Commission on the Structure of the Church, as well as from the three Executive Council Standing Committees of Program, Administration and Finance, and Planning and Development.

The Executive Council's response to D163s is, in effect, embodied in the proposed General Church Consolidated Budget for 1995-97.

This budget accepts the reality that, although the support given to local congregations by their members continues to increase, the proportions of that income being forwarded to the dioceses and, through diocesan budgets, to the national budget are declining. More and more of the available resources are being committed to the Church's mission locally and regionally. As a result, some of the budget transfers envisioned in D163s are already being made, and some functions are already being assumed by provincial, diocesan and local bodies.

Recognizing the imperative for restructuring the budget presented by this situation, Council first identified those functions and activities that clearly can only be performed by the national organization of the whole Church. These include such responsibilities as the Office of the Presiding Bishop, the work of the General Convention and its interim bodies, partnerships with ecumenical agencies, the Anglican Provinces, and with the overseas and domestic missionary dioceses. Council recommends continuing support for these functions and activities.

Based on what was heard through the visits in 115 of 119 dioceses, the Council secondly has identified those concerns in the mission of the whole Church to which priority must be given in support of the common ministries shared by us all.[72]

Thirdly, the Council has recognized a number of activities previously carried in the national budget which lack that general priority but are primarily related to particular regions or particular constituencies in the Church. Budgetary provision for these has been either severely curtailed or eliminated. If such activities continue to claim the support of church members, their funding will now need to be provided through provincial, diocesan, or local channels.

Resolution #A040

Provincial and Diocesan Support of Programs

Resolved, the House of _____ concurring, **That the 71st General Convention express its hope and desire that the provinces, dioceses, and local congregations continue and increase their support of those programmatic functions and activities which can be more effectively carried out at provincial, diocesan, and local levels, and which will receive reduced national budgetary support in the next triennium.**

EXPLANATION

The Executive Council learned during the diocesan visits and the long range planning study that local congregations and dioceses are excited about ministry opportunities at the local level. Some are already contributing directly to some of these ministries, such as support of missionaries. If allowed to retain more resources locally, these dioceses and congregations are challenged by this resolution to expand their mission and giving.

The Executive Council calls attention to those ministries for which funding at the national level is reduced in the proposed budget, such as overseas missionaries, social action grants, AIDS ministries, Episcopal Black Colleges, Native American ministries, and independent Episcopal agencies. Reducing national support for these budget items reflects

[72]See "Mission Priorities for Budget Development," p. 203.

the recognition that these responsibilities have been, and will be to a great extent in the future, undertaken by parish and diocesan communities.

These changes are part of a sweeping transformation taking place in the Episcopal Church, and indeed throughout the Christian community. We have moved away from a hierarchical model in which national program is passed down to the diocese and congregation and are living into a holistic model in which all the members of the Body give and receive life, one to and from the other. Ministry on the frontiers of mission is carried out by all the baptized, lay and ordained, in the context of their responsibilities described in the Baptismal Covenant.

In order for this emerging awareness of the Church to be fully realized, there must be a double, two-way flow of energy. The energies and experience of the local congregation are shared with fellow Christians on mission elsewhere in the diocese and across the nation and around the world. At the same time, resources, inspiration, equipment and training come through all the structures of the larger Church to the diocese and local congregation. Partnership and linkage throughout the Body of Christ make the fullest use of its gifts and energies.

During the diocesan visits, Council and staff members heard many voices describing this shift:

"We need a coordinated plan weaving the local congregation, the diocese, the provinces and the national Church into one fabric."

"I certainly hope we would look at the entire structure on a provincial and networking model and really consider what is our mission."

"Baptism is the place our structure is moving. It is the issue of community. There is a lack of linkage and engagement among congregations; structures need to assist rather than get in the way."

What is clear from the diocesan visits is that some congregations and some dioceses utilize program and staff resources from provincial and national levels more than others. It is also clear that the provinces vary widely in their readiness to serve as channels and linkage between congregations and dioceses on the one hand and the larger Church on the other. What kind of common "Plan" can be developed to enable the entire Church to make the optimum use of its available resources?

THE PLAN

1. **Each congregation, each diocese, each region must take the initiative in identifying and drawing together the program and resources required for the mission and ministries in which it is engaged.** The long range planning process used by Executive Council could be useful, and there are several models of visionary strategic planning for mission in the reports from diocesan visits.

2. **We recommend an increased emphasis on resources and support for local and diocesan programming on the part of the Presiding Bishop's staff members.**

Effective linkage among all elements of the Church's ministry is the key to optimum circulation of energy throughout the Body. In the diocesan visits we rediscovered the value of direct engagement of diocesan leadership with Executive Council and national staff members. We recommend the continuation and expansion of those linkages and urge that they be given top priority in the job descriptions and funding of national staff positions.

3. **We recommend continuing the development of networks and partnerships for the purpose of enabling local congregations and dioceses to share their programs, ideas, resources and personnel with each other.**

A voice from the diocesan visits: *"The things we've done well as a national Church all seem to have their origin in some group or network that's already working. They can lift that up and share it."*

Regional, national and international networks are increasingly seen as providing the needed resources for ministries on the frontiers of local communities. Such networks can relate directly to local needs and opportunities and at the same time represent these communities of the baptized on the larger national and international scene. One of our partners at the Partners-in-Mission Consultation said to Executive Council: *"In your cultural diversity, there is particular need for regional structures to mediate national strategies and resources to the distinctive conditions of dioceses in an area."*

We also hear testimony in some provinces to the effectiveness of provincial coordination of the development and delivery of program services, particularly adapted to regional needs and opportunities. Partnerships between the dioceses of a province and the program units of the national Church have mobilized resources and provided leadership training in ways which could not have been accomplished by either partner alone.

Accountability and evaluation among all partners is absolutely essential to this way of working together. Without accountability and linkage to the larger Church, any kind of decentralization would crumble into congregationalism.

4. **We recommend the review and possible change of provincial configurations.**

If the provinces are to become more useful vehicles for the development and delivery of program and ministry support, some revision of the provincial boundaries first established in 1913 may be called for in light of contemporary demographic and cultural realities.

5. **We recommend budget changes which support the staff and network functions previously described and which recognize the need for more resources to remain at the local level.**

The 1995 Budget reflects this recommendation in the single asking and revised formula for funding as well as in national expense reductions. Dioceses and provinces may wish to explore the opportunity provided by Canon 1.9.9 to take over from the Executive Council the budgetary responsibility for support of regional activities.

This response to the mandate of D163s recognizes that we—congregations, dioceses, provinces and Executive Council—are together on a journey, still in transition. We are encouraged and empowered but still learning, still being created and creative in the ministries to which God is calling us.

D002s - LOCATION OF THE CHURCH CENTER

The 1991 General Convention passed Resolution D002s which called upon the Executive Council to study and review the question of the location of the Episcopal Church Center as it relates to the mission of the Church and to report its recommendations back to the 1994 General Convention. The text of Resolution D002s is as follows:

Resolved, the House of Deputies concurring, That the Executive Council, as a high priority, review and update the Report of the Committee to Study the Relocation of the

Episcopal Church Center prepared for the 1985 General Convention and reconsider the relocation of the Center to a location in or near a major transportation hub; and be it further

Resolved, That the principal criterion used in this analysis must be the most effective location to carry out the mission of the church over the next several decades; and be it further

Resolved, That the Executive Council report back to the 71st General Convention with their recommendations and a plan for alternative sites for the Center and a timetable for relocation in the following triennium.

In response to this resolution, the Executive Council established a Committee from its membership to facilitate the study of the location question. The members of the Committee were:

The Rt. Rev. Sam B. Hulsey, Lubbock, Texas, *Co-Chair*
Harold B. Nicrosi, Montgomery, Alabama, *Co-Chair*
Judith G. Conley, Marion, Iowa
John L. Harrison, Jr., Philadelphia, Pennsylvania
Sherry Maule, Winner, South Dakota
The Rt. Rev. Elliott Sorge, Trappe, Maryland

The Committee met formally on six occasions during the triennium. Between meetings, the members had numerous contacts with people who could contribute to the review and study called for by the General Convention resolution.

ASSESSMENT OF THE TASK

At the first meeting of the Committee, the members made a commitment to have a process which would give careful, impartial consideration to all data gathered and which would be open to hearing the widest range of voices possible. This has been the guiding principle in all of the work.

From the beginning, the task has been a difficult one, not only because of the intense emotion around the subject, but also because the resolution itself seems to embody two different approaches to the question of relocation. The first and third Resolved clauses call for a very direct response, but the second Resolved clause calls for a response based upon an analysis of what the mission of the Church is to be over the next several decades. The Committee tried to be faithful to both of these concepts as the work proceeded.

HISTORICAL SUMMARY

"In 1889, the centennial General Convention, meeting in New York, authorized the managers of the Domestic and Foreign Missionary Society to build quarters for the international missionary work of the Board of Missions and its Woman's Auxiliary. Accordingly, in December 1893, a 'Church Missions House' at 281 Park Avenue South, New York City, was completed, and a major portion was rented out. Then, in 1919, General Convention 'nationalized' under one body (the National Council) great portions of the missionary, educational, and social work of the Church, with the result that by 1926 National Council was calling for more room. It was not until 1958, however, under Presiding Bishop Arthur Lichtenberger, that a committee began seriously to work on the problem. Their work culminated in 1963 with the opening of the present Church Center at 815 Second Avenue, New York City." [The preceding quote is from the 1985 Blue Book.] The cost of land, building, and the move from Park Avenue South was $5,600,000. Funds

of $3,100,000 were available to cover a substantial part of the cost, and the balance was made up by quotas assigned to the dioceses.

When the Church Center had been at 815 Second Avenue in New York City only seven years, the question of possible relocation came up at the 1970 General Convention. A memorial from the Diocese of Northwest Texas was referred to an Executive Council committee to study the feasibility of such a move. This committee reported in 1973. In 1982 the General Convention again called for a study on the location of the Center and in 1985 received the report of the committee appointed for that purpose.

SOURCES OF INFORMATION

In response to the first Resolved clause of Resolution D002s, the Committee studied the 1985 Blue Book Report of the Location Committee of Council called for by the 1982 General Convention (D-81[Substitute]). The Committee also studied the report of the earlier (1973) Committee on the Location of the Church Center called for by the General Convention of 1970.

The Committee asked questions of a number of people and received input from various offices and agencies of the Episcopal Church. In addition, input was received from the offices of other national church bodies who either have moved recently from New York City or are considering a move, from outside experts on demographics, and from the people of the Church, many of whom wrote to Committee members to express their points of view.

There was an open forum for Church Center staff members in which an opportunity for their input was provided. A large number of staff members attended and participated in the discussion; some also responded to the Committee in writing.

The Committee gave considerable weight to input about the location of the Church Center reflected in the reports from the Executive Council diocesan visitations and from the "Shaping Our Future" symposium, held in St. Louis in mid-August 1993.

FINDINGS

1985 Location Study

The criteria developed in this report for an "ideal Church center" are still valid for us today. An ideal center, the report says, should be a "unifying symbol, as well as a unifying actuality" for the dioceses of the Church. It should also be "a spiritual and prophetic center, continually recalling the Church to its mission." The report goes on to say that the building or buildings should constitute a "physical center, providing a focus for world and national mission activity"; "networks in evangelism, education, stewardship, ecumenism, communications"; "social concerns and public issues"; and "minority concerns and ethnic interests." The report also states that the "ideal center" would be "evidence of good stewardship of Church resources" and would provide "efficiency of operation, and the best possible service to dioceses, agencies, and people." The resolution included in the 1985 report gave the Presiding Bishop and Executive Council authorization to select any new site and to sell the present facility "if such a sale be desirable or necessary."

The 1985 Blue Book Report (p.94) presented four models for a Church Center based on the assumption that sale of the 815 Second Avenue property could provide the resources needed for any one of them.

1973 Location Study

It was noted in the 1973 "Study of Location" that the "task was therefore to identify which problems cited by those who seek a change are specific to the location and which are the result of broader concerns with the activities of the staff."

The 1973 study concluded, upon weighing the evidence, that the "Headquarters of the Episcopal Church in the United States should remain in New York."

Diocesan Visits/ Long Range Planning Process

The Diocesan Visitation Reports revealed a mixture of feelings as to the location of the Church Center.

To date, 94 reports have been studied. Fifty-two dioceses voiced some opinion on the location of the Church Center, while 42 did not address the location question in any manner. Of the 52 dioceses expressing an opinion on location, 34
stated that they felt the Church Center should move. Sixteen dioceses thought the Church Center functions should be decentralized. Two dioceses stated specifically that the Church Center should remain in New York.

Sample Opinions from the Church-at-large

A bishop wrote that the Church needs to work through the transition of structural realignment before making a decision about a move of the Center. He said the only criterion for a Center's location is symbolic—"stay in the city."

From the Pacific area came the comment that there is a need for conference center/meeting facilities for interim bodies. The Presiding Bishop, General Convention, and other selected offices might stay in New York, with program/training staff in a conference center setting. The question was raised: Does it really matter where the Church Center is located?

The 1991 General Convention Committee members said that stewardship was the main issue in presenting D002. The cost of New York City for staff and visitors was the critical factor in calling for a study of relocation which might facilitate mission and save money.

From various General Convention deputies came the opinion that New York City was too expensive, not centrally located or accessible to the whole Church, and had an East Coast isolation mentality.

At the open hearing for staff and agencies housed at 815 Second Avenue in New York City, diverse and creative opinions were expressed, namely: The problem lies not in the structures of the Church but in how we use them; there is a strong need for better communication; program staff could be placed as teams in various regions of the country, with in-house cluster meetings held from time to time; the location of the Center needs to be in an urban setting where pain and diversity are (where Jesus was); pleas were expressed from associated agencies to remain in New York.

Members of the Executive Council said that location is largely a matter of symbolic importance, except for ease of accessibility and stewardship considerations. Also, the cost of New York City was a concern, as well as the feeling (of some members) that the Church Center staff was out of touch with the Church-at-large. Some members felt that the South and Southwest were more vital areas of the Church. It was noted that the more unity we know in our mission the less important the location of the Center is. Any "decision about

location needs to follow from health, not from dis-ease stemming from controversy within the Church."

Experiences of Other Denominations

The four denominations from which the Committee received valuable input were the Presbyterian Church (U.S.A.), the United Church of Christ, the Evangelical Lutheran Church in America, and the United Methodist Church. All four bodies were originally based in New York City.

Presbyterians: The Presbyterians moved to Louisville, Kentucky. The cost of that move was over $30 million, including $5 million to renovate a donated building in Louisville. Reactions to the move have been mixed. One source reported that their operating expenses were less and that the staff was happier and more productive. Another source reported that they felt isolated, that their ecumenical participation had decreased, and that travel in and out of Louisville had proved to be "a nightmare." In moving from New York, they were also seeking better communication with their local congregations. However, they feel they are now trying to deal with the same perceived communication problems from their new location.

Lutherans: The Lutherans moved to Chicago, Illinois. They reported that their move had been a "good idea," that their proximity to an air hub (O'Hare International Airport) made travel convenient, but their new location did not provide good housing possibilities for support staff who did not have the option of living in Chicago's far-flung, expensive suburbs. Although the Lutherans do think they will realize some savings in operating costs, they seem less happy with their move, on balance, than the Presbyterians. The Lutherans also felt a move might improve communications, but have also found this is not necessarily the case.

United Church: The United Church moved to Cleveland, Ohio. They report that they are "pleased" with their move.

Methodists: As the Methodists continue to weigh moving their General Board of Global Ministries from New York, they estimate that moving that component of their structure will cost from $9 million to $16 million, depending on their selection of a location. They have a "Site Selection Task Force" that is considering options and will report to their 1996 General Conference with recommendations for a "site, plans for such a location, and all funding sources and aspects."

Present Location

The 11-story building provides approximately 110,000 square feet of above-grade office space, two below-grade storage levels, and a top floor residence for the Presiding Bishop.

At this time, approximately 95% of the available office space is occupied by Church Center staff; the remaining 5% is used by a number of Church-affiliated institutions, including the Episcopal Church Foundation, the Church Periodical Club, the Episcopal Church Building Fund, and the Bible and Common Prayer Book Society.

Evaluation of Space: At present, office space appears to be adequate at current staff levels. The conference and meeting space, although probably not ideal by contemporary standards, also appears to be adequate at current levels of use.

Building Operation Costs: A summary of building operations costs (1993 budget) indicates a total of $1,652,729, which is approximately $15.02 per square foot.

Market Valuation of 815 Second Avenue: The Committee commissioned the firm of Harlan, Pearson Valuation Services to prepare a market valuation of the 815 Second Avenue property. This report included a substantial amount of background material developed in support of the valuation, including demographics of the New York City metropolitan area, recent trends in midtown sales and leasing, a discussion of the real estate tax structure and outlook, a review of the current zoning environment, and a description of various valuation approaches. Harlan, Pearson's valuation statement reads as follows:
"Based on typical market activity, we estimate that the amount of time necessary to sell the Property, and to attain a sale at market value would be within a nine- month time period. Based upon our valuation analysis and subject to the Assumptions and Limiting Conditions contained herein, the market value of the Subject Property as of April 30, 1993, is:
NINE MILLION DOLLARS ($9,000,000)."

Human Resources

The Executive for Human Resources gave the Committee a report identifying the specific human resources issues related to the geographic deployment of
Church Center operations. This included a rationale regarding involuntary termination, relocation, and resettling of staff, as well as an estimate of related costs based on the application of this rationale. Staff termination and moving costs are estimated to be $4,878,489; this does not include the cost of moving furniture, office equipment, and office supplies.

Demographic/Economic Factors

The Committee was able to obtain from the Reapportionment Office of the Alabama Legislature a study that allowed them to determine the population center for baptized members of the Episcopal Church. With additional help from the Geography Division, Census Bureau, Washington, D.C., the Center for Business and Research at the University of Alabama, Auburn University at Montgomery, and Public Systems Associates, Inc., Denver, Colorado, a computer program was written for the Committee. The program was written using the center latitude and longitude points for the see city of each diocese and the number of baptized Episcopalians in each diocese. As of 1985 the center of Episcopal population in the continental United States was Louisville, Kentucky; in 1991, the center had shifted to Owensboro, Kentucky.

Working on the basic assumption that a national headquarters of the Episcopal Church, with its linkage to the worldwide Anglican Communion and with its deep commitment to world mission and to ecumenical and interfaith involvements across the country and around the world, needed to be in a city that was a national and international air hub, the Committee made a list of 14 cities as possible sites: Atlanta, Chicago, Dallas, Fort Worth, Denver, Los Angeles, Miami, Minneapolis, St. Paul, New York, San Francisco, Seattle, St. Louis, and Washington, D.C.

After drawing up the site list, the Committee obtained from the Wadley-Donovan Group a Relative Cost of Living Survey of the cities.

In summary, the cost of living index is lowest in Fort Worth, at the national average in Denver, and highest in New York. The housing affordability index, reflecting the relationship between average household income and single-family home selling price,

reveals that housing is most affordable in Minneapolis-St. Paul, closest to the national average in Miami, and least affordable in San Francisco.

If one were to create a ratio between the cost of living and the affordability of housing in each city, San Francisco and Los Angeles reflect the worst ratio (highest cost of living coupled with least affordable housing); St. Paul and Minneapolis reflect the best ratio (average cost of living coupled with the most affordable housing); and Chicago and Washington, D.C. reflect the median ratio (the cost of living is higher, but housing is more affordable than the national average).

ROLE OF THE CHURCH CENTER IN THE MISSION OF THE CHURCH

The Committee supports the second Resolved in Resolution D002s and believes that consideration of an appropriate location for a Church Center should recognize the unique role of such a center in the fulfillment of the mission of the Church. In order to do that the Church Center should be, in the opinion of the Committee, the place where the following offices and functions would be housed and carried out: the work of the office of the Presiding Bishop as Chief Pastor and Primate of the Church; the place where the fiduciary responsibilities of the Domestic and Foreign Missionary Society are carried out; a focal point for the work of General Convention; a center of the coordination and sharing of resources in good stewardship; a symbol of the diversity of God's people; the center for strong linkages to the dioceses and congregations of the Episcopal Church and to the other churches of the Anglican Communion; the center for clergy deployment and pastoral support and development; a symbol of unity and hospitality for the whole Church; a center for ecumenical and interfaith engagement; a contact point for international and national agencies with which the Church must consult; and a place where the mission of the Church is continually promoted, broadened, and challenged.

CONCLUSION AND RECOMMENDATION

The Committee's conclusion and recommendation is that the 1994-1997 triennium is not a time in which to pursue actively the question of possible relocation of the Church Center from 815 Second Avenue. The Committee does not rule out the possibility and/or the desirability of a move to a new location at some future time. The Committee's conclusion and recommendation is based on two overriding factors:

1. Because of the present depressed real estate market in New York, it would not be responsible stewardship to try to relocate at this time, using the anticipated proceeds of the sale of 815 Second Avenue to accomplish the move. The costs of a move, whether for personnel relocation and/or severance, or for the purpose of acquiring and fitting out a new facility, would almost certainly exceed the amount realized by the sale of the present facility.

2. Because the Church is currently undergoing a revitalized understanding of its mission, an understanding in which decentralization will in all probability be a factor, it seems premature to move forward with relocation before the ultimate shape of that revitalized mission and the new structure it suggests is better understood.

E. APPENDICES

Appendix 1: Membership of Executive Council

Ex-Officio Members
The Most Rev. Edmond L. Browning, D.D., President and Chair
Mrs. Pamela P. Chinnis, Vice-Chair, Church of the Epiphany, Washington DC
Elected until General Convention 1994
The Right Rev. Rustin R. Kimsey, Diocese of Eastern Oregon
The Right Rev. Charlie F. McNutt, Jr., Diocese of Central Pennsylvania
The Rev. Canon Lloyd S. Casson, St. Mark's Church in the Bowery, New York NY
Ms. Tony H. Gilbert, Church of the Good Shepherd, Lookout Mountain TN
The Rev. Benjamin Pao, St. Gabriel's Church, Monterey Park CA
Mr. George S. Lockwood, St. Dunstan's Church, Carmel Valley CA
Mr. Elton J. Murdock, St. Anthony's Church, Alvardo TX
Mrs. Harold B. Nicrosi, Church of the Ascension, Montgomery AL
Ms. Ana Maria Soto (currently resident in Madrid, Spain)
Mrs. Marcy S. Walsh, St. Paul's Church, Summerville SC
Elected by Province until General Convention 1994
I. The Rev. Randolph K. Dales, All Saints' Church, Wolfeboro NH
II. The Rev. Abigail W. Hamilton, Holy Innocents Church, West Orange NJ
III. The Rt. Rev. Elliott L. Sorge, St. Paul's Church, Hillsboro MD
IV. [currently vacant]
V. The Rev. Austin R. Cooper, Sr., St. Andrew's Church, Cleveland OH
VI. The Ven. Philip C. Allen, All Saints' Church, Minneapolis MN
VII. The Right Rev. John H. MacNaughton, Diocese of West Texas
VIII. The Rev. Canon Roswell O. Moore, Christ Church, Portola Valley CA
IX. Sr. Jose Ramiro Chavez, San Juan Evangelista, San Salvador, El Salvador
Elected until General Convention 1997
The Rt. Rev. Sam B. Hulsey, Diocese of Northwest Texas
The Rt. Rev. Calvin O. Schofield, Jr., Diocese of Southeast Florida
The Very Rev. J. Earl Cavanaugh, Grace & Holy Trinity Cathedral, Kansas City MO
The Rev. Fran Toy, Church of Our Saviour. Oakland CA
Mrs. Margaret Anderson, St. Philip's-in-the-Hills, Tuscon AZ
Joyce Phillips Austin, Esq., Trinity Church, New York NY
Ms. Sally M. Buckley, St. Philip's Church, Laurel MD
John D. McCann, Esq., Christ Church Cathedral, Lexington KY
The Hon George T. Shields, Cathedral of St. John the Evangelist, Spokane WA
Timothy D. Wittlinger, Esq., Church of the Nativity, Bloomfield Township MI
Elected by Province until General Convention 1997
I. Mrs. Judith G. Conley, St. Paul's Church, New Haven CT
II. Mr. Peter C. Ng, Church of Our Savior, New York NY
III. John L. Harrison, Jr., St. Paul's Church, Chestnut Hill, Philadelphia PA
IV. The Rt. Rev. Don A Wimberly, Diocese of Lexington, Kentucky
V. Mrs. Nancy L. Moody, Gethsemane Church, Marion IN
VI. Mrs. Sherry Maule, Trinity Church, Winner SD
VII. Mr. Harry L. Denman, St. Paul's Church, Coffeyville KS

VIII. Dr. Hobart M. Banks, Grace Cathedral, San Francisco CA
IX. The Rev. Ashton Jacinto Brooks, Cathedral of St. John the Divine, New York
Vice President: Dr. D. Barry Menuez, Church of the Holy Trinity, New York NY
Secretary: the Rev. Canon Donald A. Nickerson, Jr., St. John's, Bridgeport CT
Treasurer: Mrs. Ellen F. Cooke, St. Luke's Church, Montclair NJ

Appendix 2: Tracking Report of 1991 Legislation

In accordance with Canon 1.4.1(b) (as amended by Resolution GC91:A210)[73], a tracking system was used to determine the referral status and disposition of each resolution passed by the General Convention in 1991. The resolutions are classified in three categories, as follows:

The Standing Committees of Executive Council

Administration & Finance	8 Resolutions
Planning & Development	3 Resolutions
Program	15 Resolutions

The Presiding Bishop's Office, Church Center Staff, Other Jurisdictions

Presiding Bishop's Office	11 Resolutions
Church Center Staff	55 Resolutions
Other Jurisdictions	2 Resolutions
Diocesan Reporting	47 Resolutions

In addition to the foregoing, 91 resolutions were referred to interim bodies for implementation, and 78 resolutions representing constitutional and canonical changes, courtesy resolutions, and the like, which were acted upon at the 1991 General Convention and reported in the Journal of the 1991 General Convention, require no further reporting.

The status as of February 15, 1994, of resolutions referred to Council and the Presiding Bishop and Church Center Staff follows:

Response to Resolutions Concurred at the 70th General Convention
1992-1994 Triennial Report as of March 1994

Report prepared by John McCann, Esq., A&F Sub-committee Chair,
the Rev. Randolph K. Dales and Mr. Bruce W. Woodcock

Resolutions referred to the Executive Council and the Presiding Bishop's Office and Episcopal Church Center Staff

[73]"The Executive Council shall be accountable to the General Convention and shall render a full published report concerning the work with which it is charged to each meeting of the said Convention. The report shall also include information on the implementation of all concerned resolutions of the previous Convention calling for action by the Executive Council, by its officers and staff, and by the jurisdictions of the Church."

(I). Executive Council Standing Committee on Administration & Finance

Status: **Complete**

A-178 Parochial Reports In P&D Work
A-179 Provide State of Church with Data
A-180 Prepare Parochial Reports for Use by Prov. IX and in Spanish
C-052 Hispanic Scholarships
D-002s Location of Episcopal Church Center
D-163s Programs: Planned/Staffed Diocesan/Other Levels

Ongoing

A-241a Martin Luther King Legacy Fund
A-242 Budget Enabling Resolution

(II). Executive Council Standing Committee on Planning & Development

Status: **Completed**

A-190 Reaffirm Every Member Canvas in Stewardship

Ongoing

A-191 Giving Gospel: Decade of Evangelism
A-200 Develop Program of Extra-Budgetary Giving

(III). Executive Council Standing Committee on Program

Status: **Completed**

A-036s Establish Executive Office - Clergy Development
A-056s Seventh Assembly of WCC Churches
A-057a Ecumenical Decade in Solidarity with Women
A-073a Christian Initiation
A-080a Economic Justice Implementation Committee
A-114 Reaffirm Ministry of Episcopal Society for Ministry on Aging
A-124a Affirm Jubilee Ministry
A-138 Continue Council for Development of Ministry
A-157 South Africa as Program Priority
A-182a Study Episcopal Day Schools
D-178a Priority to Christian Education

Ongoing

A-004a Theological Resources and Models for Adult Education on AIDS
A-005a Multi-cultural HIV/AIDS Educational Resources for Youth
A-066a Mission Research and Communication
A-174s Celebration of Small Church

(IV). The Presiding Bishop

Status: **Completed**

C-049a Task Force to Develop National Strategy for Hispanic Ministry
D-016a Gay/Lesbian Members on Human Affairs
D-074s Support and Prayers for U.S. President
D-103 Support Partners-in-Mission II Consultation
D-128 Financial Accounting by NCC
D-200 Protection of Kurds and Shi'ites in Iraq

D-202 End Trials of Alleged Collaborators/Kuwait
D-203 Release Assets of Refugees from Gulf War

Ongoing

A-091 Endorse United Nations Convention on Women
D-007 Long Term Support Church in Middle East
D-084 Presiding Bishops Task Force on Accessibility

(V). Other Jurisdictions

Status: **Completed/Ongoing**

A-051 Training Diocesan Ecumenical Officers
A-197s Commend Seminaries for Training in Stewardship

(VI). Treasurer

Status: **Completed**

B-049s Presiding Bishop's Fund Expenses

(VII). Communications Staff

Status: **Completed**

A-192 Emphasize Stewardship/Canon III.14.2(b)

Ongoing

D-157 Episcopal Life

(VIII). Education, Evangelism & Ministry Development Staff

Status: **Ongoing**

A-002 Affirmation of AIDS Ministries
A-140a Musical Diversity
C-045s Resolution on Violence
C-057a Clergy: Aging & Older Adult Ministries
D-188a Comment Ministries in Higher Education

(IX). Partnerships

Status: **Completed**

A-006a HIV/AIDS: Encouragement to NCC/USA
A-055 General Secretary of NCC
A-231 Concerning Missionaries of This Church
A-232 Raising of Funds by Appointed Missionaries
A-233 Diocese to Support Their Missionaries
B-038 Greetings to Patriach Alexy of Moscow
D-069 Congratulate Zimbabwe on Anglican Centenary

(X). Advocacy, Witness & Justice Ministries Staff

Status: **Completed**

A-150s Support for Anglican Presence in Middle East
A-154s Ongoing Support for Sanctions
A-159a Distribution of South Africa Resos.
B-007 Low-to-Moderate Income Housing

B-025 Remove HIV from U.S. entry restrictions
C-019a Solidarity with Chinese People
C-027 Funding the WIC Program
D-021a Improving Relations Between U.S. & Cuba
D-051a Protect Families Against Poverty
D-052s Rights of Koreans/Minorities in Japan
D-057a Cease Advertising Infant Formula
D-122 Distinguish Criticism of Israeli Policy from Anti-Jewish Predjudice
D-124 Support for Endangered Species Act

Completed/Ongoing

A-008a HIV/AIDS Anti-discrimination: Public Policy
A-010 Comprehensive Health Care
A-155a United Nations to Monitor End of Apartheid
A-156 Ending Present Violence in South Africa
A-160s Central America
C-054a Solidarity w/ Sugar Cane Workers in DR
D-008s Israeli-Palestinian Conflict
D-089a Americans with Disabilities Act
D-096a Women, Children, and HIV/AIDS
D-106 Establishment of New Congregations
D-125 Oil Drilling on the National Wildlife Refuge
D-130a Religious Liberty in Middle East
D-143a End Economic/Diplomatic Isolation of Vietnam
D-144a Reforms to Alleviate Poverty in Brazil
D-149a "200 Years Black Presence in the Episcopal Church"

Ongoing

A-064a Education for New Congregational Development
C-041s Treaty/Civil Rights of American Indians
C-069 Support of Indian Religious Freedom Act
D-059 Medicaid Funds for Norplant
D-127a Religious Freedom/People's Republic of China
D-166 Recruiting Ethnic Asian Leadership
D-168 Develop/Strengthen Asian Leadership

Considered

A-147s In Support of a Two-State Solution
A-149s Accountability for U.S. Aid to Israel
D-023a FDIC Policies to Community-Based Banks
D-133a Electoral Process in El Salvador
D-172a Alcohol/Drug Addiction as Program Priorities as of 3/94

Diocesan Response to Resolutions concurred at the 70th General Convention (1991)
1992 - 1994 Triennial Report as of March 1994

Reso #	Title/Summary	Completed	Ongoing	Considered	No Action	Total Responses
A003	Prohibit Discrimination on Basis of HIV/AIDS	34	41	10	14	99
A007a	HIV/AIDS: Ten Principles for the Workplace	34	25	16	19	94
A040a	Appointment of Diocesan Ecumenical Officers	80	11	7	3	101
A061	Worship, Music and Spirituality/Facilitate Evangelism	13	66	11	6	96
A062	Promote knowledge of Christian Healing	6	61	15	12	94
A063a	Strategy for New Congregational Development	14	72	10	2	98
A067a	Promote Cross-Cultural Evangelism	3	63	14	14	94
A068a	Promote Missionary Outreach	5	69	10	6	90
A069a	Promote growth of Youth Ministry	10	85	7		102
A072a	Mission Discernment Process	14	66	10	5	95
A082s	Establish Commission/Committee on Racism	37	24	14	21	96
A093a	Prolongation of Life/Christian Education	5	38	16	32	91
A094a	Review/Inform members about Health Concerns	6	46	7	33	92
A100a	Training for those Addicted to Substance Abuse	4	60	11	17	92
A109a	Promote Valdez Principles	9	26	15	37	87
A125a	Commitment to Children	7	76	7	9	99
A127s	Support Jubilee Ministry Events	6	46	11	27	90
A137s	Insurance Benefits for Lay Employees	51	23	10	4	88

A146s	Closing of military installations: respond to pastoral and economic problems	4	22	11	53	90
A158	Support for Churches in South Africa	9	42	12	31	94
A188	50/50 giving/publish true levels of giving	12	37	13	29	91
A199	Urge Each Diocese to Conduct Racism Audit	14	24	22	32	92
A202	Review Restrictions on Endowments & develop policies	16	42	14	21	93
A204	Consolidated Cash Management System each diocese	9	21	15	43	88
A228	Training for Commissions on Ministry	10	66	12	7	95
B011a	Educate membership on The Middle East	15	28	6	44	93
B032a	Establish Ecumenical & Common Marriage Policy	18	22	21	33	94
B035	Clergy Development and Wholeness	14	76	7	2	99
B048	Commissions for Religious Freedom/Economic Liberty in Eastern Europe	5	10	7	68	90
C022s	Educational resources to address Violence	4	40	14	31	89
C033a	Strengthen training in Peaceful Conflict Resolution	4	49	14	24	91
D041	"Environment, Militarism, Justice and Peace"	3	31	15	38	87
D043a	Develop initiatives to combat racism	7	63	10	14	94
D049s	Clergy Education/Homosexuality	9	61	13	15	98
D056a	Study on Capital Punishment/Criminal Justice System	5	28	13	43	89
D066	Support Pay Equity	9	38	15	25	87
D067a	Address Pauperization of Women	1	36	14	38	89

D087	Reduction of Paper Use	11	58	8	16	93
D088a	Become knowledgeable about Mental Illness	2	45	14	29	90
D105a	Teach Children/Protection Against Sexual Abuse	2	50	15	23	90
D111	Review Compliance Maternity/Parental Leave Policy	12	21	16	32	81
D116a	Affirm Importance of Young Adults	6	72	8	9	95
D142	Repatriation and Resettlement of Liberians	2	18	9	59	88
D165a	Lay Pension: Diocesan Canon or Resolution	64	18	14	4	100
D171a	Drug & Alcohol Abuse Education	9	76	8	2	95
D179	Celebration of Survival of American Indians	10	28	13	42	93
D201	Provide Emergency Relief to Middle East	12	45	6	26	89

PARTICIPATING DIOCESES TOTAL: 107 as of March 1994

JURISDICTIONS NOT PARTICIPATING (10)
Colombia
Convocation of American Churches in Europe
Cuernavaca
Ecuador
Guatemala
Litoral
Northern Mexico
Panama
The Virgin Islands
Western Mexico

COMMENTS REGARDING THE 1991 LEGISLATIVE PROCESS

As I go over these 47 resolutions, I am convinced more than ever that we need to take another hard, long look at the way we do business as a General Convention. It is no wonder that some people refuse to take any General Convention resolution seriously when we deal with so many without giving much thought to it at all...

-The Rt. Rev. Duncan M. Gray, Jr., Mississippi

I agree with Duncan Gray (and others) that "we need to take another hard look at the way we do business..." I do not, however, agree about "the uselessness of resolutions"—a few, yes, but as a general rule resolutions help to frame our corporate conscience.

-The Rt. Rev. Edward W. Jones, Indianapolis

Some of the resolutions are certainly worthwhile, but if you are the bishop of a very small rural diocese the idea of setting up a special task force to educate the congregations on Resolution D041, for example, is a little ridiculous.

-The Rt. Rev. John F. Ashby, Western Kansas

I believe that it is important that we attempt to track legislation of General Convention. If it proves impossible over a three-year period of time, then we definitely know that there is something wrong with the way we are doing business. Some legislative actions are much more trackable, and maybe need to be treated in a different way during the next triennium than those which are pious hopes that we vote for (like apple pie and motherhood), but which never go anywhere. Hopefully, we will learn from this exercise.

-The Rt. Rev. David B. Reed, Kentucky

It should be noted that this report was done in conjunction with the bishop. He and the writer made the referrals to appropriate diocesan bodies, many of which reported that they found many of the resolutions to be overlapping & repetitive. This exercise makes it ever more obvious that the present modus operandi of General Convention is frequently counterproductive. Certainly, restriction of number, content and types (e.g., "Motherhood") of resolutions and legislation is essential.

-The Rev. David McCallum, Eau Claire

I do hope and pray the next General Convention finds this Church able to address important issues in a creative, holy way.

-The Rt. Rev. Mark Dyer, Bethlehem

The amount of time that needs to be spent addressing these resolutions is simply not available from our diocese. I know that I voted on most of these resolutions, but as I review them it becomes more and more clear that our Convention is functioning in an arena where we simply don't belong. Our local parishes and dioceses have ministries that must be carried on in the midst of these weighty mandated resolutions from on high. Many years ago there was a move to separate Church and State. In my thinking, we have taken one of the worst systems and made it a major part of our Church.

-The Rev. Gerald C. Anderson, Colorado

Individuals, congregations, and dioceses are more interested and committed to doing and developing ministry on the local level than responding to mandated actions. We all have enough bureaucratic responsibilities, as it is and these are not the things that people respond to as ministry. Where is the commitment/resolution to *support* ministry? Where is the encouragement/resolution for those people struggling to live out their baptismal vows? If we take this commitment and encouragement seriously there is no need for a morass of resolutions.

As we become clearer of our diocesan priorities by recognizing congregational priorities, we find ourselves becoming more impatient with a "trickle down" legislative approach that less and less meets the needs of the Church.

-Sharon W. Colgan, Maine

The report on General Convention resolutions was helpful to me in making very clear the uselessness of all these resolutions. Most of them are nice-sounding sentiments about which we plan "no action." The one we report as "action completed" was something we would have done anyway. The few which we have reported as "action ongoing" were things we were already doing and would be doing if there were no resolution from General Convention. This convinces me that our recent House of Bishops meeting is right on track in declaring we do not intend to waste any more time, energy and money dealing with hundreds of such resolutions. I hope sincerely that the House of Deputies will follow our lead.

-The Rt. Rev. Rogers S. Harris, Southwest Florida

I return the enclosed simply to echo and support the comments of others who have already done this exercise, in their observations that we are hostage to a legislative process that

does not serve us well. So I add my Amens to the comments of Duncan Grey, Rogers Harris, and to the other respondents who spoke with some clarity about this sorry state of affairs.

-The Rt. Rev. Stewart C. Zabriskie, Nevada

Appendix 3: Reports of Committees Directed to Report to Executive Council and General Convention

On the following pages appear the reports of the four interim bodies directed to report to the Executive Council and the General Convention. These are the Economic Justice Implementation Committee, the Environmental Stewardship Team, the Commission on Racism, and the Committee on the Status of Women.

NOTE: These reports have not been the subject of Executive Council action and were received for information only.

The Executive Council
The Economic Justice
Implementation Committee

CONTENTS

Membership
Structure of the Committee
Summary of the Committee's Work
Aim of the EJIC
Grants
Loans
Funding Strategies and Alternatives
Information and Diocesan Outreach
Financial Report and Budget
Goals and Objectives for the Next Triennium

MEMBERSHIP

Bishops

The Rt. Rev. G.P. Mellick Belshaw, New Jersey
The Rt. Rev. H. Irving Mayson, Michigan
The Rt. Rev. William Sanders, East Tennessee

Presbyters

The Rev. Harry J. Bowie, Mississippi (Canonically resident in New Jersey)
The Rev. Ashton Brooks, Costa Rica
The Rev. Norman Faramelli, Massachusetts
The Rev. Almus M. Thorp, Jr., Michigan

Laity

Ms. Marva Smith Battle-Bey, Los Angeles
Mr. Eugene Bowens, Atlanta, *Co-chair*
Ms. Joon Matsumura, Los Angeles
Ms. Rose Robinson, Washington
Mr. Albert R. Rodriquez, Texas, *Treasurer*
Mr. Ernest Ruppe, Delaware
Ms. Anne Scheibner, Washington
Mr. Thomas Tisdale, South Carolina
Ms. Chris Weiss, West Virginia, *Co-chair*
Timothy D. Wittlinger, Esq., Michigan, *Secretary and Executive Council Liaison*

Ex officio

The Rev. Richard Roos, Indianapolis

Representatives of the Committee at General Convention

The Rt. Rev. G. P. Mellick Belshaw and the Rt. Rev. William Sanders, House of Bishops, are authorized by the Committee to receive non-substantive amendments to the report.

Timothy D. Wittlinger, Esq., House of Deputies, is authorized by the Committee to receive non-substantive amendments to the report.

STRUCTURE OF THE COMMITTEE

The Economic Justice Implementation Committee (EJIC) was instituted by action of the 69th General Convention, and continued by action of the 70th General Convention. During the last triennium, the EJIC met eight times. Locations of meetings have been primarily in the New York area, but the EJIC has also met in Los Angeles, Miami, Chicago and Indianapolis.

The EJIC is accountable to and regularly reports to the Executive Council, through the Council's Sub-committee on Advocacy, Witness and Justice. In addition to reports from its Council Liaison, status reports by the EJIC Chairs were made to the Council at its meetings in Huntington and Omaha.

To carry out its work, the EJIC has established working sub-committees, which report regularly to the full committee. The EJIC Sub-committee on Funding Strategies and Alternatives, co-chaired by Mr. Ernest Ruppe and the Rev. Almus Thorp, is charged with helping develop strategies at the regional, diocesan and congregational levels for increased contributions to and investments in the National Episcopal Fund for Community Development and Economic Justice (Fund), established by the 69th General Convention. The investment of the national Church in economic justice currently includes $7 million in unrestricted national Church endowment; $3.5 million in the Fund, utilized for revolving loans, and $3.5 million invested in alternative investment vehicles, administered by the Committee on Trust Funds.

The Sub-committee on Diocesan Outreach and Information, co-chaired by Mr. Albert Rodriquez and Ms. Anne Scheibner, is charged with promoting the aims of economic justice throughout the Church through written materials, conferences, workshops, and diocesan and provincial consultations and visitations.

The Loan Review Sub-committee, chaired by the Rev. Norman Faramelli, and the Grant Review Sub-committee, chaired by Mr. Albert Rodriquez, carry out the work suggested by their titles and make recommendations to the EJIC concerning approval of loans and grants.

SUMMARY OF THE COMMITTEES WORK

Aim of the EJIC

As set forth in the EJIC's Blue Book report to the 70th General Convention, the primary aim of the EJIC is the implementation of 69th General Convention Resolution C030a, dealing with economic justice and the empowerment of the disadvantaged and those not having access or any influence over the economic resources of their community.

During the last triennium, the EJIC carried out its aim by continued development of strategies for increasing contributions to and investments in the Fund, implementation of its grant and loan criteria through technical assistance and "seed" grants to projects throughout the nine provinces, and through revolving loans to intermediaries for eventual use by economic justice projects throughout the Church, and continuing education and consultation with provinces and dioceses in the area of economic justice. Specifics of those activities are set forth below.

Because of our continuing commitment to empowerment, the economic justice process has been done by using staff, consultants, and committee members to give the specific assistance requested by dioceses, regions and provinces. Follow-up surveys were mailed to the 127 workshop participants, representing 43 dioceses. Of the 56 responses, 28 were parish or diocesan committee members. Additionally, there were interviews with eight bishops to further monitor progress and identify future areas of involvement. Twenty-five diocesan visits were made to assist in the organizing process; eight technical assistance grants were given to dioceses to facilitate local EJIC initiatives.

The EJIC has kept abreast of the information being generated by the Executive Council Diocesan Visitation Program and has specifically addressed how its work can remain responsive to the concerns of the wider Church. At its National Economic Justice Conference, held in Chicago with the co-sponsorship of the Economic Justice Task Force of Province V, the EJIC received an overwhelming affirmation of its mission and a cry to continue and increase its efforts into the future. Inasmuch as most of the actual economic justice projects are undertaken at the local level, the actual economic justice ministry of the Episcopal Church is being carried out by provinces, dioceses, diocesan agencies and congregations with the support of the EJIC, and thus is quite reflective of the many comments from the visitation process which call for more ministry at the local level of the Church.

Grants

Throughout the triennium, the EJIC continued to provide monetary grants to projects located in all nine provinces of the Episcopal Church. These grants were primarily to provide seed money to new projects or technical assistance to economic justice efforts. By the writing of this report, a total of $271,605 had been awarded to various recipients during this triennium. Additional proposals were being received for review and action in the spring cycle. The specific grants were as follows:

September 1992

1. Cooperative Fund of New England, Inc., Hartford CT $5,000
2. Trace Community Developers, Inc., St. Martin OH $7,50
3. Homestead Pride Poultry Cooperative, Stuart IA $10,000
4. The Susquehanna Valley Comm. Dev. Loan Fund Lancaster ME $10,000
5. Lopez Community Land Trust, Lopez Island WA $9,300
6. Community Land Trust Project, Concord NH $10,000
7. Philadelphia Urban Finance Corp., Philadelphia PA $5,000
8. Troy Street Community Revitliz. Program, Boston MA $12,500
9. ICA Group/Community Econ. Dev. Program, Boston MA $10,000
10. Burlington Ecumen. Action Ministry, Burlington VT $5,000

11. Good Work, Inc., Durham NC $10,000
12. Little Haiti Housing Association, Miami FL $7,000
13. CARACEN, Los Angeles CA $10,000

May 1993

1. Community Loan Fund, Pittsburgh PA. $6,305
2. Farm-to-Market Proj./MRCC, Columbia OH. $8,000
3. Genesis Fund/GHBIP, Tacoma WA $5,000
4. Epis. Commun. Dev., Newark NJ $10,000
5. Neighborhood Affordable Hsg., E. Boston MA. $6,500
6. Economic Justice Program/Diocese of E. Tenn. $15,000

October 1993

1. Genesis Fund, Wiscasset ME $5,000
2. Dudley Street Neighborhood Initiatives, Roxbury MA $7,000
3. Worker Assistance Center-Fuerza Unida, San Antonio TX $6,000
4. Street Vendor Empowerment Proj./CARACEN, Los Angeles CA $10,000
5. Rural Development Leadership Network, New York NY $5,000
6. Cape Cod & Islands People's Coalition for Econ. Devel., Boston MA $10,000
7. Instit. for Community Economics, Springfield MA $5,000
8. Community Land Trust Project, Concord NH $5,000
9. Covington Comm. Land Trust, Covington KY $7,500
10. Delaware Valley Housing Coal., Philadelphia PA. $5,500
11. Wisconsin Housing Min. Partnership, Clear Lake WI $8,000
12. Sunnyside Ministries, Lancaster PA $5,000

The EJIC is continually reviewing its grant criteria, originally approved by the Executive Council in 1992. No changes were recommended in the criteria during this triennium.

Loans

As of the time of the writing of this report the EJIC had approved loans from the Fund for this triennium in the total amount of $1,075,000. In addition, other loans were in the pipeline. The specific loans approved were as follows:

- Delta Foundation, Greenville MS - $100,000 - 5/92
- Diocese of Los Angeles: Nehemiah Hsg. Project $100,000 - 5/92
- Diocese of Michigan - $100,000 - 10/91
- Genesis Fund, Wiscassett ME - $75,000 - 4/93
- Housing Assistance Council. Washington DC - $100,000 - 10/93
- New Hampshire Community Loan Fund, Concord NH - $100,000 -9/93
- NJ Community Loan Fund, Trenton NJ - $100,000 - 1/94
- S.E.R.V., Atlanta GA - $100,000 - 1/92
- Steel Valley Authority, Homestead PA - $100,000 - 4/92
- Diocese of East Tennessee - $100,000 - 4/93
- W. Maryland I/f Hsg. Develop. Council, Frederick MD - $100,000 - 2/94

The balance of available monies in the Fund is $2,425,000. This is on target with the goal of the EJIC to space disbursements from the Fund over a three-year period, so that pay-backs of loan proceeds will be on a truly revolving basis, thus allowing sufficient monies to be on deposit in the Fund for continuing loans in the future.

All loan recommendations are subject to review by an Internal Loan Review Committee at the Church Center, which often suggests improved management controls to loan recipients as a condition of loan approval. This process permits greater accountability and financial responsibility on the part of loan recipients.

In spite of the above procedure, two loans approved by the EJIC during the triennium experienced some trouble. These situations were unique and occurred in spite of the extensive and thorough loan review process. Work-out arrangements with the two affected intermediaries have been put in place, and it appears that there will be minimal financial loss to the principal of the Fund. The loan-loss ratio experienced by the Fund is quite favorable, compared with the average of commercial banks.

The EJIC conducted an extensive review of its own loan criteria during the triennium, with the assistance of representatives of the Internal Loan Review Committee, the Executive Council, and the Audit Committee of the Episcopal Church. Revisions to the criteria were recommended by the EJIC and adopted by the Executive Council at its Norfolk meeting. The revised loan criteria reflect the experience of the EJIC in approving, closing and servicing loans, as well as assuring that loans are in fact reflective of and continue to promote the principles of economic justice throughout the Church at all levels.

Funding Strategies and Alternatives

The Sub-committee on Funding Strategies and Alternatives worked diligently to promote the existence of the Fund and encourage additional investments. The process has been long and painful. The EJIC is guided by one of its original operating principles, namely, that investments in the Fund should not come from monies presently being used or earmarked for economic justice efforts by proposed investors. For example, the EJIC would much rather promote the establishment of local diocesan revolving loan funds than channel those monies into the Fund. The result is a bittersweet dilemma. The EJIC celebrates the fact that it has been instrumental in promoting and assisting the establishment of economic justice efforts at local levels. This is seen as a direct response to many of the comments made during the Executive Council visitation process, to the effect that the national Church should spend more time in the promotion of local ministry efforts. On the other hand, this restricts the amount of monies that presumably would otherwise have been invested in the Fund.

Specific action of the EJIC, through this sub-committee, over the triennium included:

1. Dialogue with the Lilly Endowment concerning the Fund.
2. Attendance at a "Neighborhood Funders Conference" in Boston, attended by representatives of numerous organizations that have funds available. The sub-committee then planned the sponsorship of a "Funders Meeting" whereby representatives of various foundations could meet with the EJIC and explore their joint work together. Although informal dialogue has occurred with a few of these representatives, that meeting has not yet occurred due to logistic problems.
3. A meeting with representatives of the Board of the Church Pension Fund, and an exploration of the possibility of economic justice investments by the Church Pension Fund.

4. Contact with the Consortium of Endowed Parishes and the initiation of dialogue concerning investment by member parishes of the Consortium in economic justice initiatives.

Information And Diocesan Outreach

The most productive work of the EJIC during this triennium has been in the arena of diocesan outreach. Visitations and consultations with dioceses in the area of economic justice continues and has been most productive. Many dioceses that had no economic justice programs three years ago are now beginning work in that area. This requires a great deal of education and technical assistance. The manual *Organizing For Economic Justice*, published by the EJIC during the last triennium, continues to be utilized widely throughout the Church in developing local initiatives. Also, dioceses with economic justice programs in place three years ago have seen those programs expanded through consultation with the EJIC. Again, this work is seen as a direct response to input from the visitation process and an attempt by the EJIC to promote economic justice by local initiatives, rather than by doing economic justice itself.

The most exciting event of the triennium was the National Economic Justice Conference, co-sponsored with the Economic Justice Task Force of Province V. The conference, "Do Justice, Justice Due: Economic Justice and the Episcopal Church," was held in Northbrook (Chicago), Illinois, and was attended by more than 100 persons representing 34 dioceses and every province within the continental United States. Douglas Meeks of Wesley Theological Seminary was the keynote speaker. The conference was well attended and consisted of a number of workshops on various aspects of economic justice. Workshop leaders were solicited from around the country and provided forums for intense and detailed discussion of the various topics. Such topics included Public Policy Issues, Revolving Loan Funds, Credit Unions, Job Retention and Job Development, and Community Investment. The conference participants reflected a clear commitment to the principles of economic justice and called for the active continuation of the EJIC into the next triennium. A similar conference is already in the planning stages, and it is hoped that such conferences can be held on a regular basis.

Specific action of the EJIC, through this sub-committee, over the triennium included:

1. Follow-up on the economic justice workshops held in each province at the end of the last triennium. The workshop participants were surveyed and a large amount of data was developed on economic justice efforts throughout the Church. Such data was used by the sub-committee in connection with its outreach and educational work during this triennium.
2. Adoption of an EJIC policy by which all members of the EJIC agreed to make themselves available for consultation, site visits and other dialogue with local efforts.
3. Periodic mailings to bishops and diocesan contacts to share information and survey local results.
4. The collection of data on the "leveraging" results of grants approved by the EJIC. This resulted in the development of information on how productive EJIC grants have been in expanding economic justice at the local level.
   For example, although few of our grants exceed $12,000 and most are around $9,000, they often leverage four times as much, as Episcopal groups

receiving the grants for economic justice projects enter into partnerships with groups from other denominations, faith groups and community organizations to achieve local objectives.

5. Execution of a consultant contract with the Woodstock Institute in Chicago, which specializes in research and technical assistance on various community development issues. This contract greatly facilitated work in diocesan outreach, funding strategy development, and administrative support for the October conference.
6. The planning and execution of the National Economic Justice Conference, jointly sponsored with Province V, referred to above in this report.

GOALS AND OBJECTIVES FOR THE NEXT TRIENNIUM

The EJIC spent a major portion of its final meetings of 1993, held in Chicago in October and New York in December, considering the best way for the EJIC to affect the institutionalization of economic justice ministry at all levels of the Church within the next triennium and the longer range future. Our deliberations took into account the following:

- The primary objective of the EJIC to build, develop and institutionalize a national church program of economic justice based on the concepts expressed in resolution C030a, 69th General Convention, which involves the entire Church at all levels.
- The growing awareness, interest and involvement of laity, clergy and bishops for establishing economic justice initiatives as essential to ministry for these times.
- The feedback of the respective dioceses to the Executive Council visitations, regarding the desire for greater emphasis and support by the national Church for mission strategies that are developed and implemented regionally, and locally.
- The ever-shrinking financial resources available for use at the national level and the need for restructuring at the Church Center.

Based upon these considerations, the EJIC has concluded that it should terminate by the end of the first year in the upcoming triennium. During the time remaining, we will engage in a process that will facilitate achieving the following aim for the next triennium and beyond:

> To pass along and to localize the implementation of economic justice activities to establish an ongoing network of those involved in economic justice ministries at national, regional, diocesan and congregational levels of the Church.

We developed six benchmarks, which when all are achieved by the end of 1995, will be concrete evidence that EJIC has accomplished this aim and achieved the objective of "institutionalizing" a program of economic justice involving the entire Church. These benchmarks are:

1. An adequate number of economic justice activities are in place, broadly distributed throughout the Church, to serve as models of success and which may be duplicated by others.

2. Continued ongoing efforts for education, advocacy, and support on behalf of economic justice are in place, on diocesan, regional and national levels and shared throughout the Church.
3. Structures are in place to provide for regular Economic Justice Conferences to be held between General Conventions, co-sponsored by the National Episcopal Church and an economic justice coalition.
4. Episcopal Church Center staff responsibilities and financial resources are in place, which are specific, continuous and accountable, for coordination of and liaison with the economic justice networks.
5. Time frames for accomplishing these and other appropriate triennial benchmarks have been established.
6. Appropriate structures for the new initiative have been proposed and are in process of implementation.

In order to achieve the above benchmarks or objectives, the EJIC has determined to implement the following strategies during 1994-1995:

1. Following up on the Chicago Conference including detailed ongoing communication with conference participants and adding participants names to the Public Policy Network.
2. Developing an expanding network of economic justice supporters throughout the Church, including:
    - the creation of an economic justice network database for information exchange and a computer bulletin board;
    - developing a periodical which includes EJIC resource information, economic justice models, contact persons and other resources for sharing throughout the Church;
    - identifying persons in regions throughout the Church to facilitate the development of regional economic justice initiatives and networking;
    - co-sponsoring a National Triennial Conference on Economic Justice to be held in 1995.
3. Continuing assistance to dioceses in their efforts to create and expand local economic justice initiatives, including:
    -organizational development support,
    -workshops,
    -technical consultations,
    -financial and other resources.
4. Concentrating efforts on expanding the number of economic justice revolving loan fund applications, publicizing the Fund with increased emphasis on micro-enterprise intermediaries.
5. Establishing an Economic Justice Loan Committee to continue the work of review and approval of loan applications after the EJIC has terminated.
6. Identifying sources of investments, including the Church Pension Fund, for the Loan Fund.

The Executive Council
The Environmental Stewardship Team

Created by mandate of the 1991 70th General Convention and appointed by the Presiding Bishop and the President of the House of Deputies acting upon Resolution A195s, the Environmental Stewardship Team consists of the following:

The Rev. Carla Berkedal (Olympia)
Ms. Jamie Boyll (Mississippi)
The Rt. Rev. Frank Cerveny, *Chair* (Florida)
Mr. Tom Chappell (Maine)
The Rev. Dr. Edmundo DeSueza-Fleury (El Salvador)
Ms. Susan Fisher (Newark)
Jaime Hampton, Esq. (Arizona)
Dr. Ginette Olsen (Michigan)
Mr. Frank Potter (Virginia)
The Rev. Fred Quinn (Washington)
Dr. Peggy Welch (West Texas)
The Rev. Roger Wharton (Alaska)
The Rt. Rev. Jerry Winterrowd (Colorado)
The Hon. Greg Watson (Massachusetts), appointed but unable to attend any meetings
Mr. Ethan Flad and the Rev. Brian Grieves, Staff Liaisons
The Rev. Peter R. Holroyd, Program Consultant

What is the Foundation of Our Work?

ONE GOD, ONE FAMILY, ONE EARTH is the theme of this 1994 71st General Convention in Indianapolis. The Environmental Stewardship Team, created by the 1991 70th General Convention in Phoenix, proposed this theme, which was adopted by Executive Council as "By Water and the Holy Spirit—Proclaiming One God, One Family, One Earth." This unifying vision of timeless truths incorporates most of the major concerns before the Church, for it is interrelated with Environmental Stewardship, Stewardship, Peace, Economic Justice, Family, Women, Youth, Children, Biblical Studies, our Partnerships within the Anglican Communion, and more.

First, why is environmental stewardship a religious issue? Why is it a concern for the Church to address? We have a responsibility to care for God's Creation and for one another. The Earth is rapidly losing its sustenance, upon which we can "multiply" and "subdue" and develop. The problem is not only scientific or political or industrial. It is a moral and spiritual problem throughout.

There are many misunderstandings about environmental stewardship that need to be addressed and clarified from a Christian perspective because the very misconceptions foster

inaction and contribute to the vast problems before us. And this issue must be addressed throughout our congregations and dioceses.

Environmental stewardship is about our covenant with the Creator and our mission to heal the broken and defend the oppressed. It is about our personal response to the call to live in relationship not only with God but with all that God has created. It is about finding our voice and communicating our profound concern for the fact that so many scientists have forecast a window of only 30 years for humankind to arrest the interconnected abuses of "this fragile earth, our island home," before damage to climate, atmosphere, soil, water, and our life-support systems, our natural resources, becomes irreversible.

It is about our brothers and sisters in our impoverished and racially discriminated communities, as well as in our neighboring developing nations, who suffer under unbearable burdens of poverty, famine, drought, contamination, toxic dumping, and more.

And it is about the fact that there are no Protestant skies, Catholic waters, or Muslim forests, and that the biosphere recognizes no divisions and separations into boundaries of ownership or restriction. For it is a family of life that acts in ways so subtle and complex that each member of Creation has a role to play in the chain of life that is not separate from us, and the quality of each of our lives impacts and affects others.

That scientists are reaching out to religious leaders is an event without precedent. They call this decade of the 90s the "turning point decade." When 1500 senior scientists from 69 countries, including 100 Nobel Prize winners, issued a "Warning to Humanity" two years ago, this was echoed by thousands of others within the scientific community (Union of Concerned Scientists). Gravely concerned about the fact that 1/4 to 1/3 of all species will become extinct during our lifetime; that the abuse of crucial links between air, water and soil are compromising climate, water and food supply; that diminishing natural resources and the rapidly rising global population are on a collision course, the Joint Appeal by Religion and Science (now called the National Religious Partnership for the Environment) came into being, with Presiding Bishop Edmond Browning and other religious leaders actively involved. Scientists inviting religious leadership is an extraordinary occurrence that reveals the urgency and magnitude of the crisis before us.

There are those who do not believe that confronting environmental concerns should have national focus or the backing of the Church. But we believe this is properly the Church's concern, as "the earth is the Lord's and the fullness thereof" (Psalm 24:1). As reverence for God's Creation and our role in Creation requires spiritual and moral leadership, government leaders and scientists throughout the world have begun to respect this sacred stance. For example, the Global Forum of Spiritual and Parliamentary Leaders is an international organization with eminent representation in 85 countries that addresses this issue from precisely this standpoint.

The issue of environmental stewardship properly belongs to the Church, as people look to religion for guidance. There are no divisions between science and religion on the issue of environmental stewardship, nor are there divisions between church and state either. Again, there are no Protestant skies, no Catholic waters, no Muslim forests. We have reached a moment in time for the Church to exercise much needed and singularly influential leadership.

When the earth was viewed from space for the first time, we saw that it was truly the "garden" among non-living planets and the nebulae of space, billions of years old and filled

with richness and diversity of life beyond description. The truth of the Creation story in Genesis resonates still today, far greater than any literal interpretation of it. "The Lord God took the man and put him in the garden of Eden to till and look after it" (Genesis 2:15). Earth is the *garden* in space, and we are *eating* the garden.

We have to remind ourselves of this story not only because of its stewardship message. The unfortunate translations "dominion over" and "subdue the earth" do not give us license to pollute and destroy God's natural world, but to have stewardship and responsibility for God's Creation. Common sense tells us that God did not mean for us to pollute and destroy his handiwork, as Scripture tells us, "Ye shall not pollute the land wherein ye are" (Numbers 35:34). "Can the rushes thrive where there is no marsh? Can reeds flourish without water?" (Job 8:11). All of Creation is God's and must be approached with humility and reverence. The idea of humans made in the "image of God" was not God's invitation to act like a dictator or lord over Creation, but rather to represent the caring, compassionate Creator who looks upon Creation with love. How can one dominate the chain of life of which one is part?

> "Consider the lilies of the field, how they grow; they toil not,
> neither do they spin: And yet I say unto you, that even Solomon
> in all his glory was not arrayed like one of these."
> (Matthew 6:28-29)

There is another lesson to be learned from the Creation story, which placed Eden between the Tigris and Euphrates Rivers because it was the most verdant, fertile, life-producing land in the world of the Bible. It was the "cradle of civilization," truly a paradise. But what is this "Fertile Crescent" now? It is now a desert.

Famine and drought are more often than is realized man-made. They are the consequences of soil depletion and erosion, deforestation, the exploitation of natural resources and destruction of species with no thought of succeeding generations. Warnings about this abound in our sacred scripture: "Six years thou shalt sow the land, and shall gather in the fruits thereof; but the seventh year thou shalt let it rest and lie still: that the poor of thy people may eat" (Exodus 23:10-11). "The tree of the field is man's life" (Deuteronomy 20:19).

In ancient Greece, four centuries before the birth of Christ, Plato mourned the loss of forests. Vast areas of the earth have lost their forest cover— a crucial regulator of climate and rainfall and a chain of life we are only beginning to know something about. Centuries of misuse and neglect, with no understanding of environmental stewardship and justice, have wrought havoc in humanity's struggle to stay alive in many parts of the globe. The appalling circumstances in the Sudan, Somalia, and other parts of Africa, where millions struggle against hopeless misery and poverty and civil strife, are compounded by vanishing resources and impossible conditions with which to sustain their lives.

It has been estimated that worldwide there are as many environmental refugees, if not more, than there are political refugees. Even in the United States, people such as the residents of the Love Canal area of New York State and those in parts of Texas and Mississippi have had to leave their homes. Iraq (Mesopotamia), Iran (Persia), Egypt, West Pakistan, Greece, Sicily, the lands bordering the Mediterranean, China, India, Southeast Asia, Latin America, Eastern Europe, parts of Africa— all were once the site of rich and

powerful civilizations changed forever by deforestation, depletion of natural resources, desertification (the spread of deserts from deforestation, over-development, grazing, etc.), and extreme cases of deprivation and poverty. Meanwhile, relief efforts for victims of natural catastrophes accelerate, as the catastrophes themselves— mudslides that killed thousands of Kurds after the Persian Gulf War, flood victims in Bangladesh— are the result of environmental destruction.

It is hard for many of us to understand this, as America has taken advantage of its natural resources, having settled its rich land much later than most other countries. America must never forget that this was done at the tragic expense of Native Americans, the original inhabitants of the land upon which our ancestors carved out our destiny and tragically destroyed their own—they who could have taught the rest of us so much about one spirit, one family, one earth. America, who lives so well at their expense, uses 30% of the world's annual energy for only 5% of the world's population after only a few hundred years since the first European settlers arrive on American shores. Also, at the expense of the poorer countries, the affluent nations of the world exploit their resources, leaving them mired in impossible debt.

Raising the status of women through education and equal rights should be a priority in every country, but in most of the world women have few rights, if any. The suffering of 35,000 children who die each day from malnutrition and easily treatable illness could be improved through changes in the treatment of women. Research shows that when infant mortality decreases in developing countries, it is because the level of education of women has been raised. UNICEF has reported that where there are programs for women, there is a corresponding reduction in the staggering number of children's deaths. Poverty and cultural beliefs have made preservation by family expansion a helpless form of gaining co-workers and deriving security. Extremely male-dominated cultures are not only inhumane, but their mindset fosters the dreadful suffering of children, who are not fed or treated for disease adequately on lands that cannot sustain burgeoning life. The relationship between justice and women, children and environmental stewardship must be urgently addressed.

Environmental justice and environmental stewardship issues overlap in an especially insidious way. Minority and disadvantaged groups have been the victims of a special kind of environmental abuse, especially African Americans, Hispanic Americans, and Native Americans. "The Federal Environmental Protection Agency found evidence that racial and ethnic minorities suffer disproportionate exposure to ... carbon monoxide, ozone, sulfur dioxide and lead, as well as emissions from hazardous waste dumps" (The New York *Times* front page story, "Pollution Weary Minorities," January 11, 1993). Racial minorities in the United States and other parts of the world bear a disproportionate burden of pollution that is directly related to the economic, political and social oppression that they also bear.

This is why the context of environmental stewardship links so many areas of the Church's primary concerns and why a leadership role by the Church in environmental stewardship offers a pivotal opportunity to bridge many gulfs between people and groups— rich and poor, black and white— as well as bringing together the concerns of science and religion and promoting both religious and ethnic tolerance. We are all one family, as we are all God's children created by God on this blessed "fragile earth, our island home."

Of all the areas that overlap when it comes to environmental stewardship, the most fundamental is life and death.

"I summon heaven and earth to witness against you this day:
I offer you the choice of life or death, blessing or curse.
Choose life, that you and your descendants may live."
(Deuteronomy 30:19-20)

Death has become a way of life for so many of our youth, bombarded with murders and killing and brutality in popular culture. Gangs are on the rise, guns have become the accepted way to settle arguments among the young, with innocent children being killed as never before. That is why reaching youth and teaching them about the deep truths of ecology and environmental stewardship is of paramount importance. That life is a miracle filled with mystery and beauty and awe is a perception becoming lost on our young. It is this sense of wonder at the mystery of life that much of the world is losing. Our young are more comfortable with "dead" mechanical devices like headsets and computer games within enclosed spaces than with what is alive and with what it means to be alive. God's natural world becomes more and more meaningless to them, as their everyday life is consumed with videos and television, the greatest polluter and teacher of all. They have been taught to be conversant with what is not alive.

"Speak to the earth, and it shall teach thee: and the
fishes of the sea shall declare unto thee." (Job 12:8)

Educating children and youth about environmental stewardship is critical to foster synthesis, celebration of diversity, and compassion. It is not simply a nice thing to do, but a prerequisite if our descendants are to enjoy the blessings of life that we have. This is an urgent task for us all, as conflicts and problems everywhere are being increasingly resolved by violence and killing. Racism, bigotry, religious intolerance, anti-Semitism, are all on the rise in America and abroad in epic proportions.

Congregations and dioceses can teach that such hideous concepts as "ethnic cleansing" (the battle cry of genocide warfare) is as anti-life as sameness and non-change in nature, for sameness in nature is death. The fact that the health and strength of a given ecosystem is dependent upon the diversity of its species is another way of understanding that the acceptance of differences between people is the basis for the health and well-being of any society or family. God loves variety and created a world filled with diversity, a diversity that we are systematically destroying. "A truly ecological view of the world has religious overtones," said scientist René Dubos. Understanding the meaning of environmental stewardship undergirds an acceptance, if not cherishing, of differences between peoples, and the very survival of the entire family of life on earth.

The old beliefs about "survival of the fittest" and "competition" being the natural way for nature and humankind have been proven to be misconceptions. We now know that *each* member of Creation has a role to play in the fabric of life. Indeed, cooperation is more basic than competition, and interdependence is a fundamental characteristic of Creation. Our bodies are 70% water, just as the earth is 70% water. Energy from the sun, atoms in the air, molecules of plants and animals recirculate continually, and life is one self-sustaining, self-perpetuating, integrated whole. We may learn before it is too late that we are all one family, one earth, and that what affects you also affects me. The well-being of our brothers

and sisters in inner cities, rural areas and of our fellow creatures in the animal and plant kingdom affects each one of us.

How we care for the gifts of God's Creation is basic to our soul's health and basic to the health of the planet and all its family of life. Loving the Lord our God and loving our neighbor as ourself extends to the way we care for God's gifts to us. God has created us each to make a difference in the individual lives we lead and of those around us. We are God's instruments for spreading the Kingdom of God on earth. Whereas ancient pagan faiths invested divinity in nature because of thundering, quaking, flooding, and devouring hardships suffered by humans, our Scripture teaches us that the Creation has a purpose and moves toward a divine objective in which humankind instrumentally participates.

But living Creation is vanishing because we have not comprehended the ideas of oneness, relationship and responsibility for one another, nor have we fully understood that we are part of nature, spawned from the same life-forms, composed of the same carbon, hydrogen, oxygen and nitrogen as the rest of God's natural world.

> The earth lies polluted under its inhabitants; for they have transgressed laws, violated the statutes, broken the everlasting covenant. Therefore a curse devours the earth, and its inhabitants suffer for their guilt. (Isaiah 24:5-6a)

We impact the lives of others when we break the laws of God, for we are indeed all one. As your health adds to mine, mine is dependent upon yours. What diminishes you diminishes me. If only this were truly comprehended by all peoples throughout the world; if only this were taught in schools everywhere as a matter of course: the interdependent fabric of the family of life and what it truly means. The accelerating global environmental crisis provides us with the opportunity to teach truths that are a part of our covenant with our Creator, for these truths have been tested and reveal that we do indeed reap what we sow, and we really are our brother's keeper.

> "May they all be one: as you, Father, are in me, and I in you, so also may they be in us....The glory which you gave me I have given to them, that they may be one, as we are one; I in them and you in me, that they may be perfectly one." (John 17:21-23)

The sense of oneness that Christ impresses upon us is the most difficult truth to grasp. Nor will it ever be learned until each individual awakens and becomes transformed in order to see that each and all are part of this unity. Transformation will only occur through the truth of Christ's commandment to love one another and by following his way of healing what is broken and dying around us, from people earmarked to live near hazardous waste to areas of God's natural world earmarked for destruction. For the chain of life is a family of life that involves all who love and all that lives. The vision of "One God, One Family, One Earth" is our moment of truth here and now on the eve of the twenty-first century, when the stakes have never been higher. In this third millennium of the Christian Era comes our crucial opportunity to choose life over death and fulfill our covenant with our Creator.

The work of the Environmental Stewardship Team and the work of our Church has just begun.

What Is Our Theological Commitment?

We believe our response to this crisis of our age to be fundamentally grounded in our Baptismal Covenant, acknowledging that God is Creator and Giver of Life to all that is; that Jesus through the Incarnation is the Christ and Lord of all Creation and the way for us to follow; that the Holy Spirit guides and sustains us in our lives.

We commit ourselves to the theology of the covenant God established with Noah: "This is a sign of the covenant that I make between me and you and every living creature that is with you, for all future generations" (Genesis 9:12). Only as we renew our faith and our partnership with God in this covenant through our actions will we be able to work toward the fulfillment of God's promise to the community of all life. While the environmental crisis is at heart a crisis of the human spirit, it is rooted in the loss of our connection with all Creation.

We Christians are a people of faith and hope, and we seek to live out our faith and hope in all our decisions and actions related to environmental stewardship. As the pages of the Old Testament offer stories of hope triumphant over despair, the New Testament presents a vision of hope through love that transcends all and the triumph of life over death through the Resurrection of Jesus Christ. We center our hope and our vision and our faith in the vigorous affirmation of Christ's Resurrection and a deep trust in the grace of God in the midst of seemingly hopeless conditions.

Accordingly, the Environmental Stewardship Team believes the Church to be:

CALLED TO RECONCILIATION: We must, as Christians, transform our relationship to the whole Creation. As Church, we must model to the wider culture new ways of living in relationships that cease to do violence to humans, to God's natural world, and to this planet as part of God's Creation. Therefore, the Environmental Stewardship Team, in the work that we have begun with provinces, dioceses and congregations, is committed to identifying provincial, diocesan and parish models and holding these models up before the rest of the Church.

CALLED TO STUDY AND PRAY: We must, as Christians, reclaim those dimensions of our Scripture and Tradition that inform and enliven our response as Church to the environmental challenge. The Environmental Stewardship Team has begun work in this area on a special project with deans of seminaries and another with liturgical and biblical worship authorities and staff.

CALLED TO INTEGRATION: We must, as Christians, recognize the imperative to integrate environmental concerns with those of racism, peace, and social and economic justice. "Have we not all one Father? Did not one God create us? Why then are we faithless to one another...?" (Malachi 2:10). We are "our brother's keeper," for we are to "love your neighbor as yourself." Just as the healthiest ecosystems depend on the diversity of their species, so the healthiest of societies are based on religious and racial tolerance and the celebration of differences between people. "If one part suffers, all suffer together; if one flourishes, all rejoice together" (1 Corinthians 12:26). The Environmental Stewardship Team seeks to help convey that we are all related and interconnected as a family of humanity.

CALLED TO LIFESTYLE CHANGE: We, as Christians, especially encourage all faithful people to reflect on their personal and corporate habits. Sound ecological living is a spiritual discipline and a Christian vocation. The Environmental Stewardship Team seeks to furnish information to dioceses and parishes concerning such lifestyle changes, particularly communicating exemplary lifestyles evident within our Church.
CALLED TO CONVERSION: We, as Christians, strive to foster in all people "inquiring and discerning hearts" to respond with a "gift of joy and wonder in all your works" (BCP, p.308). Nothing less than a new heart will change people and change the way people relate to the earth and to one another. A new heart cannot emerge without being awakened. And one cannot be awakened when in the dark. The Environmental Stewardship Team is committed to educating the Church at large through a curriculum and through projects in various stages of completion in vital areas of environmental stewardship for the young, for indigenous peoples, for women, addressing justice and many other areas of concern.

The earth is given to us in trust. We members of the Environmental Stewardship Team of the Episcopal Church commit ourselves to confront the environmental challenge with imagination and persistence, in the confident hope of the Holy Spirit's presence and action in our lives, joining hands with the joy and love at the heart of Creation.

What Have We Accomplished?

EDUCATION:

(A). We have commissioned and produced a six-session curriculum dealing with Christian spirituality of the earth, *One God, One Family, One Earth: Responding to the Gift of God's Creation*, for every parish and diocese in the country, for adult education classes, youth groups, "creation seasons" programs, and Lenten series, etc.. The curriculum was pilot-tested in four parishes throughout the country before its final draft.

(B). We have invited the deans of the seminaries of the Episcopal Church to prepare for General Convention 1997 a position document exploring the relationship of theology to the environmental crisis as seen from the perspective of the Episcopal Church.

(C). We have supported a colloquium on "Liturgy and Ecology," organized by Earth Ministry of Seattle and held at the Church Divinity School of the Pacific, involving lay and ordained persons within the Church. The goal of the colloquium is to produce for distribution at all levels of the Church's life a short document presenting the fundamental theological issues and suggestions for the practical implementation of these concerns in the context of the liturgical life of the Church.

(D). We have prepared a Global Education for Mission Packet (G.E.M.), which offers to environmental stewardship commissions and other groups a wide sampling of articles and information on various issues related to the environmental crisis and environmental church activities.

(E). We have commissioned a video resource catalogue, *Ecology and Spirituality: a Catalogue of Video Resources*, for parishes and dioceses.

(F). We have prepared for distribution throughout the Episcopal Church a brochure that summarizes the work done by the Environmental Stewardship Team to confront the environmental crisis from a Christian perspective, as well as listing the resources available at the parish or diocesan level and how they may be obtained.

(G). We have compiled a listing of representative models of notable environmental stewardship programs that have been or are currently being presented throughout the Church. The Team is acutely aware of the pioneering work these represent and how they might in turn serve to inspire or assist parishes or dioceses interested in developing programs of their own. Examples include liturgies for St. Francis Day or Rogationtide, innovative programs for a "creation season" or for giving the Prayers of the People a greater environmental focus, Vacation Bible School ideas, and general information to help dioceses become more environmentally aware.

NETWORK BUILDING:

Among initial questions asked by the Team were: What persons and groups in the Church are concerned about environmental stewardship? Are they known to one another? How are they supported within the Church? To answer these questions after preliminary inquiries, the Team began to build a series of networks.

(A). Primary Contacts and Diocesan Liaison Persons. The Team is seeking to identify within each diocese a primary person responsible for environmental concerns. In some cases these persons are appointed by the bishop; in others, they are volunteers known to the bishop; and in a few cases, they are the bishop her/himself. As of January 1994 there are 8 dioceses that have not responded. It is the role of the primary contact people to communicate information from the Episcopal Church throughout the dioceses and to communicate word of diocesan work to the larger Church so that it may be shared with others. This diocesan network has coordinated diocesan and provincial environmental stewardship consultations. During this triennium Team presentations on environmental stewardship have been made at every provincial synod.

In recognition and support of their environmental stewardship ministries, several dioceses and provinces have received grants to continue and nurture their work. Included are the Dioceses of Connecticut, Georgia, North Carolina, Olympia (Earth Ministry Program), and the Diocese of Washington; Provinces I, V, VII, VIII, and IX. In turn, these dioceses and provinces have provided information to the Team about model programs and environmental resolutions in their areas.

(B). The Episcopal Church Environmental Network. As a result of work by Team members and others, there is at the Church headquarters a mailing list of over 1000 persons who receive general information about environmental programs.

(C). Youth Environmental Network. As a result of Team participation at the Episcopal Youth Event in the summer of 1993, a network of environmentally concerned Episcopal youth has been started. The purpose of this network is to provide for the Team and for the wider Church, an opportunity to hear directly the voice of the younger generation.

(D). Public Policy Network (P.P.N.). The P.P.N. of the national Church has identified as priorities six issue areas for commitment to action as public policy by Episcopalians. One of these areas is environmental stewardship. The Team has helped to strengthen this issue area by helping more people to become involved.

COLLABORATION:

While the Team has met five times as a whole (New York City twice; Evergreen, Colorado; San Antonio, Texas; Live Oak, Florida), individual members have also conducted work on behalf of the environmental stewardship mandate of the Team.

The Team has worked closely with other departments, commissions, committees and organizations within the Episcopal Church as well as with inter-faith groups. The text of the Team's formal proposal for "One Spirit, One Family, One Earth" was submitted to the Presiding Bishop and the President of the House of Deputies, and was adopted by the Executive Council and incorporated into the final theme of the 1994 71st General Convention: "By Water and the Holy Spirit— Proclaiming One God, One Family, One Earth." In an effort to explore ways in which to join with other groups in programs for action, Team members have initiated collaborations and are participating in ongoing discussions with the Stewardship and Development Commission, the Adult Education office, the Joint Working Group of Committees/Commissions on Racism, Economic Justice, Small Communities, and Metropolitan Areas. Assisting in the design of a calendar on "Women and the Environment" which will be for sale at the Triennial Meeting, Team representatives have collaborated with the Women in Mission and Ministry office. The chair of the Stewardship and Development Commission was a participant/observer at the Team meeting in San Antonio. Other clergy and lay people, some of whom are Deputies to Convention as well as members of environmental stewardship commissions in their parishes and dioceses, have also been participant/observers at Team meetings. A member of the Environmental Stewardship Team made a presentation at the Episcopal Council of Indian Ministries "Paths Crossing" conference, and the Team was represented at the "Economic Justice and the Episcopal Church" Conference in October 1993.

WITHIN THE EPISCOPAL CHURCH:

(A). General Convention Office. Along with ideas to help make it work, the Team submitted a proposal that the 1994 71st General Convention in every way model environmental practices and responsibility. As part of this proposal, the Team has worked to identify local sources of environmentally sensitive materials and equipment in the Indianapolis area. This information has been passed on to the General Convention office for consideration and action as appropriate.

(B). Youth Ministries. Team representatives took part in the Episcopal Youth Event held at the University of Massachusetts, Amherst, in the summer of 1993. Workshops were held on environmental concerns and also provided information on the work of the Team. From this participation the Youth Environmental Network emerged.

(C). Program/SRI Committee. The Team responded to a request from this Committee to support a recommendation for a further response to the CERES Principles by Episcopal Church investment sources.

(D). "Caring for Creation" Conference, Diocese of Kansas, April 1994. The Team made a recommendation for financial support for this first Episcopal conference on environmental stewardship. There has also been Team representation on the planning committee, and Team members were among the presenters.

(E). Episcopal Environmental Coalition. The Coalition is part of a growing movement throughout the Episcopal Church that believes the Church should exercise leadership in the issues of worldwide environmental concerns just as it has in peace and justice issues. The Team has worked closely with Coalition representatives to gather and share information and to help assemble a nationwide network of environmental contacts. A Team recommendation for a grant enabled the Coalition to hold the first two national meetings of

its members and to help the Coalition's co-sponsorship of the "Caring for Creation" Conference in Kansas City. Team members also participated in these meetings.

OUTSIDE THE EPISCOPAL CHURCH:

There has been Team participation in the activities of the following organizations: International Coordinating Committee for Religion and the Earth (I.C.C.R.E.), a unique consultative body of representatives from the world's religions whose purpose is to foster the relationship between spirituality and ecology; the National Council of Churches Economic and Environmental Justice/Hunger Concerns Working Group; the National Religious Partnership for the Environment (formerly the Joint Appeal by Religion and Science for the Environment); the René Dubos Center for Human Environments, an education and research organization that works closely with the United Nations and focuses on the social and humanistic aspects of environmental problems; the Southern Organizing Committee for Social and Economic Justice; and the National Audubon Society.

What Do We Seek to Accomplish in the Next Triennium?

The Environmental Stewardship Team, considering the urgency of environmental peril and the critical need to address this issue from a Christian perspective, asks General Convention to extend its mandate through the next triennium so that it may complete the important unfinished projects that will "educate, motivate and facilitate congregations, dioceses and provinces toward local and regional plans, advocacy and action" to make manifest God's love on the earth, and to:

(A). Expand the networks the Team has begun to develop within parishes, dioceses, and provinces, and to share the important work already being accomplished in small communities. To leave this work at the time of its inception would be tragic, as it requires continuing sponsorship to nurture it and make a complex task simpler by focusing on specific environmental stewardship dimensions from a Christian perspective.

(B). Complete a set of environmental stewardship ministry guidelines to help the development and work of parish committees, diocesan commissions and provincial meetings.

(C). Develop the Team's adult environmental education curriculum, *One God, One Family, One Earth: Responding to the Gift of God's Creation*, into a youth curriculum.

(D). Provide opportunities for Christian business people to validate the role of the business person as steward of God's Creation by exploring the connection between business policies and stewardship of the earth. Subsequently, to develop guidelines for environmental ethics in business.

(E). Continue the resource "Models of Environmental Stewardship" produced by the Team in order to incorporate the many outstanding programs, especially those involving community actions that are taking place in the Church at large.

(F). Produce a much-needed resource on Native Americans and environmental stewardship, with special emphasis on Native American Episcopal clergy.

(G). Commit to working with other indigenous peoples and ethnic groups to explore further shared environmental issues and concerns.

(H). Initiate further work on environmental justice issues by seeking to collaborate with the NAACP, the Congress of Racial Equality, and other agencies, as well as continuing to explore specific community problems in poor, rural and urban areas.

(I). Collaborate with Episcopal Church Women by developing further projects on the relationship between women and environmental stewardship.

(J). Devise a Global Education for Mission packet, available through Parish Services, on environmental justice along with guidelines for environmental/social justice and community advocacy actions.

(K). Promote through the Team's networks and contacts the emerging children's curriculums and resources on environmental stewardship.

(L). Continue to work with the deans of Episcopal seminaries in the consultation on "Environmental Stewardship and the Episcopal Church" initiated by the Team and planned for completion by the 72nd General Convention.

(M). Continue the work of the colloquium on "Liturgy and Ecology" held at the Church Divinity School of the Pacific in March 1994 to expand the available liturgies and rituals for the celebration of God's Creation.

(N), Prepare materials for parishes to observe and celebrate Earth Day, Rogation Sunday, and the United Nations Environmental Sabbath.

(O). Continue to collaborate in the development of an Episcopal Youth Network to provide for the Team and the wider Church an opportunity to hear youth concerns and environmental "success" stories, and also to assist in their involvement in environmental stewardship issues within the Church.

(P). Work with Episcopal news media to expand coverage of environmental stewardship issues and ministries within the Church.

(Q). Produce for use at clergy conferences, and regional clergy gatherings a resource of environmental stewardship speakers, workshop topics, etc.

(R). Support the Presiding Bishop in his work with the National Religious Partnership for the Environment.

RESOLUTIONS

As a result of its work during the past triennium and to further its mission: "to empower individuals, parishes, dioceses, and provinces of the Episcopal Church for an active role in rediscovering our relationship with God, ourselves, our neighbor, and all Creation," the Environmental Stewardship Team submits the following Resolutions:

Resolution #A041
Reenactment

Resolved, the House of _____ concurring, **That the 71st General Convention of the Episcopal Church continue the mandate of the Environmental Stewardship Team "to educate, motivate, and facilitate congregations, dioceses, and provinces toward local and regional plans, advocacy and action," by directing that the first priority of any funding in the budget for environmental work be allocated for the continuation of its educational programs, working with provincial, diocesan and congregational bodies;** and be it further

Resolved, **That the responsibility for directing this program be assigned to the Environmental Stewardship Team, or appropriate body, who will report to Executive Council.**

EXPLANATION

Resolution A195s, passed at the 70th General Convention of the Episcopal Church in 1991, mandated the following: "The mission of the Environmental Stewardship Team is to educate, motivate, and facilitate congregations, dioceses, and provinces toward local and regional plans, advocacy and action." It is also noted that the Team must be one part of an overall effort to "call upon the Church at large to engage the theological questions attending the environment and integrate those learnings into the work we choose to do." In the past triennium, the Environmental Stewardship Team has taken great strides forward in this work. New resources on environmental stewardship have been prepared, networks have been initiated, and theological and liturgical explorations have been started. But this effort has been small in view of the urgency and scope of these issues. Extending the ministry of the Team for an additional triennium will help the Church reach these imperative objectives.

Resolution #A042
Hazardous Waste

Resolved, the House of _____ concurring, **That the 71st General Convention of the Episcopal Church reaffirm its commitment to justice for all people inside and outside the United States, including those who, because of their race, poverty, and powerlessness, bear the brunt of hazardous waste disposal which endangers their health and safety;** and be it further
Resolved, **That investors—dioceses, congregations, Church institutions, and individuals—be encouraged to influence corporations through shareholder resolutions and proxy voting to find alternatives to the manufacture, use, and disposal of hazardous chemicals;** and be it further
Resolved, **That the Executive Council through its Social Responsibility in Investments Committee be directed to screen its investment portfolios for environmentally responsible corporate behavior inside and outside the United States, and to pursue corporate dialogue and shareholder resolutions with those companies wherever they are located to assure compliance with environmentally sound practices.**

EXPLANATION

This resolution lifts up two concerns surrounding the issue of hazardous waste. First, the need to monitor its disposal and to end its production. The Executive Council, through the CERES Principles, already screens its investment portfolios for corporate environmental accountability in the United States. This resolution gives more specific focus to the problem of hazardous waste, and it calls on other structures of the Church besides the Executive Council to exert pressure on companies.

Hazardous waste disposal and the use of hazardous chemicals have been shown to cause health problems in the areas where they are located. Particularly affected have been people of color, the poor, and the powerless. "Toxic Waste and Race," a report issued in

1987 by the Commission for Racial Justice of the United Church of Christ, uncovered a close connection between the siting of hazardous waste treatment facilities, hazardous waste disposal sites, and communities of color in the United States. This was a landmark report in the environmental justice movement which made clear the meaning of the term "environmental racism." Ms. Carol Browner, head of the Federal Environmental Protection Agency, corroborated the direct link between race and toxic waste in 1993.

Throughout the United States there are regions where the manufacture, use, disposal and incineration of toxic waste have been directly linked to health problems, such as forms of cancer, lupus, respiratory problems, skin rashes, and degenerative childhood diseases. Examples are Warren County, North Carolina; Sumter County, Alabama; and American Indian reservations. In each of these cases there has been overwhelming evidence that communities of color have been disproportionately affected.

Second, this resolution provides a call to exert pressure on companies operating in countries where environmental standards are inadequate or unenforced. The General Convention already opposes waste dumping in foreign countries. This resolution asks the Executive Council to use its corporate shareholder efforts to implement the Church's concerns.

The Maquiladoras region of Mexico is one example of this situation. "Maquiladoras" are manufacturing plants built by U.S. companies throughout Mexico, primarily located near the American-Mexican border, that reap the economic benefits of low worker wages, less stringent environmental regulation, longer work days, and weak child labor and worker safety laws. The health effects alone have been horrifying. There have been 386 anencephalic births (babies born without a brain) in Tamaulipas, Mexico, and 47 cases in Cameron County, Texas. There have also been increased levels of lupus, leukemia, and cancer in Nogales, Arizona, as well as other such travesties throughout the region.

These environmental and working standards are in profound violation of humanity and of the Church's call for stewardship of the Creation and justice for the poor and powerless.

Resolution #A043

The Church Called to Live in Harmony with the Earth

Resolved, the House of _____ concurring, **That the 71st General Convention call upon the Episcopal Church at all levels to live in such harmony with the earth that all peoples and species may depend upon it to sustain life for future generations**; and be it further

Resolved, **That each diocese through its environmental stewardship committee or appropriate body assist congregations to learn more about the environmental issues facing us, particularly those most critical in their own communities, in order for them to undertake an active program of environmental stewardship to protect and, where necessary, to restore the health and integrity of the land, waters, and air of that diocese, reporting their progress to the Environmental Stewardship Team or appropriate national body**; and be it further

Resolved, **That it is most appropriate for the Presiding Bishop, the President of the House of Deputies, the Environmental Stewardship Team or appropriate national body and corresponding diocesan bodies to bring the Church's teachings on good stewardship into the arena of public debate on environment and economic policies so**

that love for neighbor and the values of sufficiency and sustainability may stand against the false values of unnecessary consumption and exploitation.

EXPLANATION

Only by living in harmony with the earth will we be able to sustain and preserve life for future generations. Environmental stewardship must be centered in our communities in order for us actively to protect and restore the health and integrity of our natural resources. It is imperative for the Church to take a leadership role, especially in the debate on environmental and economic policies and practices. The issue at heart is a spiritual issue. It has to do with the ways that human beings relate to God, to each other, and to God's Creation. The Church must assume leadership through prayer, reflection, and action.

Resolution #A044

Environmental Guidelines for the National Church

Resolved, the House of _____ concurring, **That the Episcopal Church adopt practical, environmentally sound and energy-efficient lifestyle behaviors that discourage wasteful consumption and encourage the recycling of material resources;** and be it further

Resolved, **That all future General Conventions of the Episcopal Church be models of the stewardship of God's Creation, and that the General Convention Office and the Planning and Arrangements Committee be directed to implement the following actions:**

1. Provide recycling centers for newspapers, office paper, computer paper, aluminum cans, glass and plastics;

2. Use recycled paper for the printing of resolutions, for computers and for publications (e.g., *The Convention Daily*);

3. Use pottery or glassware instead of Styrofoam or paper cups;

4. Photocopy both sides of papers distributed to deputies, when possible;

5. Use only white paper for printing; and be it further

Resolved, **That, if necessary, registration fees be increased to cover any additional cost incurred to implement these changes;** and be it further

Resolved, **That the Executive Council implement these changes and other environmentally responsible actions at the Episcopal Church Center and any conference it sponsors to reflect (and model) a commitment and desire to restore God's Creation to wholeness;** and be it further

Resolved, **That all dioceses and provinces be strongly urged to take corresponding actions.**

EXPLANATION

These guidelines speak to practical ways which model sound environmental stewardship. These guidelines were approved by the House of Bishops in the 1991 70th General Convention but were never acted upon by the House of Deputies.

The Executive Council
The Commission on Racism

MEMBERSHIP

Josephine F. Abalos
Diocese of New York
The Rev. Diana Akiyama (resigned)
Diocese of California
The Rev. Richard J. Aguilar, *Co-Chair*
Diocese of West Texas
The Rev. Canon Henry L. Atkins
Diocese of New Jersey
The Rev. Daniel Caballero
Diocese of Milwaukee
Dawn E. Conley
Diocese of Chicago
Tolly Estes
Diocese of South Dakota
Delbert C. Glover
Diocese of Delaware
Dr. James W. Hampton
Diocese of Oklahoma
Sarah G. McCrory, Esq., *Co-Chair*
Diocese of Upper South Carolina
The Rev. Canon Lloyd Casson, *Executive Council Liaison*
Diocese of New York

In addition, Martha Dunn-Strohecker of the Diocese of Massachusetts participated in the meetings as a representative of the Episcopal Urban Caucus. Diane Porter and Ethan Flad provided staff support to the Commission and the Rev. Earl Neil served as a consultant to the Commission.

During the Triennium the Gates of Life Everlasting were opened to another member of the Commission, Jimmie Hosada. We all benefited from his time with us in his ministry on the Commission.

SUMMARY OF THE COMMISSION'S WORK

The Commission on Racism held six meetings during the triennium. These took place in Rapid City, South Dakota; Little Rock, Arkansas; Washington, D.C.; Miami, Florida; Knoxville, Tennessee; and San Jose, Costa Rica. Another meeting is scheduled for October 1994. This will either be with Church Center Staff or with a seminary. A field visit was an integral component of each meeting. These visits afforded the Commission opportunities to

dialogue with local persons and to learn of manifestations of racism in the communities visited and efforts to address them.

The Commission accepted the charge of the Presiding Officers made during the report on the racism audit to the 70th General Convention and launched its work for the triennium that evening. It is the work of the Racism Commission to remind the Church that changing ingrained attitudes and practices regarding racial and ethnic minorities is painstaking and arduous. Race was, is, and will continue to be the most difficult social issue facing society. The goal of the Racism Commission is to improve relations among diverse racial and ethnic groups and ameliorate the tensions brought on by changing those relations. Making a theological statement against racism is one thing, but removing racism from our midst is another. It has been the work of the Commission during the past triennium to make the linkage between our theology and our practice.

THEOLOGICAL STATEMENT ON RACISM

We acknowledge and affirm that God is the parent of all of us. Holy Scriptures are clear that we are brothers and sisters of one another by being made in the image of God and through the redemption of Jesus Christ. To be brought to Jesus is to be brought to abundant life.

Racism brings spiritual, psychological, and physical death. Our calling is to bring our brothers and sisters to Jesus, to life. We seek to bring those whose souls are tormented by the sin of racism into the fullness of life. We seek to bring those who are the victims of the sin of racism into the presence of the healing power of Jesus.

Anti-racism work, a mandate of our Church, calls us to acknowledge that we are our brother's brother, our sister's sister, to denounce the forces of death, to opt for those who are oppressed by racism, and to bring all—the perpetrators and the victims of racism—into the presence of the One who is life.

REPORT OF THE COMMISSION

The Blue Book Report of the Racism Commission for the 70th General Convention closed with an indication that the Commission was actively involved in the shaping and focusing of that Convention on institutional racism within our church life and in the planning and design of the institutional racism audit that would be a part of the Convention's agenda. That closing is an appropriate place to begin the report of the work of the Commission during this past triennium, for it was the design, planning, implementation, and analysis of the racism audit at the General Convention, the Triennial Meeting of the Episcopal Church Women, and the meeting of the National Altar Guild that shaped the work of the Commission during this past triennium. The findings of the racism audit were used for program design, diocesan consultations, diocesan audits, and for the purpose of determining the stance the Church would take in relation to racism in society.

Essential to the work of the Commission was reaffirming its definition of racism. Defining racism caused considerable difficulty. Those who have been oppressed by racism had no difficulty in understanding the definition adopted by the Commission, but many in the Church believed the definition was too condemning of white society. These challenges came from white people and people of color. However, the Commission stands by its definition of racism and believes that abundant historical and academic evidence exists to validate its

position and definition. Racial injustices must be confronted and eliminated before we can move on to supporting and encouraging cultural diversity as the new paradigm.

The accomplishments of the Commission during the triennium include:

(1). Publishing a report on the Race and Ethnic Relations in the Episcopal Church.
(2). Conducting a national teleconference training event "Defining Common Threads" and producing the video as a training resource.
(3). Publishing and distributing *The Episcopal Church, Racism and You*; also *A Guide for the Design, Conduct, Analysis and Use of the Episcopal Church Racial Audit by Dioceses, Parishes and Other Church Groups*; and an anti-racism education resource, *Soap and Water.*
(4). Producing a listing of print and audio/visual resources available for anti-racism work and distributing education materials prepared by others.
(5). Maintaining and/or establishing ongoing linkages with: ethnic desks and their commissions; the Episcopal Urban Caucus; the Episcopal Peace and Justice Network; the Environmental Stewardship Team; the Coalition for Social Witness and Justice; the Standing Commission on the Church in Metropolitan Areas; the Economic Justice Implementation Committee; the United Thank Offering; the Episcopal Church Women; La Organisacion Nacional de Hispanos Episcopales; the Executive Council.
(6). Providing assistance and consultation to the House of Bishops' Drafting Committee preparing the Pastoral Letter on Racism.
(7). Monitoring action on General Convention resolutions on racism.
(8). Surveying diocesan newspapers regarding their depiction of "the face of the Church" in news stories and pictures.
(9). Providing resources and conducting diocesan consultations on anti-racism in 23 dioceses; producing a listing of diocesan commissions on racism and their contact persons, and assisting dioceses with their racism audits and interpretation of data.
(10). Providing funding for a provincial gathering and a two-year study on racism and facilitated racism workshops for the UTO, religious orders and other groups throughout the Church.
(11). Monitoring Episcopal Church Center affirmative action programs.
(12). Joining with more than 3,000 people in the Washington National Cathedral on Columbus Day 1992 in jubilant celebration of 500 years of survival by Native Americans, that was both a testimony to their struggle and a defiantly forward-looking and conciliatory event.

The response of interim bodies to 1991 General Convention Resolution A085a calling for a racism and sexism review has been substantial, and documentation is appended to this report.

GOALS FOR THE NEXT TRIENNIUM

Racism continues to permeate the life of our Church, especially at the local level. This was made painfully clear during one of our meetings this past triennium. The Commission attended Sunday worship at the diocesan cathedral, which appeared to have an all-white membership. Before the final hymn was finished, Commission members were rudely approached by the celebrant, who challenged their presence at worship and accused them of trying to start a "race riot." The response of the diocesan bishop to the situation was less than

healing and reconciling. We believe that this incident is not isolated to this bishop, diocese and congregation, but reflects deep-seated practices, beliefs, feelings and emotions shaped by the racism that is endemic to our society and to our Church.

Consequently, the major long-range goal for the next triennium is to continue to work unceasingly to eliminate racism in the life of the Episcopal Church. To this end we are challenged to:

(1). Deepen our theological understanding of racism and our understanding of the interconnectedness of racism and economic, social and environmental injustices.

(2). Monitor the recruitment, training and deployment of clergy persons of color, working closely with the Board for Theological Education and the Council for the Development of Ministry, which have done much in this area.

(3). Continue and expand upon those strategies begun in this triennium, including, at the *national* level:

(a) maintaining linkages with the ethnic desks and other committees, commissions, caucuses;

(b) monitoring interim bodies and commissions regarding sensitivity to racism;

(c) monitoring all General Convention resolutions addressing racism and supporting anti-racism resolutions from other bodies;

(d) consultation with Church Center staff in monitoring the affirmative action and equal employment opportunity programs and minority business policy at the Center;

(e) cooperating with the Committee on Trust Funds to support the successful Bank Deposit Program (formerly Minority Bank Deposit Program) to increase the visibility and impact of this program;

(f) providing consultation to the House of Bishops, upon request; and, at the *diocesan* level:

(g) providing print, audio and video resources, including a racial audit design adaptable to local use for those dioceses requesting them;

(h) undertaking further diocesan consultations encouraging and helping to implement anti-racism programs;

(i) continuing a media survey of diocesan newspapers.

(4). Challenge the Episcopal Church at all levels to live up to the commitment to make anti-racism work a priority of the next six years.

These goals will be carried out through the proposed Justice Ministries Commission of Executive Council.

RESOLUTIONS

Resolution #A045

Resolved, the House of ____ concurring, **That the 71st General Convention move one more step towards eliminating institutional racism from the Episcopal Church by strengthening the recruitment, retention, and education of people of color for the ordained ministry of the Episcopal Church:**

1. Recruitment: strongly urge dioceses to actively recruit people of color for the ordained ministry;

2. Retention and education: encourage seminaries to establish as a top priority the retention of students of color and to develop a curriculum that will enable *all* students to become effective anti-racist change agents within the Episcopal Church.
3. Urge that diocesan Commissions on Racism report to the Executive Council on the progress in these areas prior to the 72nd General Convention.

Resolution #A046

Resolved, the House of ____ concurring, **That the 71st General Convention move one more step towards eliminating institutional racism from the Episcopal Church by strengthening the recruitment and retention of people of color for lay ministry and diocesan and parish leadership, including, but not limited to, membership on vestries, positions of senior and junior wardens, election as delegates to diocesan conventions, and membership on diocesan executive councils; and urge that diocesan Commissions on Racism report to the Executive Council on the progress in these areas prior to the 72nd General Convention.**

Resolution #A047

Resolved, the House of ____ concurring, **That in this Decade of Evangelism, we consider as an evangelical priority the overcoming of the sin of racism in our parishes, which sin prevents us from becoming the beloved community to which our Lord Jesus Christ calls us in the Baptismal Covenant; and urge that diocesan Commissions on Racism report to the Executive Council on the progress in these areas prior to the 72nd General Convention.**

Resolution #A048

Resolved, the House of _____ concurring, **That all elected and appointed bodies in the Episcopal Church be encouraged to establish as a priority overcoming the sin of racism.**

APPENDIX

Interim Bodies Legislation Tracking
GC91 A-085a: Racism & Sexism Review by Interim Bodies
(as of 8 October 1993)

Standing Commissions
CHURCH IN SMALL COMMUNITIES

The March 1992 minutes noted a "broad representation on the commission." There was an extensive discussion on what is means to be marginalized and that "we [commission members] were called on to model wholeness and hope."

CONSTITUTION AND CANONS

Bishop Dennis reported that the commission had recognized a need to be particularly sensitive to issues affecting people not represented among its membership, particularly

ordained women and people with disabilities. Another report was offered to the Women in Mission and Ministry office at the Church Center. It was noted that half of the Lay appointees on the commission were women.

HEALTH

The commission notes the challenge of achieving gender and ethnic diversity in small groups with a need for specialized expertise.

METROPOLITAN AREAS

Members would like to see representation extended to include the Southwest, and to include Asian and Hispanic members on this commission. Mrs. Chinnis recommended several contact persons to the chairman as possible resource persons, and she reviewed the process for selection and appointment to the commission, based on an inclusive structural model.

PEACE WITH JUSTICE

The chair reports that the commission spent time at two meetings discussing the composition of the commission and attitudes, real or imagined, within the group, dealing with both race and gender, and considering how to use this awareness as a lens for examining world issues.

The presiding officers have sought to achieve ethnic and gender balances in their appointments. This was complicated by the necessity of also achieving some kind of geographical balance in all the commissions. Advisors could be brought in to help achieve an ethnic balance where needed. "[We need to] check ourselves frequently and very carefully to be constantly mindful of the existence of a serious unmet need."

STATE OF THE CHURCH

The committee held a workshop, facilitated by Dorothy Brittain, noting how racism and sexism might limit the work of this group. Members of the Committee on the State of the Church stated that they "are a group representative of the Church and are very comfortable working together, individually and as a committee".

STEWARDSHIP AND DEVELOPMENT

"Racism frustrates stewardship of relationships and a Gospel for all people; vigilance against all artificial barriers such as race and sex affirms the plain truth of human oneness and diversity through baptism in Christ."

STRUCTURE

"Bishop Beckham urged the commission to show sensitivity in this area and to monitor itself in this regard. [The Rev. Gayle] Harris expressed appreciation of the discussion."

WORLD MISSION

Minutes from the March 1993 meeting reported that the resolution had been discussed.

Joint Standing Commission
AIDS/HIV

The minutes reflect discussion at the October 1992 meeting and the request for Hobart Banks to report to Executive Council "on the concern of the commission on racism/sexism in putting together the commission".
In March 1993, Bishop Theuner identified the problem as a "constraint on diversity in membership resulting from canonical requirements about the number of bishops, priests/deacons who must be appointed, since the demographics of our ordained leadership do not yet represent those in the rest of the Church, or society," and suggested the appointment of additional consultants (where budgets allow) when better balance is needed.

Joint Standing Committees
NOMINATIONS

Austin Cooper, House of Deputies representative on the committee, provided an audit of the 1991 General Convention elections. Of 59 elected positions, Black Episcopalians were elected to ten. At the committee meeting, Bishop Harris offered the view that intentionality should be a major factor in assuring greater inclusivity. An A085a report by the JSCN secretary was requested by the committee.

Committees Reporting to Executive Council
RACISM

Richard Aguilar emphasized that addressing racism within the life of the Church must be an ongoing process, with no quick solutions, and suggested that as we become more aware of our existing diversity we will become less parochial and more truly Anglican.

ECONOMIC JUSTICE IMPLEMENTATION COMMITTEE
(Dialogue at the 18 March 1993 Interim Bodies Chairs Meeting)
Mr. Eugene Bowens (EJIC co-chair) noted that despite verbal commitments to address racism there were still very few persons of color as interim body chairs. Bishop Dennis noted, however, that the presiding officers have been aggressive in appointing persons of color to interim bodies, and the percentages among members have improved significantly. But only a few groups had chosen to elect persons of color as chairs, suggesting that much more education is needed within the groups themselves. Bishop Browning added that "We are much guided by habit, which easily becomes tradition, and in many groups it has become tradition to maintain as chair the senior bishop, who by canon convenes the initial meeting of an interim body each triennium. This is a 'tradition' that deserves re-examination."

Boards and Agencies
COUNCIL FOR THE DEVELOPMENT OF MINISTRY
The council conducted inclusivity training to explore how racism, sexism and other forms of discrimination based on "difference" may limit its work.

A085a Reports: Notes as of October 8 1993:
Standing Commissions

CHURCH MUSIC - discussion held
ECUMENICAL RELATIONS - no report

EVANGELISM - discussion held at organizing meeting
HUMAN AFFAIRS - discussion held
LITURGICAL COMMISSION - discussion held

Joint Standing Committees
PLANNING AND ARRANGEMENTS - discussion scheduled for January 1994
PROGRAM BUDGET AND FINANCE - on agenda for April 1994

Committees for the Triennium
HUMAN SEXUALITY STUDIES (A104sa) - discussion held
SEXUAL EXPLOITATION - included in their development of policies
ENVIRONMENTAL STEWARDSHIP TEAM - discussion held
PASTORAL TEACHING COMMITTEE (A104sa) - on agenda for December 1993

Committee Reporting to Executive Council
COMMITTEE ON THE STATUS OF WOMEN - day-long training scheduled

Boards and Agencies
BOARD OF THE ARCHIVES - letter notes discussion to be scheduled
BOARD FOR CHURCH DEPLOYMENT - "diversity" on agenda for March 1992
BOARD FOR THEOLOGICAL EDUCATION - March 1993 discussion with Dr. Chinnis
CHURCH PENSION FUND - no report
GENERAL BOARD OF EXAMINING CHAPLAINS - no report
GENERAL THEOLOGICAL SEMINARY BOARD OF TRUSTEES - no report
HOUSE OF BISHOPS COMMITTEE ON PASTORAL DEVELOPMENT - no report

10/8/93 Report prepared by the General Convention Office

The Executive Council
The Committee on the Status of Women

MEMBERSHIP

Diana Akiyama, *Co-Chair,* Diocese of Eastern Oregon
Virginia A. Brown-Nolan, Diocese of Chicago
Marjorie A. Burke, Diocese of Massachusetts
Patricia S. Castillo, Diocese of West Texas
Marge Christie, *Co-Chair*, Diocese of Newark
Antoinette Daniels, Diocese of New York
Ginny Doctor, Diocese of Central New York
Frank Griswold, resigned, *replaced by*
Robert H. Johnson, Diocese of Western North Carolina
Bonita Ann Palmer, Diocese of California
Ginger Paul, Diocese of Western Louisiana
Byron Rushing, Diocese of Massachusetts
Carolyn Wilson, *R. I. P., replaced by*
Maggie Ross, Diocese of North Dakota

Judith Conley, *Executive Council Liaison*, Diocese of Connecticut
Pamela W. Darling, *Consultant,* Diocese of Pennsylvania
Ann Smith, *Staff Liaison*, Episcopal Church Center

The committee includes nine lay persons, two priests, and one bishop.

Bishop Robert H. Johnson is authorized by the committee to receive non-substantive amendments to the report in the House of Bishops.

Deputy Marge Christie is authorized by the committee to receive non-substantive amendments to the report in the House of Deputies.

***IN MEMORIAM:* Carolyn Malpass Wilson**

The Committee's life was grievously diminished by the sudden unexpected death of our Co-Chair, Carolyn M. Wilson of Milwaukee, in November 1992. Carolyn had served on the Committee since its creation in 1988, and was associated with the predecessor Committee for the Full Participation of Women in the Church as coordinator of the Milwaukee diocesan survey, one of twelve that led to the Committee's report to the Detroit Convention, "Reaching Toward Wholeness." She was a person of immense energy and devotion to the life of the Church, who had known more family tragedy than most of us could bear yet overflowed with love and laughter, actively caring for everyone she met and setting an example of deep Christian joy for us all. We miss her very much. May she rest in peace.

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 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.

SUMMARY OF THE COMMITTEE'S WORK

The committee is appointed by the Presiding Bishop, to report to the Executive Council, in accordance with Resolution A077 of the 1988 General Convention. During the 1991-94 triennium the committee met nine times in various parts of the country, and reported to the Executive Council each year. Five of the meetings were in conjunction with committee-sponsored Consultations on Violence Against Women.

The committee's mission statement and goals were formulated during the 1988-91 triennium on the basis of the charge received from the General Convention and the work of the predecessor Committee for the Full Participation of Women in the Church. Specific objectives proposed in the 1991 Blue Book Report shaped the work of this triennium. They are presented below followed by discussion of progress in each area. The committee offers three resolutions to the 1994 General Convention, which will be found at the end of this report.

1991-1994 OBJECTIVES

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.

The somber topic of violence against women has begun to receive attention within both the Church and the larger society. Near the end of the last triennium, the Committee on the Status of Women had listened to testimony from a number of victims, advocates and service

providers in the San Francisco Bay area. The tremendous need and the value of sharing experiences and pooling resources to improve ministry in this area became apparent, and has been the major focus of the Committee's work in the current triennium. A consultation process evolved, combining several components— witness and personal testimony, education and consciousness-raising, theological reflection and worship, resource-sharing, planning— to engage the Church in responding to what many perceive to be an escalating problem.

With the help of a grant from the United Thank Offering, the Committee conducted six consultations on violence against women during the triennium. There were two national gatherings at the Episcopal Church Center, at the beginning and end of the consultation process. These brought together representatives of policy and program groups, seminaries, provincial leaders, staff, and elected officers, to consider the Church's responsibility and role in responding to the many forms of violence against women. Four regional consultations were also held, in Boston, San Francisco, San Antonio, and at the Anglican Encounter in Brazil, and the Committee was represented at a national ecumenical conference addressing this topic. Two Committee members conducted a mini-consultation for the bishops of Province I, the Diocese of Massachusetts held a workshop on "what a parish can do" as follow-up to the Boston consultation, the Episcopal Church Women of Province VIII organized a program drawn from the consultation in San Francisco for the provincial synod meeting in 1993, and other regional and local groups are planning similar programs. Press coverage of the consultations in diocesan and national publications, including a "Life-Lines" centerfold in *Episcopal Life*, helped to spread the word.

It would be difficult to overestimate the powerful impact of these consultations on both committee members and participants. Shocking statistics— a woman is beaten every 15 seconds, every six minutes a woman is raped, four women are murdered by husbands or boyfriends every day— took on particular human faces. One after another, women— Episcopal women from Episcopal families, rich and poor, white and of color— told their stories of incest, rape, battering, economic violence, clergy sexual misconduct and spiritual abuse, and the repeated failure of church leaders and congregations to recognize their desperate plight and respond appropriately. "You're not a good Christian if you don't return and submit to your husband," said her rector to a woman fleeing a husband who routinely beat her, epitomizing the fact that for far too many victims of violence the Church has <u>not</u> been a safe place, a sanctuary, a community of shelter and healing. Too many of its leaders, the language of its Scriptures and liturgy, its structures and traditions and theology, have perpetuated and reinforced a world in which simply being a woman is dangerous. In powerful theological reflections and moving liturgies, consultation participants began the arduous but rewarding work of bringing the Good News of Christ into the darkness of violence and despair. At several consultations, candles lit in the name of women personally known to be victims of violence flickered throughout the day, brought light to the Eucharistic table, and were carried home as a sign of individual commitment to become part of the solution instead of silent partner to the problem. We confessed our blindness, grieved with those who suffer, and called with confidence on the One who healed the woman with the issue of blood to make us instruments of reconciliation and healing, to make the Episcopal Church a safe place for women.

Several program resources to promote this goal grew out of the consultation process, in cooperation with the Office for Women in Mission and Ministry at the Episcopal Church Center. These include a revised and expanded edition of "Breaking the Silence of Violence," a booklet containing statistics, pastoral guidelines and resources for assisting victims of sexual and domestic violence; a study guide and video exploring the topic through interviews with persons attending the Anglican Encounter in Brazil and the Committee's consultation in San Francisco, distributed *via* all diocesan Episcopal Church Women presidents, with notification to all diocesan bishops, and through Parish Services; and a model program design for conducting local consultations to build a network of community support to deal with the wide array of problems associated with violence against women. The latter is being made available as part of a booklet reporting on the consultation process, with another video from the 1993 consultation in San Antonio demonstrating how the model can be applied and a list of ideas for local, diocesan and national church responses, which the Committee will make available separately to dioceses and others.

Perhaps the most striking of the findings from the series of consultations was the apparent lack of interest among male church leaders in the problem of violence against women. Despite intensive efforts, including personal invitations from the Presiding Bishop to bishops, clergy and lay leaders identified as potential change agents within the Church's structure, the great majority of those who chose to attend the consultations were lay and ordained women. This seems to be the result of two factors: lack of concern based on ignorance of the terrible scope and seriousness of the problem, which leads to giving it a low priority amidst the pressure of other responsibilities, and a reluctance to take responsibility for complicity in a society and church which tolerates this level of violence against women.

The Committee calls upon all Episcopalians, and especially male clergy and laymen, to recognize that your sisters, mothers and daughters are at risk, that your brothers, fathers or sons may be abusing their partners, children or co-workers, that the connections between violence and sexism in our culture are deep and profoundly dangerous, manifesting themselves throughout the spectrum from coarse humor and harassment through exclusive language and economic discrimination to sexual assault and murder. This is not a problem affecting "others" outside the Church. Moving testimony from consultation participants makes it tragically clear that many Episcopal women are victims of physical, emotional, sexual and spiritual abuse and violence from Episcopal men, that Episcopal clergy frequently fail to respond appropriately to women seeking help, that some Episcopal clergy are themselves abusers of family members or parishioners. This is a vast problem, and all Episcopalians, especially men, must acknowledge it and share responsibility for its solution. The Consultations during the 1991-1994 triennium began the process of consciousness-raising within the Episcopal Church, but there remains much work to be done.

2. To continue to collaborate with the Office of Pastoral Development and the Committee on Clergy Sexual Exploitation.

The Committee on the Status of Women maintained a close collaboration with the Committee on Clergy Sexual Exploitation throughout the triennium, with two members

serving on both groups. Information and resources have been shared; clergy sexual exploitation has been one component in the violence consultation process; the Committee on the Status of Women has supported requests for support in developing procedures and training materials related to sexual misconduct; and it endorses the resolutions being brought to the 1994 Convention by the Committee on Clergy Sexual Exploitation: namely, that the Episcopal Church establish a nationwide 800 number to put people in touch with an advocate who will guide them into the proper diocesan channels for dealing with clergy misconduct, and for continuation of the committee for one more triennium to complete the task of policy development and creation of model training modules and response procedures for diocesan adaptation to local canonical and civil requirements (see that Committee's report elsewhere in the Blue Book for complete text of resolutions).

3. To expand cooperation with the Executive Council Commission on Racism, especially to promote the use of anti-racism training models throughout the Church.

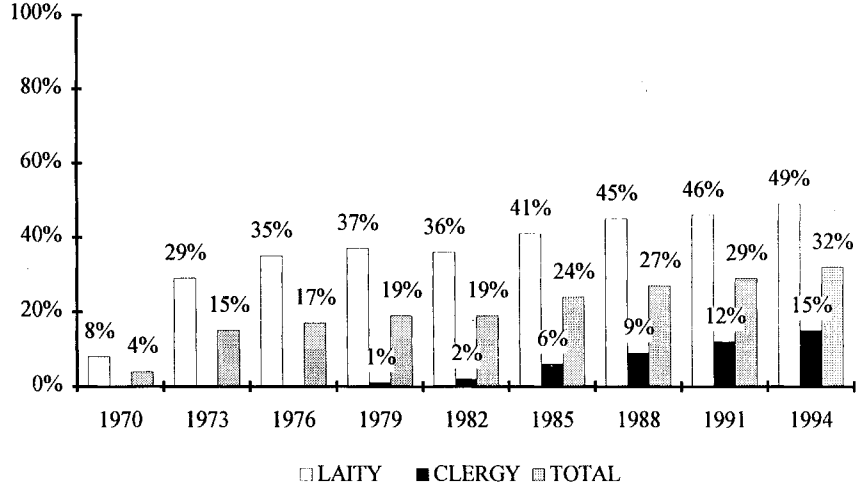
Early in the triennium, one of the Committee's co-chairs served as liaison to the Commission on Racism, giving special support to its monitoring of the 1991 resolution on racism awareness within Interim Bodies originally introduced by the Committee on the Status of Women. The Committee continues to promote the need for anti-racism training within the Church's policy and program units and to encourage the appreciation of diversity in church and society. In planning the violence consultations, the Committee was particularly intent on bringing a wide array of voices, experiences and perspectives into conversation, to heighten awareness of the race-specific ways in which violence against women manifests itself.

4. To initiate a study to follow up the 1987 Action Research Survey on the participation of women in the Church.

In view of limited resources, the Committee chose to concentrate its efforts in the area of violence during this triennium and to postpone consideration of a formal follow-up to the 1987 survey. However, some of the monitoring begun by that survey was continued, and updated charts depicting women's participation in the General Convention appear below. These show an interesting pattern. At the first four conventions after women were permitted to serve as lay deputies, the number elected rose steadily to about 35%, levelled off for one triennium, and then has climbed slowly to the present 48.7%. Clergywomen were first elected as deputies in 1979 and their numbers have gradually crept forward, to the current level of 63 clerical deputies, just under 15%. In assessing the significance of these figures, it is important to note that accurate figures on the overall gender balance within the Episcopal Church are not available. A 1981 Gallup poll suggested that women constituted 55% of the total membership, but most observers agree that they are a far higher percentage of active participants; and there may have been significant changes in the intervening years. Parochial report forms which collect membership data do not provide a gender breakdown— or racial/ethnic data— so the Church continues to function on the basis of more-or-less informed guesses about its overall composition. Furthermore, there are no complete figures on the number of ordained women: a

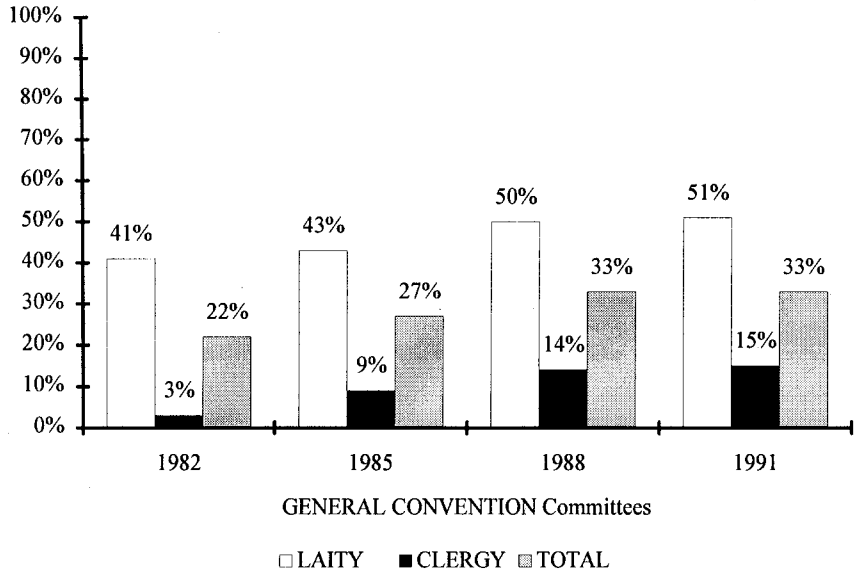
disproportionately high number are non-stipendiary and thus not enrolled in the Church Pension Fund, which maintains statistics for the ordained ministry.

WOMEN DEPUTIES to CONVENTION
As Percentage of Those Elected



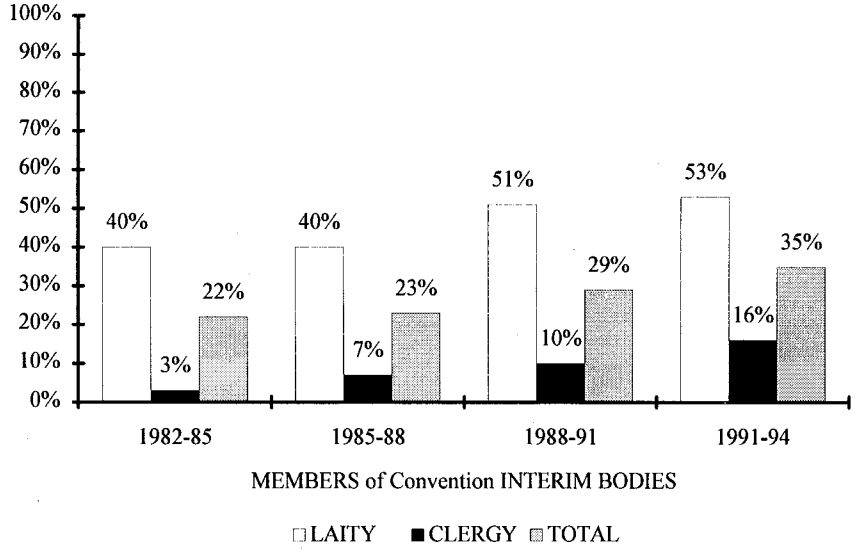
The proportion of women deputies appointed to Legislative Committees at the last four conventions has been slightly higher than their representation in the House of Deputies as a whole, indicating that successive presidents (Charles Lawrence in 1979, 1982 and 1985; David Collins in 1988 and 1991) valued the perspective women would bring to the legislative process. Lay women have served on these committees in virtually equal numbers with lay men since 1988, and even first-time women clerical deputies have generally received a committee appointment. But given the relative scarcity of ordained women, even these efforts result in a continuing imbalance, with 33% of all 1991 legislative committee appointments in the House of Deputies held by women. (Within House of Bishops legislative committees there can still be only scant presence of women— one woman sat in that House at the 1991 Convention, and three will be present in 1994, of some 175 active members.)

WOMEN on LEGISLATIVE Committees
As Percentage of Deputies Appointed



A similar picture emerges among appointments to the Interim Bodies which study issues and recommend policy to the Convention. For most of these, the canons specify membership by order— for example, three bishops, three presbyters or deacons, and six laypersons— and while the proportion varies, the fact that half of virtually all groups must be ordained, together with the still small number of ordained women who might be appointed, results in continuing gender imbalance, with women holding 35% of the seats on Interim Bodies in the most recent triennium, 1991-1994.

WOMEN on INTERIM BODIES
As Percentage of all Appointed/Elected



These figures demonstrate the interconnections between clerical power and gender in the institutional structures of the Church: in both legislative and policy-making bodies, mostly-male clergy (priests and bishops) generally outnumber lay persons. Thus full parity in the leadership and governance of the Episcopal Church can only be achieved when women are equally represented within each of the Holy Orders, a transition in the life of the Church which will probably require another generation to be fully accomplished. In the meantime, regardless of their numerical presence, special efforts must continue to be made to ensure that women's perspectives are available in deliberations within all the councils of the Church.

In addition to monitoring General Convention elections and appointments, the Committee also undertook an informal attitude survey in cooperation with the Episcopal Church Women (ECW). Questions about diocesan programs related to women, and the position of the bishop(s) on key issues were addressed to diocesan ECW leaders. Responses were received from 58 dioceses, including at least five from most of the domestic provinces (only one diocese in Province I responded). It is reasonable to generalize that the composite results represent a snapshot of women leaders' perceptions about their home dioceses and bishops, and it is a very mixed picture that emerges.

While almost 80% of the dioceses of the women responding supported organized ministries such as battered women's shelters and rape crisis centers, only 65% of the bishops were perceived to be supportive of groups working on women's issues, and a mere 27% of

dioceses had a task force or other group devoted to women's concerns. The great majority of ECW leaders reporting (84%) believe that women are fairly represented in diocesan committee appointments, professional staff positions and among the clergy at diocesan liturgical functions. Nonetheless, a full third of diocesan bishops did not authorize or encourage use of the Supplemental Liturgical Materials or use inclusive language in diocesan publications, and at the time of the survey most dioceses did not have policy statements on sexual harassment (only 35%) or clergy sexual exploitation/abuse (44%). Almost all bishops (93%) ordain women, but not as many were perceived to be supportive of the deployment of ordained women (90%), or to encourage fair treatment of women in the ordination process (88%). Less than half (47%) were seen as supportive of the Ecumenical Decade: Churches in Solidarity with Women, fewer had participated in or supported the Consultations on Violence Against Women (40%), and only 45% were known to have expressed support for women's decision-making and responsibilities regarding abortion. While these results demonstrate considerable improvement in the status of Episcopal women over the previous generation, they also indicate the need for continuing education and institutional reform to ensure that the structures and leadership of the Church do not demean or discriminate against women.

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 of church leaders about the way women's voices are so 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.

In pursuit of these goals, the Committee has engaged in a variety of activities, often in cooperation with other groups:

— The Committee's Executive Council liaison served also as liaison to the United Thank Offering Committee, facilitating communication in the process of updating the UTO guidelines to reflect ecumenical guidelines regarding the allocation of funding to programs directly benefiting women and children.

— Committee members assisted in planning for and participated in the 10th Anniversary gathering of the Council on Women's Ministries, and collaborated closely with the Episcopal Church Women and the Episcopal Women's Caucus in preparation for programs at the 1994 General Convention and Triennial Meeting.

— On request of the Executive Council, the Committee prepared a first draft of the Policy on Sexual Harassment applicable to clergy and lay leaders participating in meetings, programs

or other activities sponsored by the Domestic and Foreign Missionary Society of the Episcopal Church (the legal entity constituting "the national Church"), which was adopted in final form by the Council in 1992.

— The Committee has repeatedly offered to provide personnel and program resources to the House of Bishops to facilitate consideration of issues affecting the life and ministry of women in the Church.

— The Committee has encouraged the work of the Standing Liturgical Commission in the areas of lectionary review and development of inclusive language liturgical resources.

— Near the beginning of the triennium, the Committee met with a member of the Standing Commission on Health to discuss health issues of special concern to women. The Committee on the Status of Women endorses the Health Commission's resolution, found elsewhere in this Blue Book, to strengthen this Church's policy in opposition to any local, state or federal legislation interfering with a woman's right to make her own decision about and have access to safe abortion services.

— The Committee also met with House of Deputies President Pamela P. Chinnis, and Bishops Barbara C. Harris and Jane Holmes Dixon, for general discussion of the challenges, problems and satisfactions experienced by women in positions of lay and ordained leadership within the church's existing hierarchy.

The Status of Ordained Women

In the decades since the 1970 admission of women to the diaconate and the 1976 canon opening all orders to women on the same basis as men, the Episcopal Church has been engaged in a process of institutional and attitudinal change, as the implications of incorporating women into all aspects of our life have become more fully realized. The Committee on the Status of Women has worked to facilitate this process in several areas. A meeting with a representative of the Council for the Development of Ministry led to endorsement of a proposed project by the Council and the Church Deployment Office to gather information about and to encourage the effective deployment of ordained women throughout the Church. The Committee also adopted a policy of not holding committee meetings in dioceses where ordained women have not been permitted to celebrate the Eucharist.

Conscious of the importance of titles to the understanding of roles and relationships, the Committee developed a "Recommendation on Priestly Titles" which was widely disseminated for discussion and response, leading to further drafts of which the latest appears below:

PRIESTLY TITLES: A RECOMMENDATION

The Committee on the Status of Women recommends eliminating "Father" as a form of address for male priests, in order to decrease the often-discriminatory distinctions made between men and women in ordained ministry.

The most common terms used for ordained women in places where ordained men are called "Father" have been "Ms." and "Mother." "Ms." is obviously not a parallel term, and the Committee believes that "Mother" is not an appropriate equivalent to "Father" because of the very different values and roles assigned to "mother" and "father" in our culture. The

Committee also questions the appropriateness of parental terms for ordained persons, which imply a parental role *vis a vis* lay persons. Confusion of the pastoral with the parental role can lead to authoritarian or care-taker models of clergy leadership which undermine mutual responsibility and interdependence within the Body of Christ. However, in places where "Father" continues to be used for male clergy, use of the parallel term "Mother" for female clergy would provide some parity of address, despite the disadvantages just mentioned.

If the secular Mr./Ms. form of address for all priests is deemed inadequate, the Committee **recommends use of "the Rev." (or the full "Reverend" when speaking) or "Pastor."** The Committee is aware that older English usage discouraged the use of "Reverend" on grammatical grounds. However, it is commonly accepted in contemporary English, and in widespread use within many American Protestant and black church traditions. This usage is recognized in the *Oxford English Dictionary*, which defines the term—with or without the definite article—as follows:

> 1.a. Of persons: Worthy of deep respect or reverence on account of rank, age or character; b. As a courteous or respectful form of address. 2a. As a respectful epithet applied to members of the clergy; b. Used in addressing a member of the clergy; c. Prefixed to the name of the person.

The Committee recommends the following forms of title and address:

Full title:

The Rev. John Doe	**The Rev. Jane Doe**
The Rev. Mr. John Doe	**The Rev. Ms. Jane Doe**

Salutation:

Dear Mr. Doe,	**Dear Ms. Doe,**
Dear Rev. Doe,	**Dear Rev. Doe,**
Dear Pastor Doe,	**Dear Pastor Doe,**

When speaking:

Hello, Mr. Doe.	**Hello, Ms. Doe.**
Hello, Reverend Doe.	**Hello, Reverend Doe.**
Hello, Pastor Doe.	**Hello, Pastor Doe.**
Hello, John.	**Hello, Jane.**

The Committee hopes its recommendations will stimulate continued thoughtful discussion about the significance of clergy titles and their relationship to changing roles in the Church, particularly in terms of the ordination of women.

"Conscience" and Women

Another issue affecting the status of ordained women in the life of the Church has been the use of the 1977 House of Bishops' "Statement of Conscience" to justify the exclusion of women from the ordination process in some parishes and dioceses, and the refusal to license ordained women for ministry within some dioceses. The Committee believes that this interpretation of the "Statement of Conscience"—never endorsed by the General

Convention—constitutes an inappropriate and discriminatory circumvention of the plain intent of the canon regarding ordination, which perpetuates the exclusion of women from areas of the church's life and undermines the canonical discipline of the whole Church. Continued tolerance of this situation is an institutionalized form of sexism and violence against all women. While no one can coerce the conscience of any other, the leaders of this Church—and especially its bishops—have an obligation to witness to the fact that the theological tradition which denies that women can be ordained is a sexist tradition, just as the theological traditions that endorsed slavery and apartheid were racist, and those holding to such a tradition may not interfere with the incorporation of women into all ministries and geographical areas of the Episcopal Church. The Committee on the Status of Women therefore joins with others throughout the Church who are calling for an end to this anomaly.

The theme of this 71st General Convention, "With Water and the Holy Spirit: proclaiming one God, one family, one earth," provides an apt framework for the work of this Committee as summarized in this report. Rejoicing in the redeeming love of the triune God, who has placed this precious earth under our stewardship, we proclaim the equal value and worth of all members of the human family, male and female, sisters and brothers bound together in mutual responsibility—to care for each other, to speak out against violence and injustice, to invoke the healing power of the One who died and rose again, that the world may see and say, "Behold these Christians, how they love one another." Then may all glory be given to God.

RESOLUTIONS OF THE COMMITTEE ON THE STATUS OF WOMEN

Resolution #A049
Work to End Violence against Women

Resolved, the House of _____ concurring, **That this 71st General Convention condemn violence against women in all its forms, and resolves that each deputy and bishop will work toward making the Episcopal Church a truly safe place for all God's people, by encouraging every parish to develop appropriate ministries to this end**; and be it further

Resolved, **That the Committee on the Status of Women continue to raise awareness about the Church's role in responding to violence against women by supporting extension of the consultation process in every province and diocese, providing resource people and educational materials for use in regional and local programs, and securing outside funds to support training local planners and presenters.**

EXPLANATION

As societal violence has increased, violence against women in homes, the work place, the economic and legal systems, and the streets is reaching horrific proportions. Traditional interpretations of certain Scriptural passages have been used to justify the subordination of women to men, while masculine-dominated liturgical language reinforces the invisibility of women's lives and suffering. The consultation process creates a safe environment in which

healing can begin both for victims of violence against women and for the church which has been a complicit bystander. By bringing together facts, figures and human faces telling their own stories, it raises awareness of the many dimensions of violence within a context of theological reflection and worship, empowering members of the Body to proclaim the Good News of Christ who alone can bind up wounds and heal the broken-hearted.

Resolution #A050
On Women and Ordination

Resolved, the House of _____ concurring, **That this 71st General Convention declare the language of Canon III.9.1, that "the provisions of these canons regarding the admission of Candidates for the Ordination to the three Orders: Bishops, Priests and Deacons shall be equally applicable to men and women," to mean that no one shall be denied access to the ordination process in any parish or diocese of this Church solely on account of gender, and that no one shall be denied call to a pastoral cure, licensing, or permission to exercise the ministry appropriate to her order solely on account of gender in any diocese of this Church.**

EXPLANATION

Some opponents of the ordination of women have taken the House of Bishops' 1977 "Statement on Conscience," particularly its clause, "No Bishop, Priest, Deacon or Lay Person should be coerced or penalized in any manner, nor suffer any canonical disability as a result of his or her conscientious objection to or support of the 65th General Convention's action with regard to the ordination of women," as justification for excluding women from the ordination process and from the exercise of ordained ministry in a few dioceses. This manner of seeking to protect their own conscientious right to dissent in the matter of ordaining women has the effect of enforcing their views on others within their dioceses, which was not the intent of either the original canonical change adopted by the 1976 General Convention nor of the full Statement as adopted at the 1977 interim meeting of the House of Bishops. Continuation of this practice creates a *de facto* schism within the Episcopal Church, in which a few jurisdictions refuse to acknowledge persons duly ordained by the rest of the Church, thereby undermining canonical discipline as well as impeding the incorporation of women fully into all aspects of the Church's life and work.

Resolution #A051
Initiate Prayer Book Revision Process

Resolved, the House of _____ concurring, **That this 71st General Convention authorize the Standing Liturgical Commission to prepare a plan for the next revision of the Book of Common Prayer, and a time-table for revision such that a new book might be ready for presentation to the 75th General Convention in the year 2006, being the thirtieth anniversary of the first approval of the *1979 Book of Common Prayer.***

EXPLANATION

As the Church has lived into the implications of the baptismal covenant in the scant two decades since the text of the current prayer book was prepared, many theological and linguistic developments and a wealth of liturgical resources have been recovered and created, both here and in other provinces of the Anglican Communion. Prayer Book revision, if it is to be done well, is a lengthy process, and past experience demonstrates that the longer the period of time between revisions the more difficult it is for both individuals and institutions to maintain a balance between faithfulness to our heritage and openness to what God is calling us to do in our time and how our worship can best be expressed in the living language of the worshipping body. Initiating an orderly revision process in this timely fashion should reduce the trauma so often associated with this vital task.

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 which 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:

— Making the Episcopal Church safe for women, by extending the consultation process to facilitate the development of ministries responsive to violence against women in dioceses and parishes, including:

- — giving special attention to violence against youth and young adult women;
- — seeking outside funds to support training by present and former committee members of provincial and diocesan teams to implement local consultations.

— Using information derived from the Sexism Panel and discussion during and following the 71st General Convention to identify educational needs, particularly in terms of the scriptural traditions and theological concepts sometimes used to rationalize sexism and justify the often-violent subordination of women.

— Continuing to monitor the changing status of lay and ordained women, supporting the Council for the Development of Ministry's project on clergywomen deployment, and working with the Committee on the State of the Church to develop and maintain an accurate picture of the changing gender distribution in church membership and participation.

Forward Movement Publications

A. MEMBERSHIP

Forward Movement Publications is an agency of the General Convention, under the direction of the Presiding Bishop. In 1994 it celebrates its sixtieth anniversary. An outgrowth of what was in 1934 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. Edward W. Jones, Indianapolis, Indiana, *Chairman*
The Rt. Rev. John M. Krumm, Irvine, California, *Vice-Chairman*
Mr. N. Beverley Tucker, Cincinnati, Ohio, *Treasurer*
The Rev. Charles Henry Long, Cincinnati, Ohio, *Secretary*
Mr. Roland S. Homet, Jr., Washington, D.C.
Mr. Barron Krody, Cincinnati, Ohio
Mr. James Lied, Ft. Thomas, Kentucky
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. Jane Paraskevopoulos is Business Manager and Assistant Treasurer.

The Editor is assisted in the selection of manuscripts and in the development of editorial policy by an Advisory Board of men and women from different parts of the country with skills in communications and a wide acquaintance with the needs of the Church. Sally B. Sedgwick, Associate Director, is in charge of production and marketing. The Rev. Dr. Robert Horine, of Lexington, Kentucky, continues as Senior Editor.

In 1991 Bishop Jones of Indianapolis became the third Chairman in the 60-year history of the Forward Movement, succeeding the retired Bishop of Southern Ohio, John M. Krumm; Bishop Krumm continues an active role on the Executive Committee as Vice-Chairman. An orderly transition to a new generation of leadership continues in other ways. After service on the Executive Committee for more than four decades, Mr. Paul Myers of Cincinnati has retired and been replaced by Roland S. Homet, Jr. of Washington, D.C. Mrs. Jean Scott, much beloved and indispensable Business Manager, retired in 1992 after 42 years on the staff. At the end of 1994, Dr. Long also plans to retire after sixteen years as Director and Editor.

B. THE PAST TRIENNIUM

Sales of *Forward Day by Day* have increased to 1,247,000 copies per year, including a new Spanish version called *Día a Día.* 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 Communion.

In 1993 Forward Movement merged with Episcopal Worship Resources to promote and distribute the service bulletin covers and lectionary inserts produced for many years by a group of Episcopal clergy in the diocese of Chicago. The Forward Movement catalog now includes separate sections of worship and liturgical resources such as the above; FMBooks; and the pamphlets and booklets intended for tract rack use.

Our catalog has more than three hundred titles on a wide range of devotional and pastoral subjects. Sales amount to 800,000 items a year. During the last triennium we have introduced new translations of our most popular booklets in Spanish, increased the number of titles in large print editions, added several well received aids to Bible study, and cooperated with Executive Council staff in the production of materials for national church programs.
During the triennium we have published 12 issues of *Forward Day by Day*, at 96 pages each; three annual editions of the *Anglican Cycle of Prayer*; no less than 105 new pamphlets, booklets and paperback books, and a four-color poster on the Eucharist. We have acted as distributors for 17 books published by others, making a total of 137 new titles added to our list. This does not include the revision and reprinting of old favorites and the preparation of catalogs and mailing pieces four times a year to the clergy and others.

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. 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 channel through which those with a gift for written communication share that gift for the benefit of the whole Church. Among our contributors in the last triennium have been the following:

BISHOPS: Frank K. Allan, Frederick Borsch, George Carey, Richard S. M. Emrich, John E. Hines, Edward W. Jones, John M. Krumm, Michael Nazir-Ali, David Rose, Onell Soto.

OTHER CLERGY: Thomas I. Anderson, Richard Bolles, John Booty, Locke E. Bowman, Earl Brill, Ashton Brooks, Carl H. Carlozzi, Edward Chinn, Barbara Crafton, Charles J. Dobbins, Michael Dwinell, Peter Eaton, Richard Eckart, Thomas L. Ehrich, Talal Eid, Lee Gibbs, Margaret Guenther, Jerry E. Hardy, Susan Harriss, Bert Hatch, Mary Hays, Richard A. Henshaw, John M. Hines, Robert Horine, Alanson B. Houghton, Malcolm Hughes, Samuel T. Lloyd III, Paula Jackson, James W. Kennedy, Stewart Lane, Charles H. Long, Michael T. McEwen, Ruth A. Meyers, Julio Murray, Emily Gardiner Neal, Chris Neely, H. Boone Porter, Frederick Quinn, Gardiner H. Shattuck, W. Lee Shaw, Alfred H. Smith, Whit Stodghill, Diana Suarez, Manning Suarez, Michael Thornberg, Francis Wade, Daniel Warren, George Werner, Pierre W. Whalon, Charles L. Wood, John Woolverton, Paul M. Zahl.

LAY PERSONS: Kenneth Arnold, Andre Beauchamp, George Benson, Robert H. Bradley Jr., Avery Brooke, Corbin Scott Carnel, Elizabeth A. Davis, John Fandel, Helen Ferguson, Vincent Parish Fish, Kevin R. Hackett, Christine Fleming Heffner, David Hein, Valerie Hillsdon-Hutton, James E. Hinch, Roland S. Homet Jr., Margaret Houk, Lovelace Howard, Kristen Johnson Ingram, Janet C. Irwin, David Kalvelage, Karen Kilgore, Joanne Maynard, Jeffrey Scott Moore, May Morris, John J. Pollock, Anne Rowthorn, Sally B. Sedgwick, Timothy F. Sedgwick, Joanna Seibert, Nina Soto, Betty Streett, Kay Stricklin, Catherine Miles Wallace, Richard Wentz, Daniel Westberg, Anita Wheatcroft, Jane Lee Wolfe.

RELIGIOUS: Elizabeth J. Canham obl OHC, Mary Michael SSM, Richard Rohr OFM

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 records during the triennium in both dollar volume and volume of sales. Gross sales at the end of the last fiscal year (June 1993) had reached $955,000.

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, who was its Chairman for forty years. The Trust now amounts to approximately $240,000, 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 FOR THE NEXT TRIENNIUM

1. Increase collaboration with other publishers and with the Executive Council staff to meet the changing publishing needs of the Episcopal Church.
2. Find new ways to identify and respond to the needs of local congregations for worship resources and educational materials.
3. Continue a 5% increase in sales of *Forward Day by Day* and work towards a 10% annual growth rate in book and pamphlet sales.
4. Reduce inventory and the number of titles in the catalog by phasing out unprofitable or outdated materials and targeting specific audiences whose needs are not now being served.
5. Review policies for selection and distribution of Spanish language publications in order to reduce deficits and increase circulation.
6. Find ways to increase sales and services to the Anglican Church of Canada.

E. RESOLUTION

Resolution #A052

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

The Rev. Charles H. Long
Director and Editor

The General Theological Seminary

In the fall of 1991, after 14 years of faithful service the Very Rev. James C. Fenhagen announced that he would be stepping down as President and Dean of the General Theological Seminary in order to take up leadership of the Cornerstone Project of the Episcopal Church Foundation. Professor John Koenig served ably as Acting Dean during the 1992-93 academic year. In September of 1992 Professor Koenig presided as chief academic officer during the celebratory events commemorating the 175th Anniversary of the Seminary's founding by General Convention. These included an address by Archbishop of Canterbury George Carey, the conferral of General's honorary doctorate upon him, and a special banquet for the purpose of raising scholarship funds.

After serving as the Bishop of South Dakota for eight and a half years, I was asked by the Board of Trustees to be the eleventh President and Dean of the Seminary and Professor of Theology. The transition from the Northern Plains to New York City has been challenging and not without incident. The Seminary became the focus of attention both in the secular and religious press after adopting a housing policy that calls for shared leadership with dioceses around questions of housing and sexual orientation.

A strong emphasis on Anglican studies continues to guide the development of our academic life at the General Theological Seminary. Indeed, our doctoral degree now bears the name "Doctor of Theology in Anglican Studies," with major fields offered in the various subdivisions of Anglican theology, the history of the Church of England and the Episcopal Church, Anglican liturgical studies, and Anglican ecumenical studies. An Anglican Studies seminar for doctoral and S.T.M. candidates now meets each semester under the direction of a team of faculty. At the M.Div. level, electives in classical Anglican theology and history, which supplement our regular foundation courses, now meet each year, thus providing a special opportunity for senior transfers and non-degree students who wish to enhance their knowledge of the Anglican tradition.

In the last triennium our visiting professors of Anglican studies have included John Booty, Archbishop Peter Carnley of Perth, Australia, Dr. Suzanne Massie of the Harvard Center for Russian Studies, and Bishop Rowan Williams of Monmouth, Wales. In addition, Drs. Mary Donovan, Harding Meyer (a Lutheran), and Jon Nilson (a Roman Catholic), all well known for their work on Anglicanism in its ecumenical context, have served as visiting sabbatical professors. General's Center for Christian Spirituality continues to draw large numbers of lay and ordained persons for training in spiritual direction shaped by an Anglican perspective.

A major addition to General's curriculum this year has been a first ever program at the seminary level for newly elected and consecrated bishops of the Episcopal Church. Sponsored jointly by the Seminary, the Cornerstone Project of the Episcopal Church Foundation, the Office of Pastoral Development of the House of Bishops, and the Church Pension Group, and utilizing a grant from the Procter Fund of the Diocese of Southern Ohio, the College for Bishops counts among its faculty scholars from General and other theological schools as well as mentor-bishops and senior administrators of the Church. The College for Bishops is designed to facilitate formation for the episcopate by helping new office holders to grow in their identities as theologians, pastors, and apostles. The first

phase of the three-year program was completed in February of this year. Responses from participants have been uniformly and enthusiastically positive.

As a part of its regular reaccreditation process by the Association of Theological Schools, which occurs every ten years, General is paying close attention this year to curriculum review and the support and development of resident faculty, especially in the light of expected retirements over the next few years. With Professor Philip Turner's move to New Haven to accept the deanship of the Berkeley Divinity School, and Professor Roland Foster's retirement, two major chairs fell vacant in the 1991-92 academic year. Following an extensive search, two younger scholars were appointed to fill these positions. The Rev. Dr. Thomas Breidenthal (D. Phil., Oxon.) and Dr. R. William Franklin (Ph.D., Harvard) now serve, respectively, as Assistant Professor of Moral Theology and Ethics and Professor of Modern Anglican Studies. This current academic year saw the retirement of two veteran members of our faculty: the Rev. Dr. James Carpenter, the Mary Crooke Hoffman Professor of Dogmatic Theology, and the Rev. Dr. Boyce Bennett, Professor of Old Testament. As the result of an international search, the Rev. Dr. Joanne McWilliam, a priest of the Anglican Church in Canada with a long and distinguished career at the Toronto School of Theology, was named to the chair held by Professor Carpenter for a three-year term.

Funds from the recent Chelsea Challenge capital campaign were used in 1991 to renovate partially three dormitories to improve the condition of single-student housing and update an antiquated plumbing system. In compliance with the Americans with Disabilities Act, work was begun to make the Seminary campus accessible, an effort complicated by the Landmark status of our historic buildings. To date, the Main Building, containing the Library and guest rooms, and the Chapel of the Good Shepherd have been made accessible.

This past summer, Chelsea Challenge funds were used in a massive effort to rehabilitate the lower two floors of St. Mark's Library, including, most critically for the maintenance of our unique collection, a full climate control system. Tragically, workers using an acetylene torch to cut a shaftway into our Rare Book vault started a fire which, accelerated by the surprisingly flammable plastic sheeting used to protect books from dust, damaged many 17th and 18th century Bibles and our Hussite Gradual. With the generous assistance of members of the Pierpont Morgan Library and the chief curator at Columbia University Libraries, partially charred and water-damaged books were stabilized. Restoration will begin when insurance claims have been settled.

Last summer the General Theological Seminary restructured its administrative staff subsequent to the recommendations of a zero-base study by Dr. Alceste Pappas, a consultant with the firm KPMG Peat Marwick & Mitchell. The reorganization included establishing a Communications Office, centralizing Financial Aid administration in the Student Services office, the hiring of a full-time Director of Horticulture, all answering to a new Vice President for Administration. The Seminary's cleaning and maintenance operations were turned over to York Management, a contractor handling similar operations for the Church Center and many New York City businesses. Under a special agreement, York retained all our staff, providing substantial retraining. With the January 1 arrival of the Rev. Melissa Skelton, our new Vice President for Administration, the Seminary's administrative staff is operating more efficiently, feeling more empowered, and completing what has been planned more ably and comprehensively than ever.

We have also begun to look at empowering our Board of Trustees. An Advisory Committee has been formed to study our Board's structure, function, and purpose, with an eye to empowering, nurturing, and utilizing the resources of each Board member. While we await the recommendations of this Committee, we are petitioning General Convention for a constitutional change to allow the Board to elect Trustees in three classes of eight, rather than in one class of twenty-four. To facilitate this change in the Seminary's constitution, the following resolution was adopted by the Board of Trustees at its January 10, 1994, Annual Meeting and is presented to the General Convention for action.

Resolution #A053

Resolved, the House of _____ concurring, **That, pursuant to Article VII of the Constitution of the General Theological Seminary of the Protestant Episcopal Church in the United States, requiring a concurrent vote of the General Convention to the amendment of such Constitution, the Board of Trustees having duly voted to amend the same, this General Convention does concur that Articles III and VI thereof shall be amended to read as follows:**

III. The Board of Trustees shall be constituted as follows: The Presiding Bishop of the Church; the Bishop of the Diocese in which the Seminary is located; the Dean of the Seminary; two Bishops chosen by the House of Bishops; two Presbyters or Deacons chosen by the House of Deputies of the General Convention; two lay persons chosen by the House of Deputies; twenty-four persons elected by the Board of Trustees; and nine persons chosen by the Alumni of the Seminary. The Presiding Bishop, the Bishop of the Diocese, and the Dean of the Seminary shall be members ex officio. The Bishops, Presbyters or Deacons, and lay persons representing the General Convention shall be elected at each Convention for a term of three years; *of* the twenty-four persons *to be* elected by the Board of Trustees *eight persons* shall be elected *annually* at the meeting of the Board *next preceding the Annual Meeting of the Board* ~~following each General Convention shall be elected~~ for a term of three years *to serve until the Annual Meeting of the Board following the expiration of their terms or until their successors are elected and qualify.* The nine persons representing the Alumni shall be so chosen that three shall be elected annually to serve for three years. The Alumni elections, in which all of the Alumni of the Seminary in good standing shall be the Electors, shall be in charge of the Alumni Association, whose Secretary shall report the results of the election to the Secretary of the Board of Trustees. All vacancies in the Board of Trustees may be filled by the remaining members of the Board for the unexpired terms. These forty-two Trustees shall constitute the regular members of the Board, and hereinafter are described as the members of the Board. The Board shall elect its Chairman for such time and with such powers as it sees fit. Fifteen members shall be necessary for a quorum for the transaction of ordinary

business, but a majority of the Board shall be necessary for the election of a Dean or a member of the Faculty. Every Bishop of this Church, not a member of the Board of Trustees, shall be entitled to a seat and voice, but without vote, at any meeting of the Board.

VI. This Constitution, as altered by the concurrent vote of the General Convention and of the Board of Trustees, shall take effect immediately upon its adoption by the General Convention of 1994; and *of* the ~~first Trustees, other than those persons elected to six year terms in 1982 by the General Convention or the Board of Trustees, under the amended Constitution, shall be chosen by the House of Bishops and the House of Deputies respectively at the General Convention, of 1985; and a certificate of their election shall be forwarded to the Secretary of the Board of Trustees. At~~ *twenty-four Trustees to be elected at* the meeting of the Board of Trustees following the General Convention of ~~1995~~ 1994, ~~nine persons shall be elected by the Board,~~ *eight persons shall be elected to serve until the Annual Meeting of the Board in 1996 or until their successors are elected and qualify, eight persons shall be elected to serve until the Annual Meeting of the Board in 1997 or until their successors are elected and qualify, and eight persons shall be elected to serve until the Annual Meeting of the Board in 1998 or until their successors are elected and qualify,* but thereafter all elections shall be conducted in accordance with the provisions of Article III.

We respectfully request your support of this resolution.

As the General Theological Seminary continues to realize its mission of preparing individuals for ordained ministry and lay and scholarly vocations, it will focus on strengthening its unique calling given its history and its location. Thus, for the future General will seek to be a place that reflects the diversity of peoples and perspectives of the entire Episcopal Church, is rooted in and nourished by the traditions of Anglican worship and spirituality, supports and demands academic excellence, provides a community life that both reflects and deepens its education and formation programs, and makes use of the cultural and intellectual resources of New York, one of the world's great cities.

Yours in Christ,

Bishop Craig B. Anderson, Ph.D.
President and Dean

The Standing Commission on Health

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MEMBERSHIP

The Rt. Rev. Hays H. Rockwell, Diocese of Missouri
The Rt. Rev. William E. Smalley, Diocese of Kansas
The Rev. Carol Cole Flanagan, Diocese of Maryland
The Very Rev. George L. W. Werner, *Chair*, Diocese of Pittsburgh
Mrs. Hope Hendricks Bacon, *Secretary*, Diocese of Mississippi
A. Dale Brandt, M.D., Diocese of Eastern Oregon
Nancy B. Cummings, M.D., *Vice Chair*, Diocese of Washington
Ronald L. Stockham, Esq., Diocese of New Jersey
Mr. Peter Ng, *Executive Council Liaison*, Diocese of New York
The Rev. Robert J. Brooks, *Presiding Bishop Liaison*, Washington Office
Ann S. Chinnis, M.D., *President of House of Deputies Liaison*

In addition, the Commission is grateful to Lynda Johnson Robb and the Rev. Gary J. Barnett Young, who testified in Oregon; the Rev. Philip W. Turner III, Ph.D., and Prof. Timothy F. Sedgwick, Ph.D., who reviewed the Bishop of Missouri's work on our theological discussion; and the Very Rev. J. Earl Cavanaugh, Chair of the Legislative Committee for Social and Urban Affairs for the 71st General Convention, who attended our final meeting in St. Louis.

SUMMARY OF THE COMMISSION'S WORK

The Commission met four times: Delray Beach, Florida (Duncan Center); Washington, D.C. (Sheraton National); Portland, Oregon (Franciscan Renewal Center); St. Louis, Missouri (Airport Hilton).

FINANCIAL REPORT

Income	*1992*	*1993*	*1994*
Appropriated	$11,500	$11,500	$5,000
Expenditure	$10,798	$12,857	

REPORT OF THE STANDING COMMISSION ON HEALTH (1991-1994)

I. PREFACE

During this triennium, the Standing Commission on Health was faced with an area of concern which dominated our society. Whether it was the Clinton Health Plan or the innovations of high technology and the resulting ethical questions, we realized that whatever we did would be subject to the headlines and even the most careful work might be outdated by the beginning of the 71st General Convention.

Therefore, we have centered our work in a theological statement crafted by the Bishop of Missouri, but representing the work and thought of the entire Commission. It is our hope that this invitation to theological discussion and the five principles or elemental objectives for an approach to health care by Anglican Christians will assist the Church in coping with the chaotic and complex world of health in the coming century.

We also are aware of certain specific areas which we felt important to bring to the attention of our Church. Our strategy is to mail the complete reports of this Commission to each diocesan bishop and the chair of each deputation. Aware of the request to use other means as well as legislative resolution, we have only included those resolutions that we feel absolutely necessary at this time.

Our hope, our goal, is to start a discussion in this Church that will be more than strident parties defending a rigid position, but rather the work of pilgrims seeking God's Kingdom and truth.

II. CHRISTIANS AND THE FORMATION OF PUBLIC POLICY ABOUT HEALTH CARE

A Theological Rationale

Introduction

What follows is undertaken as the beginning of a conversation. It is the first segment of a work in progress, a work to which Episcopalians are invited to contribute throughout the upcoming triennium. Over the next three years, particular groups will be asked by the Standing Commission on Health to respond to this essay; e.g., Episcopalian ethicists, liturgists, theologians, physicians and nurses and research scientists in the health care field, and health care workers of all kinds. It will be important that the diverse elements of the Episcopal Church be drawn into the dialogue so that voices from every corner of our communion may be heard and heeded. The contributions of these groups, and others, are intended to enlarge the conversation, broadening and deepening it, and the outcome will be a second version of this essay, to be published for the Convention of 1997. It is proposed

that the exercise be repeated in the *next* triennium and a final Teaching Document for the Church be published for the General Convention in the year 2000.

The purpose of this undertaking is to engage the Church, over time, in serious discourse about Christian social responsibility in the area of health care. It is our conviction that the separation of church and state in our society does not preclude Christians from taking part in the formation of public policy, including policy respecting health care for all Americans. The present document seeks to make a beginning at involving Episcopalians in an important public debate and to instruct conscience in respect to certain fundamental precepts to be used as guidelines in that debate. We have no illusion that people of Christian conscience (or Episcopalian Christian conscience!) have exclusive access to the moral truths that should govern the formation of public policy in health care. We believe only that our tradition both equips and commissions us to engage fully in the discussion of these issues which so greatly affect the common good.

The Baptismal Covenant in *The Book of Common Prayer* includes two questions, put to those who seek to commit themselves to Christ by baptism, and to those who renew their baptismal vows:

"Will you seek and serve Christ in all persons, loving your neighbor as yourself?"

"Will you strive for justice and peace among all people, and respect the dignity of every human being?"

The answers to those questions are the same: "I will, with God's help."

To say, "I will" to those central questions of faith is to be summoned into the realm in which social policies are made, the realm where the commonwealth is shaped. Very many others occupy that realm: Politicians and economists, clinicians and surgeons, insurance executives and benefit managers, social philosophers and professional ethicists. It is essential that those who mean to be true to their baptismal vows join that large and diverse company and give voice to the imperatives of Christ the Healer. Absent their voices, the decisions about health care in our nation may be left to those for whom health care is a mere commodity, and those in need of it considered to be only consumers.

The Biblical Imperatives

To find a response to the question, "Why should Christians concern themselves with issues of health care?" one need only refer to the Bible. There is a sense in which the whole of the biblical story, from the third chapter of Genesis forward, is the tale of the Creator seeking to mend the broken creation. Moreover, as the texts reveal, God persistently calls men and women to join in the work of mending the creation, to be themselves healers, both of individuals in need and of the social order.

In Jesus Christ, the sign of God's presence as healer in the world's life is supremely expressed. In Jesus of Nazareth is the full disclosure of the divine intention to seek out the weak and the sick and the outcast and to heal them, restoring them to the communities where they belong. In the healing presence of Christ there is the proclamation that God heals, and also that God *reigns*. The Gospel accounts include the mandate of Jesus to his followers that they go into the world to "heal the sick" in his name. As they go, they become signs of the inbreaking of the rule of God. In the summary of his teaching which is Jesus' description of God's Great Assize, He says of the true servant of God, "When I was sick you came to my help." As the story of Peter and John healing a crippled beggar in Acts 3 illustrates, the infant Christian community saw the care of the sick as among its

principal works of ministry. What is plain from the biblical texts is that Christ the Healer charges those who would follow him with the works of consolation and comfort, of sacrifice and compassion and healing. The community of the baptized is empowered by the presence of the healing Christ. Each individual Christian, organically joined to Christ in baptism, is equipped to function as a healer in his name. These works were not just good undertakings of individuals, but of a people fortified by the *community* of faith, in which each received according to need. (Acts 2:45).

The Church as the Evidence of the Healing Presence of God in the World

Christianity brought into the world what one commentator has described as "the most revolutionary and decisive change in the attitude of society toward the sick....It addressed itself to the disinherited, to the sick and afflicted, and promised them healing....It became the duty of the Christian to attend to the sick and the poor....The social position of the sick...became...a preferential position" (Henry Sigerist, quoted in *Health/Medicine and the Faith Communities*, M. Marty and K. Vaux, eds., Fortress Press, 1982, p. 110). Across the centuries of the Common Era, there are very considerable evidences of Christians caring for the sick, honoring them as they ministered to their needs, risking illness themselves by exposure to victims of plagues. By the early medieval period, the centrality of the ministry to the sick appears in *The Rule of St. Benedict*: "Before all things and above all things care must be taken of the sick..." (Chapter 36). From this conviction, especially as it was manifest in the monastic orders, hospitals were born. These were meant as signs and emblems of the presence in the world of Christ the Healer. Indeed, the sick themselves were seen as evidences of the presence of the suffering Christ, such that in certain parts of western medieval Christendom the sick were declared as an "ordo" of ministry, a distinct category of sacred ministers along with catechumens, widows, and so on.

Anglicans, of course, inherit this tradition, and nowhere is it more apparent than in the service for the "Ministration to the Sick" in *The Book of Common Prayer*. The three-part service—The Ministry of the Word, The Laying on of Hands and Anointing, and Holy Communion—asserts that God is present, in and for and to the sick person. The sign of unction is primarily the sign of God's presence, just as the proclamation of the Word and partaking of the bread and wine are signs of a present, restorative God. As hands are laid upon the sick one, the priest beseeches "our Lord Jesus Christ to sustain you with his presence."

So it is that the participation of Christians in the public dialogue about what constitutes sound and appropriate and equitable health care is sponsored by the determination that it is a Christian calling to represent the healing power of Christ in the midst of the world's life.

Precepts to Guide a Christian Approach to Health Care

The fundamental assumption of the Christian approach to the issues of health care is that human life is of infinite value, that every individual is of irreplaceable worth. This conviction is derived from the Christian doctrine of creation. It declares that because it is of God, all creation is good and that humankind is the apex of the divine work, the masterwork of God. God entrusts the created order to human beings, at the same time blessing them, in the words of a eucharistic prayer, with "memory, reason, and skill," making them stewards of creation. That trust requires that all life be treated with reverence,

but that human life has the highest claim. The incarnation of God in Christ, in Jesus the God-human, puts a seal upon that claim. To be obedient to the baptismal promise to "seek and serve Christ in all persons" is to acknowledge the infinite sanctity of every human life. Acknowledging the sanctity of life, however, does not mean honoring life in a merely vitalistic definition. What is to be acknowledged and honored is the sacred gift of selfhood. When that sacred, personal reality is gone, life in the sense in which God gives it is also gone. Determining the presence or absence of selfhood is not an easy undertaking. It is clear, in the Christian—and specifically in the Anglican—tradition, that such decisions belong to the community. Hard choices about the continuation or discontinuation of medical treatment, for example, need to be made by means of dialogue among the patient (if possible) and the patient's family and the physician and nurses and all other relevant parties. Those difficult choices need to be made in the light of the good stewardship and allocation of resources to which Christians are called.

The Christian view of the value of human lives leads to a determination to build a social order in which each person is cared for according to his or her needs. That distinguishes the Christian social view from one that would serve each individual according to his or her assets, or serve each according to some definition of "societal worth."

At present, in the matter of the distribution of health care assets in American society, very many with need are unserved or underserved. Where Christians would contend that *need* alone is the criterion for receiving health care, the present society distributes health care according to the *assets* of the recipients. Those who can pay (or are insured) are cared for, and those who cannot, go without. At the same time that a large segment of the population is made to go without adequate health care, (approximately 36 million uninsured Americans in 1992), large sums are spent by the whole society to provide for those who can afford it. There is a striking equality among the sick. As one contemporary ethicist has put it, "When we are sick, we are as human beings on a level playing field in a way characteristic of few other circumstances" (Philip Turner). That such fundamental human equality is addressed in unequal ways constitutes a failure of justice that strikes at the heart of Christian convictions about human worth. In the Baptismal Covenant the worth of every individual in the eyes of God is firmly established, as it is again in the Burial Office, where the same pall lies upon the casket of people of every kind and condition.

Christians and the Making of Public Policy in the Health Care Field

Christians, and those in the Anglican tradition in particular, can bring to the public discussion and the making of public policy certain perspectives that are capable both of elevating the discourse and of bringing it into line with the reality of human existence.

Episcopalian Christians can, for example, stand fast against what one commentator has called, "A Promethean vision of medical possibilities" (D. H. Smith). That is a vision that characterizes some approaches in American medicine and it fails to account for finitude and the truth that "ultimately all medicine is palliative." It is a vision that is blind to the inevitability of suffering and death, realities that are at the heart of the Christian diagnosis. "The brokenness of life—of healer and patient—is there for anyone with eyes to see" (Smith, *Health and Medicine in the Anglican Tradition*, Crossroad, New York, 1986, p. 7).

The truth that life is limited is joined by the fact that there are limitations of all kinds in the world, including limitations of health care resources. Issues arising out of the way in

which those resources are distributed—to high technology neo-natalogy units or to programs in pre-natal care among the undereducated poor, for example—are issues in which people of conscience, and especially people of Christian conscience, should have important things to say.

Essential to the discussion and to the making of health care policy is the need to agree upon the common good. Christians must approach that definition, not as utopians, but, recognizing that, as Dean Turner has put it, "We wait with eager longing in a world that cannot yield all we want it to. In public policy, we can only hope for a good enough society." The resurrection of Christ is the sign that the ultimate outcome is God's and *also* the holy encouragement to Christ followers to strive mightily for a social order that is grounded in righteousness.

Whatever the definition of the "good enough" society turns out to be in this country, some elemental objectives for an approach to health care are clear:

- That universal access to quality, cost effective, health care services be considered necessary for every one in the population, including those requiring long term care.
- That "quality health care" be defined so as to include programs in preventive medicine, where wellness is the first priority.
- That "quality health care" include interdisciplinary and interprofessional components to insure the care of the whole person—physiological, spiritual, psychological, social—in the community in which that person lives.
- That "quality health care" include the balanced distribution of human resources and not merely of financial resources, so that no region of the country is under-served by health care professionals, including primary care providers and nurses.
- That "quality health care" should include the treatment of incurably ill persons such that pain and distress are relieved even if life is shortened. Followers of the crucified and risen Christ do not place highest value on mere biological existence.

Conclusion

As stated at the outset, it is the hope and expectation of the Standing Commission on Health that these observations, including the five basic principles at the end of the document, become the basis for discussion and debate within the Episcopal Church. That proceeding should include attempts to refine the broad statements of this essay and begin to address the particular questions posed, for example, by the tension between the development of high-technology medical remedies and the crying need for primary care among large segments of the population.

Let the conversation begin.

III. VIOLENCE

Violence as a Health Care Issue

A public health epidemic exists in the United States and it is called violence. Violence touches the lives of every citizen, every Christian, every Episcopalian. It is costly in terms

of dollars and lives. Violence saps medical resources and overburdens an ailing health care system. Violence is preventable.

In our study we discovered that more than 20% of the 457 trauma centers in the United States closed between 1985 and 1991. At least 80 inner-city hospitals have shut down their emergency departments. The cost of violence, especially involving uninsured patients, has become unmanageable. The security of the hospital and its personnel is increasingly at risk.

Soon after we made the subject of violence a priority, the very large American Medical Association made violence its project for the year. Other health-related groups followed suit, especially the American College of Emergency Physicians.

We found four areas that have made the situation in emergency rooms close to impossible: substance abuse, firearms, attempted suicide, and so-called domestic violence.

Substance abuse: Alcohol, drugs, especially crack cocaine, continue to bring hordes of people to emergency rooms. It is not only the case of overdose or adulterated substances but also the drunk drivers and their carnage; the drug deals gone bad; the shootings and knifings of dealers trying to control "turf."

In addition to the direct costs of trying to save these lives, hospitals have had to deal with increased security measures as gang members carrying weapons come to emergency rooms to check on their wounded colleagues. When members of rival gangs are admitted, the hospital has to place them on separate floors and increase security personnel to prevent confrontations in the hospital.

Firearms: The average cost of a gunshot victim is $12,000, of which only $4,000 is reimbursed by Medicaid. Automatic and higher velocity weapons raise that figure to a range between $22,000 and $150,000. Over a decade, Cook County Hospital (Chicago, Illinois), has seen cases with multiple wounds increase 500%. Add to this some new ammunition designed to explode throughout the body and leave sharp edged fragments that tear through the gloves and the flesh of physicians and you understand the reluctance of health care personnel to continue working in emergency rooms.

Suicides: Currently, the third cause of death among older teenagers is suicide, almost two-thirds of whom use guns. In the gay and lesbian community, suicide is the number one cause of death among young people, with more than twenty percent of these youth attempting suicide. As the suicide statistics have grown, so has there been an increase in admissions to the emergency rooms and trauma centers.

Domestic Violence: While visiting the Vietnam Memorial on the Washington Mall, one gazes upon the names of 58,000 citizens of our country who died during that controversial war. It is startling to realize that during the same period almost the same number, more than 55,000 women in the United States, lost their lives as victims of so-called domestic abuse. There is no indication that this unspeakable statistic has been reduced in the generation since.

Though statistics can vary widely, and it is certain that some crimes such as rape go unreported often, more than 650,000 women are known to be raped each year in our wonderful country. More than one-third of the women who are treated at emergency rooms are the victims of ongoing domestic abuse. Statistics also show that between one million and two and one-half million children are abused and neglected annually.

Rather than propose our own resolution on violence, we are asking the Church to consider in serious discussion what may be done to reduce it in each of these areas. Some years ago, Mothers Against Drunk Driving and others were able to educate the people as to the horrible cost of mixing alcohol or drugs and driving. Statistics clearly show that once we were aware of the extent of the cost, physically, emotionally, spiritually and financially, we were able to reduce this carnage significantly. In 1993 alone, Federal officials credit this awareness with a further reduction of 12% of deaths caused by driving under the influence.

Some will say that the answer is more gun control. Some, including the National Rifle Association, will claim that the problem is a judicial and penal system that is dysfunctional. We would say, it isn't either/or, it is both, and we need to stop trying to find simple answers to complex questions, which serve our own self interest, and look at the larger tragedy. It will require many solutions and much cooperation to reduce the daily horror of our emergency rooms. As one physician put it, "We are up to our hips every night in blood."

Good people, Anglican Christians, need to stop shouting slogans and find ways to help each community reduce this crisis even as M.A.D.D. and others have succeeded with impaired driving. We will strongly support the pertinent resolutions of the Standing Commission on Peace with Justice and any other resolutions that we believe will help reduce this violence and its resulting destruction and carnage.

IV. PROLONGATION OF LIFE

During the 70th General Convention, an eight-point policy concerning prolongation of life was overwhelmingly adopted by both Houses. The entire text is available on pages 383 and 384 of the Journal of that Convention and in a Forward Movement pamphlet entitled *Prolonging Life.*

These guidelines have generally received strong support both within and without the Episcopal Church during this last triennium. However, the second guideline has been questioned, especially by physicians. It reads:

> Despite this hope, it is morally wrong and unacceptable to intentionally take a human life in order to relieve the suffering caused by incurable illness. This would include the intentional shortening of another person's life by the use of a lethal act of medication or poison, the use of lethal weapons, homicidal acts, and other forms of active euthanasia.

In essence, the argument is that administering morphine or other drugs to relieve crippling pain and restoring some quality of life to final days may well reduce the length of those final days.

The incredible advances in modern medical technology enable us to keep someone alive, at least technically, while they suffer intense pain that becomes so dominant that they are left with no opportunities for meaningful relationships or for any participation in life as we understand it. Palliative treatment, that is medication to alleviate the pain, should not be denied on the grounds that death might come a bit sooner.

We recognize the delicacy of this distinction, especially in light of the current activities of Dr. Jack Kervorkian and members of the Hemlock Society. Therefore, our proposed amendment to the guideline is clear that medication is not to be given to end the

person's life but for the purpose of bringing comfort and some quality of life *even if that might bring death sooner.*

The amendment to be added to the second guideline is:

Palliative treatment to reduce the pain of persons with progressive incurable illnesses, even if done with the knowledge that a hastened death may result, is consistent with theological tenets regarding the sanctity of life.

Health Care for Women

Heart Disease

Heart disease, the leading cause of death for women, causes four times as many deaths as lung cancer and breast cancer combined (*Health*, July/August issue, 1993). In recent years we have become more conscious of the underrepresentation of women in clinical research studies. While research on male subjects has led to early diagnosis and treatment in men, the same has not been true for women (National Breast Cancer Coalition, 1993). Studies show that many women with symptoms of heart disease are either ignored or treated too late (Campaign for Women's Health, 1993). We know that women do not respond as well as men to bypass surgery. Studies on the effects of caffeine and aspirin on heart diseases included no female subjects, so we do not know the effects on women (NBCC, 1993). If women are to receive appropriate care, research and development, prevention and care must target women as well as men.

Cancer

Cancer is the second most common cause of death in women. In the ten years of the AIDS epidemic, nearly 133,000 Americans have died of AIDS. In that same time, we have lost more than 404,000 women to breast cancer alone, according to the National Breast Cancer Coalition. For women between the ages of 32 and 52, breast cancer is now the leading cause of death (*U.S. News and World Report*, November 23, 1992). The Older Women's League reports that physicians refer older women for mammography less often than younger women despite the greater cancer risk for older women. Only 31% of women receive regular screening (CWH, 1993). According to the Campaign for Women's Health, research indicates that universal access to mammography would reduce breast cancer mortality by 30%.

Quality of Life

Fifteen million women and 12 million children have no health insurance coverage of any kind (CWH, 1993). Millions more have inadequate, tenuous coverage based on employment or marital status. Women live longer and have more chronic diseases than men. The National Breast Cancer Coalition reports that research on diseases unique to or prevalent among women, such as osteoporosis, ovarian cancer, and breast cancer, have been of very low priority. In 1990, for example, the National Institutes of Health "spent only about 13% of its $5.7 billion budget for the study of women's health risks." (NBCC, 1993).

As Christians, we cannot be seduced by the notion that mortality is essentially an accident that we can ultimately correct with sufficient time, money, or human ingenuity. Death is not a medical accident or research failure. We are those who, by faith, see in death

the gate of eternal life. However, we are also those appointed by God as stewards of all whom God has made, and of the resources provided for their care. In a society that concentrates so many of its resources on acute care and life-threatening illnesses, women are underserved by the relative lack of resources for the chronic conditions that compromise their quality of life.

Osteoporosis is a major cause of death and disability in women. It is a preventable and progressive disease that affects 50% of women over the age of 45, and 90% of women over 75, according to the Older Women's League.

Battering is the single major cause of emergency room visits by women. The *Journal of the American Medical Association* (June 17, 1992, Vol. 267, No. 23) reports that in addition to cuts, bruises, black eyes, concussions, broken bones, damage to joints, and partial loss of hearing or vision, the health consequences of domestic violence included disease, infection, drug use and abuse, alcoholism, miscarriage, abortion, attempted suicide, and mental illness. Women are twice as likely to be injured by violence as to be diagnosed with cancer. The rate of injury to women from battering surpasses that of car accidents and muggings combined. JAMA further reports that up to 64% of female psychiatric inpatients are abused adults.

Women suffer twice the rate of clinical depression as men, and 75% of women who experience clinical symptoms of depression never receive treatment (CWH, 1993). Women's experience of mental illness differs from that of men, requiring appropriate screening and treatment.

Reproductive Health

Most women spend 90% of their reproductive lives trying to postpone or avoid giving birth, according to the Older Women's League. The Alan Guttmacher Institute reports that 25% of women of child-bearing age have no public or private maternity coverage.

Contraception continues to be a significant health concern for women. No new contraceptives have been developed in this country since the introduction of the pill and IUD more than three decades ago. According to the National Academy of Sciences, the U.S. lags behind Western Europe and some less developed countries in the array of contraceptive methods available to women, the degree of access, and the development of safe and effective methods. A recent study finds that 51% of women who obtained abortions were using contraceptives at the time they became pregnant. (Family Planning Perspectives 20:1988, 158). Pregnancy was the result of contraceptive failure. Funding research and development in this field is critical if we are to minimize the rate of abortion.

Contragestives represent new possibilities with the development of mifepristone, or mifegyne, also known as RU 486, which is a synthetic hormone, administered orally, that prevents gestation and the establishment of a pregnancy when used in conjunction with prostaglandin. The Reproductive Health Technologies Project reports that the female body naturally washes away an estimated 40% of all fertilized eggs. A contragestive acts to prevent the implantation and gestation of an egg. The drug has a 96% effectiveness rate and shows promise for the treatment of endometriosis; glaucoma; brain and spine tumors; breast, ovarian, endometrial, and prostate cancers (RHTP, 1993).

Studies show that the availability of legal abortion was the single most important factor in the decrease of neonatal mortality between 1964 and 1977 (CWH, 1993), and that maternal mortality decreased by 26%. The Episcopal Church first addressed the matter of

abortion in 1967. The most recent statement on abortion, adopted by the General Convention in 1988, was twice rejected by the House of Deputies in 1991. We propose a brief resolution to safeguard religious freedom and individual conscience from intrusion by the state.

Maternal mortality and morbidity including infection, hemorrhage, toxemia, and surgical interventions are reduced with appropriate and timely maternity care. Women who lack access to prenatal care are twice as likely to give birth to low-birth-weight and premature infants, according to the Older Women's League.

While menopause is a natural physiological process and not a medical condition, little is known about it. A majority of American women spend up to one-third of their lives post-menopausally. Further research is needed on the natural course of menopause, as well as on the long-term risks and benefits of hormone replacement therapy. In 1992 the National Institutes of Health launched the Women's Health Initiative, which will involve 60,000 women in studies of hormone replacement therapy and nutrition (National Women's Health Network).

As in the case of discussing firearms and violence, the consideration of abortion immediately brings strong proponents to the fore. Again, this Commission is asking the Church to get beyond the basic arguments and consider some of the other complex questions. For example: If the studies are correct that 51% of the women who obtained abortions were using contraceptives at the time they became pregnant, shouldn't both the "Right-to-Life" and "Right-to-Choice" groups get together to support new research in contraceptive medicine to reduce significantly the number of possible abortions?

Or, if RU 486, the so-called Abortion Pill from France, has strong potential for the treatment of endometriosis, glaucoma, brain and spine tumors, breast, ovarian, endometrial and prostate cancers, should the Episcopal Church oppose its introduction to the United States solely on the role it might play in abortion?

Finally, one of the two resolutions we offer asks the General Convention to add to the 1988 policy on abortion the long-standing position of our Church concerning intrusion by Government on matters of religious freedom and individual conscience. We recognize that these are difficult questions but we think that the Church needs to consider our position on difficult and complex issues such as these.

V. EARLY CHILDHOOD INTERVENTION

Mothers, Prenatal, Neonatal and Early Childhood Care

In the more complete report of this Commission, which will be sent to each diocesan bishop and each diocesan deputation chair, there will be detailed information on an early intervention system concerning the care of children.

In addition, Lynda Johnson Robb attended one of our meetings to urge the Church to get involved with low-birth-weight programs such as the one she helped develop for the Southern Governors when her husband was Governor of Virginia.

Mrs. Robb's programs were typical of what we as the Standing Commission on Health would urge every parish and diocese to consider. The Elizabeth Guild is a church-based group of volunteers who assist young women during their pregnancies, largely by seeing

that young women get to their prenatal visits. In Virginia alone, the number of low-birth-weight babies dropped from 11% to 5% with the help of this program.

We would like the churches to consider efforts to assist nutritional programs for young children, local health screening programs for mothers and young children, parish nurse or other efforts to make available health screening for those less fortunate.

Local health departments, women's groups and foundations throughout our country are trying to tackle the problems that result from 20% of our children living below the poverty line. We do not believe that the Church needs to reinvent programs or set up its own networks but that each parish should be aware of what is or is not happening in its own community and how it might be of help.

It may be as simple as providing space for neighborhood clinics or helping to find volunteers or calling on health care professionals who are parishioners or friends of the congregation to educate. But the reality is that in a country of unparalleled resources we have too many children getting off to a bad start. Early health and nutrition efforts will positively affect a lifetime.

VI. TUBERCULOSIS AND CONTAGIOUS DISEASES

Tuberculosis in the 1990s

The focus of the Standing Commission on Health has been the American health scene and its particular and personal challenges, but our theological position must be universal. Thus the concerns about infectious disease and the approach to dealing with it must be global as well as local. These clusters of disease may or may not be respecters of class, race or privilege. It is with these thoughts in mind that we must remind the Church that the Number One infectious disease in the world is still tuberculosis. We have not eradicated it. Because we relaxed politically and cut our funding from public health efforts to continue case finding and adequate treatment surveillance, we now have the growing problem of multiple-drug-resistant tuberculosis threatening us all, as it is an airborne disease.

There are estimated to be 10 to 15 million people in the United States alone with latent infection of this disease. With HIV spreading rapidly, the number of persons susceptible to infection with tuberculosis is growing markedly.

This can be controlled with proven methodologies of case findings and treatment-monitoring techniques through established public health policies. That plus internationally supported research into the development of new drugs for the drug-resistant strains needs to be supported. It is our hope that Diocesan Commissions on Health will monitor this issue locally.

VII. CLERGY WELLNESS

It is clear that efforts towards clergy wellness, such as the Clergy Wellness Project of the Rev. Gary J. Barnett Young in Oregon, are desirable and important for our Church. The clergy are to be examples for the people. Clergy medical insurance is also an expense for the parish or other church institution or organization. Preliminary testing shows that too many clergy have habits detrimental to their health and have not worked at proper diet and exercise.

Improving the health of the clergy should be an important goal for the Episcopal Church, and we urge the Cornerstone Project and diocesan leadership to consider carefully how this might become a priority for the coming years.

RESOLUTIONS

Resolution #A054

Resolved, the House of _____ concurring, **That this 71st General Convention of the Episcopal Church express its unequivocal opposition to any legislation on the part of the national, state or local government that would abridge or deny the responsibility and rights of individuals to reach informed decisions in the matter of abortion and to act according to conscience.**

Resolution #A055

Resolved, the House of _____ concurring, **That this 71st General Convention urge adequate government funding and support for research and development, prevention and treatment in matters affecting the health and quality of life of women, including domestic violence, AIDS, heart disease, breast, ovarian and endometrial cancer, safe and effective contraceptives, contragestives and barrier methods of pregnancy prevention, maternity care, menopause and chronic illnesses unique to or prevalent among women.**

Resolution #A056

Resolved, the House of _____ concurring, **That the 71st General Convention amend point two of the eight-point principles and guidelines concerning prolongation of life set forth in Resolution A093a of the 70th General Convention, to read as follows:**

> 2. Despite this hope, it is morally wrong and unacceptable to intentionally take a human life in order to relieve the suffering caused by incurable illness. This would include the intentional shortening of another person's life by the use of a lethal dose of medication or poison, the use of lethal weapons, homicidal acts, and other forms of active euthanasia. *Palliative treatment to relieve the pain of persons with progressive incurable illnesses, even if done with the knowledge that a hastened death may result, is consistent with theological tenets regarding the sanctity of life.*

(Italics represent amendment.)

Resolution #A057

Resolved, the House of _____ concurring, **That this 71st General Convention of the Episcopal Church adopt the following five principles as the position of the Episcopal Church regarding health care:**

- **That universal access to quality, cost effective, health care services be considered necessary for every one in the population, including those requiring long term health care.**
- **That "quality health care" be defined so as to include programs in preventive medicine, where wellness is the first priority.**
- **That "quality health care" include interdisciplinary and interprofessional components to insure the care of the whole person—physiological, spiritual, psychological, social—in the community in which that person lives.**
- **That "quality health care" include the balanced distribution of human resources, and not merely of financial resources, so that no region of the country is underserved by health care professionals, including primary care providers and nurses.**
- **That "quality health care" should include the treatment of incurably ill persons such that pain and distress are relieved even if life is shortened. Followers of the crucified and risen Christ do not place highest value on mere biological existence.**

Resolution #A058

Resolved, the House of _____ concurring, **That the sum of $30,860 be appropriated from the assessment budget of the General Convention for the expenses of the Standing Commission on Health.**

The Historical Society of the Episcopal Church

A. MEMBERSHIP

Officers:

Dr. Mary S. Donovan, New York NY, *President*
The Very Rev. Guy F. Lytle, Sewanee TN, *First Vice-President*
Dr. Eric McKitrick, New York NY, *Second Vice-President*
The Rev. Frank E. Sugeno, Austin TX, *Secretary*
The Rt. Rev. Gordon T. Charlton, Pittsboro NC, *Treasurer*
The Rev. John F. Woolverton, Center Sandwich NH, *Journal Editor*

Board Members:

The Rev. John Boucher, Port Huron MI (1991)
Dr. Emory M. Thomas, Athens GA (1991)
Ms. Eleanor Smith, Tulsa OK (1991)
Dr. Ruth Alexander, EWHP, Brookings SD (1992)
Dr. Thomas Mason, Indianapolis IN (1992)
Dr. Robert Bruce Mullin, Raleigh, NC (1992)
Ms. Elizabeth Ring, Portland ME (1992)
The Rev. Robert G. Carroon, NEHA, Hartford CT (1993)
The Rev. C. Robbins Clark, Berkeley CA (1993)
The Rev. Charles Long, Cincinnati OH (1993)
The Rev. J. Robert Wright, New York NY (1993)

General Convention Board Members:

The Most Rev. Edmond L. Browning, Presiding Bishop
Ms. Pamela Chinnis, President, House of Deputies
Ms. Ellen F. Cooke, Treasurer, General Convention
The Rt. Rev. Herbert A. Donovan, Secretary, House of Bishops
The Rev. Donald Nickerson, Executive Officer, General Convention

Ex Officio Board Members (special appointments and representatives):

The Rev. John E. Booty, Historiographer
Mr. Mark Duffy, Archivist of the Episcopal Church
Dr. Peter Williams, Editor, Monograph Series

Representatives of the Commission at General Convention:

The Rt. Rev. Gordon Charlton, House of Bishops, and Ms. Pamela Chinnis, House of Deputies, are 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 journal *Anglican and Episcopal History* (formerly *Historical Magazine of the Episcopal Church*) under the editorship of the Rev. John F. Woolverton. The Rev. John E. Booty bears the primary historiographical responsibility and has been designated Historiographer of the Episcopal Church by the Presiding Bishop.

During the past triennium the Historical Society Board of Trustees has worked to improve its internal functions, to develop a broader historical consciousness on the part of the Episcopal Church, and to improve and extend the opportunities for the dissemination of historical research. The annual meetings, held this triennium in Atlanta, Austin, and New York City, attracted widespread participation by combining historical presentations with the necessary business sessions. By strengthening its endowment fund and embarking on a campaign to increase awareness of the Society's work among academics—particularly among Episcopalians who teach history in U.S. colleges and universities, the Board has improved its internal functioning.

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. Articles about Anglicanism in England, New Zealand, Canada, Costa Rica, Jerusalem, Liberia, and Tanzania indicate the growing international emphasis of the journal. Reprints of articles on the Church in Panama published in both English and Spanish were distributed to bishops in preparation for the 1993 House of Bishops meeting in Panama.

A program to provide back issues of the journal to developing theological seminaries abroad has begun with the Society making the issues available and sharing equally with the seminaries the cost of transporting the volumes. The first set was sent to St. Andrew's Seminary in the Philippines. To encourage international scholarship, an annual subscription to the journal will be exchanged for publishable articles received from persons in other parts of the Anglican Communion.

To extend the opportunities for the dissemination of historical research, the Society has initiated a new project this triennium, the Anglican Historical Monograph series. In cooperation with the University of Illinois Press, Dr. Peter Williams is editing a series of occasional monographs on Anglican history. Present plans are to issue at least two monographs each year, and several manuscripts are currently under consideration.

"Richard Hooker: A Celebration of Editions" was the theme of a conference co-sponsored by the Society in September 1993 in Washington D.C. Papers from the conference will be published in a volume edited by A. S. McGrade. In addition, several research grants were made by the Society from its historical endowment fund to scholars working in the field of U.S. and Anglican religious history. A dinner during the 1991 General Convention featured presentations by Dr. Robert N. Bellah and Dr. Suzanne Massie, and tapes of their speeches were distributed through the Episcopal Radio-TV Foundation.

C. REPORT OF THE HISTORIOGRAPHER OF THE EPISCOPAL CHURCH

Much of my effort in the last triennium has been spent on re-establishing the officer of historiographer. This has involved attending meetings of the Board of the Historical Society and assisting in its work, serving as an ex officio member of the National Episcopal Historians' Association, and working toward ex officio membership on the Board of the Archives of the Episcopal Church. I have established contact with the English Historical Society and attended its annual meeting at Oxford last summer. I chaired a section at the meeting of the American Society of Church History in Williamsburg, Virginia (Spring, 1993). At the international conference on Richard Hooker in Washington, D.C., in October 1992, I chaired two section meetings and preached a sermon.

I am working with Donald Anderson at the Anglican Communion office in London to compile a directory of historiographers and archivists in the member churches of the Anglican Communion. During the triennium I have assisted various persons in numerous ways at the Episcopal Church Center and elsewhere. One such effort was "The Civil Rights Movement and the Episcopal Church" project, initiated by Bishop Arthur Walmsley with my aid, involving research and writing by the Reverend Gardiner Shattuck, Ph.D.

To my mind, the Historiographer's role is to remind the Church of the importance of historical reflection on issues of the day and to assist persons engaged in such reflection. Another part of the Historiographer's task is to serve as liaison among various organizations committed to historical tasks in the Church—in this country and around the world. I would like to see the Historiographer produce a historical study of the Anglican Communion, engaging other national church historiographers in the task—something which I believe would be invaluable for the future of the Communion.

Respectfully submitted, John E. Booty

D. 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. A successful endowment fund drive has enabled the Society to strengthen its activities so that it needs to rely on the General Convention only for the expenses of the Episcopal Historiographer.

E. GOALS AND OBJECTIVES FOR THE COMING TRIENNIUM

A major effort to enlarge the subscription list for *Anglican and Episcopal History* is projected for the next triennium. In addition, the Society will join with EWHP and NEHA in sponsoring a historical conference aimed at attracting younger scholars to the field of church history. An address by Dr. Mary Tanner, Moderator of the World Council of Churches Faith and Order Commission, will highlight the Society's General Convention dinner in Indianapolis and strengthen the Society's commitment to mutual responsibility within the Anglican Communion during the next three years.

F. PROPOSED BUDGET FOR THE TRIENNIUM

Office and travel expenses of the Historiographer

	1995	*1996*	*1997*
Travel	$4,500	$4,600	$4,700
Office	500	500	500
Total	$5,000	$5,100	$5,200

TOTAL FOR THREE YEARS $15,300

G. PROPOSED RESOLUTION FOR BUDGET APPROPRIATION

Resolution #A059
Funding the office of Episcopal Historiographer

Whereas, The Rev. Dr. John E. Booty has been appointed Historiographer of the Episcopal Church; therefore be it

Resolved, the House of _____ concurring, **That there be appropriated from the Assessment Budget of General Convention, the sum of $15,300 for the triennium for the expenses of the Historiographer.**

Mary S. Donovan,
President

The Rev. Frank E. Sugeno
Secretary

Standing Commission on Human Affairs

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A. MEMBERSHIP

The Rt. Rev. Frederick Borsch, Diocese of Los Angeles (1994)
The Rt. Rev. Edward L. Salmon, Jr., *Vice-Chair*, Diocese of South Carolina (1997)
The Rev. Reynolds S. Cheney II, Diocese of West Tennessee (1997)
The Rev. Gay C. Jennings, *Secretary*, Diocese of Ohio
Dr. Howard R. Anderson, *Chair*, Diocese of Minnesota (1994) resigned, replaced by Ms. Dawn Conley, Diocese of Chicago (1994)
Mr. Bruce Garner, Diocese of Atlanta (1997)
Dr. Germaine A. Hoston, Diocese of Maryland (1997)
Mr. Mel Matteson, Diocese of Olympia (1994)

In addition, the Hon. George T. Shields served as our liaison with the Executive Council, and Ms. Diane M. Porter was our liaison with the staff of the Church Center. The Rev. Dr. Sheryl Kujawa also assisted the Commission in its work with the matters of children and youth at risk. Upon the ordination of Dr. Howard R. Anderson in 1993, he resigned as chair of the Commission and served as consultant to the commission for the remainder of the triennium.

Representatives of the Commission at General Convention:

The Rt. Rev. Frederick Borsch, House of Bishops, is authorized by the Commission to receive non-substantive amendments to the report.

The Rev. Gay C. Jennings, (Ohio), House of Deputies, is authorized by the Commission to receive non-substantive amendments to the report.

B. SUMMARY OF THE COMMISSION'S WORK

The Commission met six times during the triennium, once in Minneapolis, Minnesota, twice in Charleston, South Carolina, once in Los Angeles, once in Memphis, Tennessee, and once in Delray Beach, Florida.

In the course of the Commission's work, a wide variety of people spoke to the Commission regarding their work and ministry with and on behalf of children and youth at

risk. The Commission met with gang members and leaders, former gang members, and those who work with them. A representative of the Commission attended the National Gang Summit held in Kansas City, Missouri, in 1993. The Commission also visited programs serving rural and urban youth and collected models of effective parish-based youth ministry which we hope to share with the wider Church through the Office of Youth Ministry. Both those who spoke to the Commission at its meeting along with site visits to a variety of programs encouraged the Commission as to the quality of ministry.

Three members of the Commission attended the Integrity National Convention held in Houston, Texas, in 1992. A hearing was held to gather information concerning the status of participation of gay and lesbian people as baptized members of the Episcopal Church. A representative from the Commission attended the National Episcopal Youth Event in Amherst, Massachusetts, in 1993.

C. FINANCIAL REPORT

	1992	1993	1994
Income appropriated by General Convention	$17,000	$19,500	$14,000
Expenses	(Actual)	(Actual)	(Est.)
Commission Meetings	12,145	19,484	10,500
Consultant Expenses	881	853	2,500
Subcommittee Meetings	2,098	400	0
Administrative	0	0	1,000
TOTALS	$15,124	$20,737	$14,000

D. REPORT OF THE COMMISSION WITH RESOLUTIONS

The Promises

"Will you strive for justice and peace among all people, and respect the dignity of every human being?" *I will, with God's help.* "Will you seek and serve Christ in all persons, loving your neighbor as yourself?" *I will, with God's help.*

These two promises from the Baptismal Covenant are at the heart of the work of the Standing Commission on Human Affairs. In response to God's gracious and boundless love for us, we have promised to live lives of respect for and service to others. Those two promises would be difficult enough to fulfill if they required respect and dignity for people merely like ourselves; but in fact, they require it toward *all* persons.

During the last triennium, this Standing Commission on Human Affairs has struggled with the Episcopal Church's continuing failure to live up to those promises—a struggle we want to share with the Church in this report. To be sure, no individual and no institution can perfectly fulfill God's purposes for them; and yet, we have become convinced that there are two glaring examples of our inability to do so. At best, they are the result of inattention and blindness; at worst, they are examples of our prejudice and misplaced priorities which allow us to "write off" certain fellow human beings in our midst. In either case, it is time to

acknowledge our sin and to recommit ourselves to the respect and service we pledge in the Baptismal Covenant.

The Focus

During the 1992-1994 Triennium, this Standing Commission on Human Affairs has focused on two groups of people who desperately need—but are not receiving—the attention, respect, resources and loving concern of this Church. One group is as near as our own families; the other is nearer than most of us probably realize. The first is as valued as "motherhood and apple pie"—at least in theory; the second is often hated and feared. The first runs the risk of losing our attention; the second is often the victim of scapegoating and the target of our anger and derision. Both have been marginalized.

The first are our children—*all* of our children, and particularly those at risk. The second are our sisters and brothers in Christ who find themselves—among other things—to be lesbian and gay.

The Audience

To whom is this report addressed? Beyond the House of Deputies and the House of Bishops at this 1994 General Convention, we hope to address ourselves, the membership of the Episcopal Church. It is all too easy to point out the splinter in the eyes of others, while missing the planks in our own eyes. And so we will attempt to set our own house and priorities in order and to address ourselves, as members of the Episcopal Church, about the needs of children—those within the Church, and those beyond it, as well as addressing ourselves as Christian citizens to the need for full civil and human rights for lesbians and gay men.

The Goals

In our report on children and youth at risk, we hope to summarize the many circumstances which make the world a risky place for our young people. Then we will look at the Episcopal Church's response to its own members who are children and youth, and describe what might be a working theology for effective children's and youth ministry. Next, we will offer some ideas for how the Church might find its ministry in response to its own young people and those in the surrounding communities, offering some examples of what might be done in the name of Christ.

In our report on civil and human rights for gay men and lesbians, we will contrast the theory and the reality of the Church's relationships with its lesbian and gay members. We will raise some questions which trouble us about our actions (and inactions) as Episcopalians and as Christian citizens with respect to lesbian and gay people.

The Question

Finally, we hope to leave the General Convention and the members of this Church with one important question: Does baptism confer full membership in the Body of Christ or not?

"An Outline of the Faith commonly called the Catechism" says that "Holy Baptism is the sacrament by which God adopts us as his children and makes us members of Christ's Body, the Church, and inheritors of the kingdom of God." Indeed, each newly baptized member is greeted by the full congregation with: "We receive you into the household of

God...share with us in his eternal priesthood." The troubling question with which this report deals is whether or not the Body of Christ has first and second class membership.

Part I-A: Children and Youth at Risk

Whose kids are these, anyway?

As we begin to talk about the children and young people in our churches and beyond, it is important that we define who they are, and ask to whom they belong.

In most church discussions and for the purposes of this report, "children" denotes children in the 6th grade and younger, while "youth" or "young people" denotes those in the 7th-12th grade age group. However, most secular institutions (e.g., the Children's Defense Fund) use the legal definition of "children" as all those under 18 years of age. This report will often use the collective noun "kids" to refer to all our children and young people. Though "kids" is sometimes used in a derogatory or discounting way, we hope to reclaim it as a term of affection and respect.

So, whose kids are these? In the name of rugged and tenacious individualism, too many people in the United States have lost their sense of community. In the process, the family, no matter how configured, has come to be regarded as a private, competitive fighting unit against the world, whose only appropriate concern is for itself. In that process, we have abdicated much of our communal responsibility for the raising and nurturing of children to their particular parents, who may or may not be present. Such a hands-off attitude, which holds little concern for and prohibits any community intervention into the life of another family, has helped perpetuate widespread child abuse (and domestic violence).

It is time we recover what we once knew, and what other cultures maintain better than we: "the children" belong to all of us, and we all share in the responsibility for their nurture, support and development. As Christians and as Episcopalians, we share in the responsibility for their salvation and their growth in the life of faith. As a well known African proverb proclaims, "It takes a whole village to raise a child." It is time that we take that responsibility for our children.

It is important that we own the truth—these are *our* kids. Typically, children are seen as "women's work." Women still do the vast majority of caring for children in the home, teaching them in our schools (and Sunday Schools), and providing services for them in our society. Men are crucial to this important work.

What kind of world is it for kids?

Is the world facing our kids really different than that in which most of us grew up? In many ways, yes, it is a different world. The expectation for many of us growing up, and our expectations for children and youth, have been that they will grow up and become productive members of society. In surveys and interviews where young people across the country were asked about their prospects and dreams for the future, responses indicated that many youth are living in an environment where they do not expect to find productive work, or even to be alive to see the age of 21, and realize these dreams.

Families. In the twenty years after World War II, most children grew up in intact, "traditional" families. (Please note, of course, that this non-extended, "private" family of the 50s is a major *break* with the extended families of the past, and not "traditional" at all.)

But with the rise of divorce and out-of-wedlock pregnancies, the norm[i] of two-children-living-in-the-same-house-with-both-biological-parents has crumbled into a minority. Many of those families who do have two adults present are dealing with step-parents and siblings, half-brothers and sisters, and all manner of "blended" families.

One out of four children under the age of 18 in the United States now lives in a single-parent family in which, "on the average, [the youth are] clearly more at risk than those in two-parent families....This increased risk level in single-parent families holds true for both males and females as well as across racial-ethnic groups."[1] These 6-12th graders in single-parent families rank higher than their two-parent family counterparts in frequent alcohol use, binge drinking, daily cigarette use, illicit drug use, sexual activity, depression, suicide, theft, vandalism, school absenteeism, and incidences of riding with a drunk driver. We must be clear that not every child in every single-parent situation fits this description, nor is every child in every two-parent home happy and well-adjusted. But on average, the growing numbers of single-parent families has put increased pressure on kids, often with the single parent having fewer resources with which to respond to those pressures.

Gangs. Nowhere is the longing for community and family more dramatically demonstrated than in the proliferation of gangs. Perhaps it can even be said that if no family exists, then we will create one—even if it is not healthy and productive. These surrogate families, in which one not only exists but belongs, are not confined to inner cities but are now springing up in suburban and rural areas. Indeed, there have been increasing pleas for "gang consultations" in some of our cities' wealthier suburbs. The proliferation of violent gangs stands as an indictment of our failures as families and as a Church community.

Sexuality. In addition to all the external influences pressuring kids, one notable pressure comes from inside. Because of better nutrition and the conquest of major infectious diseases, adolescence begins at an earlier age—with its attendant awakening to sexuality. Unfortunately, the onset of wisdom has not enjoyed a similar earlier arrival. Over a million unmarried teenagers between the ages of 15 and 19 get pregnant each year, plus an additional 30,000 *under* the age of 15. This clearly indicates a high incidence of unprotected sexual activity. In 1988 half of all unmarried girls ages 15 to 19 were sexually experienced (double the proportion in 1970). About three-fourths of all 18- and 19-year old girls are sexually active, regardless of race or ethnic background.

There is little evidence that young men are sharing equal responsibility—for birth control, STD/AIDS (sexually transmitted disease/acquired immunodeficiency syndrome) prevention, or unwanted pregnancies—in their relationships with young women. The burden for prevention still falls to the female partner, and when prevention efforts fail it is usually the young woman who bears the lasting brunt of that failure. The absence of young fathers in the lives of their children usually commits young mothers and their children to a life of poverty.

The risk to young people of HIV/AIDS and other sexually transmitted diseases is enormous. The fastest growing age group of those being diagnosed with AIDS is that of 20-to 29-year-olds. Given the eight- to ten-year incubation period between infection and the onset of AIDS symptoms, it is very likely that for most of these new cases infection occurred during the teen years. All of this in a population of kids which thinks of itself as invulnerable.

Homosexuality. Although seldom acknowledged and rarely discussed, teenagers who come to know themselves to be gay or lesbian face special pressures. Positive self-esteem is difficult enough for a teenager to achieve, without having to do so as a person whose sexual orientation is the object of ridicule, prejudice, and hatred. "Homo" and "queer" are epithets of the meanest order on any playground or in any school cafeteria—beginning at a frighteningly early age. Not only must lesbian and gay youth withstand ridicule and, often, violence from their peers, they risk outright rejection from their parents should they decide to "come out." The combination of the culture's condemnation of homosexuality and the alienation from one's home and parents (supposedly a haven of security and support) causes an unusually high rate of attempted suicide. "Gay youth are two to three times more likely to attempt suicide than heterosexual young people. It is estimated that up to 30% of the completed youth suicides are committed by lesbian and gay youth annually....Twenty-six percent of gay youth are forced to leave home because of conflicts with their families over their sexual identities. Up to half...engage in prostitution to support themselves, greatly increasing their risk for HIV infection."[2]

Poverty. The financial news is not just about the future; it is about the present. "One in five young adolescents aged ten to fifteen lives in poverty. In absolute numbers, most poor children are white, but a higher proportion of black and Hispanic children are living in poverty: 45 and 41 percent, respectively, compared to 13 percent for white youths. Families headed by women are more likely than other families to live in poverty; 46 percent of female-headed households are impoverished. While the median income for all American families is above $30,000, those headed by women with children have a median income of only about $9,000."[3] An estimated 2.5 million children are among the homeless in America. There are 9-12 million children with no health insurance, and millions of others who, along with their families, have inadequate insurance.

Racism. It is impossible to survey all the risk factors in the lives of children, without seeing, at almost every turn, the sin of racism (and its attendant poverty). On virtually every scale of risk, children of color fare less well than white children—not because they are less smart or more sexually driven or less responsible or more violent. Poor education, low paying jobs (if there *are* jobs), and outright discrimination all contribute to the poverty that is such a part of the lives of so many people of color. The circumstances of where one lives, works and plays are determined in far too high a measure by divisions of race.

When one reads through the statistics related to the lives of young people, one cannot help but be struck by the statistics related to black teenaged males. The plight of children of color stands in stark contrast to the plight of white children. Young black males in urban areas stand out among those of color as being particularly threatened. It would not be alarmist to say that we stand to lose nearly a whole generation of black men if we do not respond to the needs of these children.

Economic future. For the first time in recent memory, young people do not expect to do better financially than their parents. In an American Home Economics Association survey of 500 adolescents, "sixty percent of all the adolescents in the sample believed that their lives will be more difficult than their parents'."[4] The nation's budget deficit will become a living reality—even to the middle class young adult—as workers of the future "pay the piper" for past extravagances. For those who are unskilled and undereducated, the forecast is even more grim. "Thirty years ago, a teenager who dropped out of school often could find a job that paid a living wage and look forward to earning enough in the future to

support a family. Today, a high school dropout has only one chance in three of having a full-time job. A typical male high school dropout between the ages of 18 and 24 earns only about $6,000 a year, and a young female dropout earns even less."[5]

Education. Long the hope of achieving a better life, education has become, for many, the institution of greatest disappointment. While there are positive and encouraging signs of progress in some places, school systems often find themselves unable to meet the increasing demands being placed upon them by parents and communities. Although graduation rates have risen overall in recent decades, some graduate functionally illiterate, and one in five American students do not graduate from high school at all. That figure is even higher in some cities. School segregation is, for all intents and purposes, still a reality for many blacks and Hispanics, who "are less likely than white and Asian students to be enrolled in academic (college preparatory) programs, and more likely to be enrolled in remedial and special education courses."[6]

Alcohol and other drugs. "More than half of seventh- to twelfth-graders nationwide drink alcohol. Eight million—about 40 percent—drink weekly. Four million drink when they feel upset; more than 2 million drink because they are bored....One in 15 teenagers and one in six young adults say they currently use both alcohol and illegal drugs....In 1990 almost one-quarter of surveyed 12- to 17-year-olds and more than half of 18- to 25-year olds reported having used illicit drugs (drugs other than alcohol and tobacco) at some time in their lives."[7] These are not figures confined to the inner city. A recent television public service ad shows a clean-cut white kid, skateboarding through his suburban neighborhood to meet a friend, while a voice asks, "Forty-six percent of kids who use illicit drugs live in the inner city. Where do you think the other fifty-four percent live?"

Media. Beginning at a very early age, the media becomes the substitute babysitter in many families—whether or not there is a parent present. These media all too often "glorify casual...sexual intercourse as glamorous, portray alcohol and cigarettes as symbols of maturity, and hold out the accumulation of consumer goods as the measure of success and status. The implication is that self-indulgence is a virtue and that crime pays."[8] The influence of media—TV, movies, magazines, music videos—is hard to overstate. A connection between violence in the media and violent behavior is becoming increasingly evident.

Violence. The toll that violence takes on life in the United States is extraordinary and completely out of proportion in comparison with other industrialized nations. In the U.S., the homicide rate for young men 15- to 24-years old is five times that of the next nearest country (Scotland), ten times higher than almost half of the world's industrialized countries, and 70 times higher than the country at the bottom of the list (Austria). For white males, the risk of death by homicide is 11.2 per 100,000; for black males, the rate is 85.6 per 100,000. It is important to note that studies indicate, however, that poverty—more than race—is the causative risk factor. The statistics about violence affecting young black men reflect the greater likelihood of African-Americans to be living in poverty. In addition, "about half of all homicides in the U.S. occur between two people who know each other and who get in an argument. Twenty percent of the time, the two people are family members while another 30 or 40 percent are friends or acquaintances. Only 15 percent of the homicides that occur in America are 'stranger bad guy' homicides related to burglary, robbery or drug trafficking...the violence we read about in the newspapers or see on television."[9] Again, the violence which is affecting our young people is not, for the most part, related to crime but

to conditions of poverty, a sense of hopelessness and the lack of alternative ways of dealing with conflict. Every person in America is confronted by the glamorization of violence. From all sides we are taught that violence is an acceptable means of solving problems. The astoundingly easy availability of handguns in our society greatly exacerbates the problem. Ours is the only industrialized country where kids as well as adults have such easy access to guns, with the result that there are fifteen times more handgun deaths in the United States than in the next most dangerous society. Thousands who kill and thousands who die are teenagers. "Make my day" and reaching for a handgun have become a way of life for too many.

In addition to the physical violence of guns, of course, too many of our children and young people are still subject to a wide range of other violences, including verbal and emotional abuse, an assault on self-esteem, the abuse that expresses itself as neglect. There is *no* family structure where these forms of violence are unknown. Nor is there any ethnic or socio-economic group which is immune to their impact. Neither affluence nor education protect against them. We, as adults, compound that violence through our own inaction. Our doing nothing and saying nothing about the lives of all our children is the sin of omission with which we all must confront ourselves.

Respecting the dignity of all

At the core of all the factors described here—poverty, racism, poor education, and gang violence that mar American society—lies the tension between individual freedom and social justice in community. Excessive individualism, evident in increasing atomization of individuals and families, underlies the social disintegration that has increasingly afflicted American society since the 1950s. To be sure, the postwar era has seen the weakening of social bonds, some of which were patriarchal and oppressive. Yet those social bonds have not been replaced by the balance between individual and social values that can create the basis for a more equitable society—much less the biblical vision of community.

On the contrary, many children and youth in the United States have not experienced the attitude of respect for all human beings celebrated in the Baptismal Covenant. Rather, they have been subjected to the devaluation of their humanity through neglect and abuse, whether purposeful or not. Too often, children and young adults, rich and poor, in the cities, in the suburbs, and rural areas, learn from their own experience and those of their peers that they are at best superfluous and worthless, and at worst even burdens on our society. How is it possible for children and youth who internalize these attitudes, and thereby do not value and respect themselves, to value the dignity and lives of those around them? Where human life is cheap and there is no alternative that is readily apparent, suicide and homicide are often the tragic consequences. Middle class children and youth who feel their parents value them only for their accomplishments in school or in the job market learn that their own lives have no intrinsic value, but rather only contingent value for the luster that can be added to parents' stature in the community.

The strong sense of inadequacy, anger and rejection on children and youth from more affluent homes parallels the feelings of socially and economically deprived children. The result in wasted life is often the same in either instance. We are diminished as a community by these tragic social failures.

Is this hopeless?

The picture of our American youth is, at first glance, a bleak one. There is no doubt that our culture is putting unprecedented pressures on all young people. These issues are real in the lives of all our kids. A number of our children and youth are remarkably strong and wise and are responding reasonably well to these pressures, but even for them, the pressures are still there. There is not a child in this country—even those who live in our most affluent neighborhoods—whose self-esteem and well-being aren't under siege by one or more of these factors. And as the number of the above-mentioned factors increase in the lives of young people, the more "at-risk" they become.

The prognosis for these young people is not hopeless, but it is gravely serious if we do not act. Soon. "Many young people believe, because of the conditions surrounding them, that equality of opportunity does not exist; so they give up. This creates a vicious circle: talents are squandered, teenagers are ill prepared, employment is denied, at-risk behavior is reinforced. Adrift in a desolate and often hostile environment, these young people desperately need adults to whom they can turn for guidance and support."[10] What better place to turn than to the Church? Who better to provide guidance and support than we Christians for whom nothing (and no one) is hopeless?

Part I-B: Our Children and the Church

There is good news

There is an abundance of good news for children and young people in the Episcopal Church, and much for which to be grateful. First, of course, is the ultimate Good News, Jesus Christ. We follow a savior who offers endless hope and infinite possibility. As one African-American priest, standing in the doorway of his church, surrounded by housing projects, matter-of-factly and powerfully told our Commission, "The power of the Gospel is plenty powerful enough to transform lives."

Many dioceses are taking on the challenge of ministry with young people in new and exciting ways. This Standing Commission has seen and heard about dramatic and Spirit-filled ministries to, with, and for young people within and beyond our Church:

— One diocese has begun a program of "midnight basketball," providing an alternative to the streets and offering both fellowship and education. Consequently, there has been a significant drop in the local crime rate.

— Church people have cooperated ecumenically in several large cities to utilize the structure of gangs to equip gang members with skills to enjoy productive and fulfilling lives. These young people are given opportunities and rewards for competing in learning instead of fighting over drugs, turf or money.

— Many dioceses and parishes across the Church have not only included young people in their conventions (with voice and vote), but also have included them on search committees for priests and bishops.

— A teenager has her life transformed by being invited to a Central American diocese, where she sees death, poverty, ignorance, fear and intimidation neutralized by the power of the Gospel, lived out by loving teachers, clergy and church members.

— A tiny congregation (average attendance of nine) decides to "go out of business in style" and commits its small endowment to fund and host a big brother/sister program in its small community. Within a year, average attendance has increased to 65 (with a

Sunday School of 25 children), drawn not from the clients served, but from the community that sees in this ministry to children the work of Christ.

— Many congregations have begun to minister with young people at risk through local school systems and government organizations, following the maxim that "mission" is determining where God is already at work in the world, and then joining God there.
— The Episcopal Youth Events of the last decade, sponsored by the Episcopal Church Center's Youth Ministries Office, have been a significant part of that revitalization. The most recent "EYE" was attended by young people from all but three dioceses in the U.S. Twenty-five percent of attendees were young people of color.
— Many dioceses have a long tradition of significant funding and program oriented toward youth. Many dioceses own and operate camp and conference centers with significant programming for kids, and many are including marginalized kids from the community in those programs. Several dioceses have training programs for both volunteer and stipendiary youth ministries.
— Some dioceses and congregations are, for the first time, employing part- or full-time youth ministries staff people.
— While many small congregations are learning that youth ministry does not require a big budget and large numbers of youth to make a difference in the lives of their kids, many parishes and dioceses are learning it is also true that effective youth ministry often does require some serious commitment of financial resources.
— Many isolated, rural and small town congregations are learning that working ecumenically can have a big pay-off in a small community.

On the other hand....

On the other hand, the news—from the local congregation to the national church—is not all good. The Episcopal Church, as a whole, has *never* funded children's and youth ministries as generously as other denominations. Over the last decade, our national Church budget for youth and children has only been cut, never increased.

In all too many of our dioceses and congregations, young people are not near the top of *anyone's* agenda—at least not the decision-makers', and no one is dealing with the issues facing young people. Despite "youth ministry" being high on nearly every congregation's profile of priorities as it searches for a new priest, this priority is seldom reflected in the congregation's budget; young people are seldom represented on the search committee; and once the new priest arrives, other duties and pressures push kids and kids' issues aside. Local parish youth group leaders burn out quickly, due in large measure to their weariness from having constantly to beg for financial support and to seek parishioners willing to lend a hand.

In most congregations, canons and bylaws do not allow or encourage young people to participate fully in the life of the church (e.g., to serve on the vestry). In many congregations, there is an ongoing controversy about the inclusion of young children in the liturgy, and seldom is the recitation of the Lord's Prayer slowed down enough for younger children to keep up. Many congregations act as if the only kind of "mission" young people can do is dishwashing after the parish potluck supper. Children and youth are seldom invited to make a pledge along with their congregation's stewardship efforts. Only our largest and wealthiest congregations have someone on the staff whose primary task is youth ministry, and even then they are often the first to be let go in a financial pinch.

Youth ministry is a special calling. Instead of giving this precious responsibility for our kids to our best and brightest, both clergy and lay, we often delegate it to the newest and least experienced. Many clergy are eager to accept the first lay volunteer they can find to "do" the youth group, providing little training and ongoing support for these sincere and committed volunteers. And even if training is sought for this ministry—by clergy *or* laity—there are few good opportunities for receiving it (and even fewer within the Episcopal tradition).

What does the Episcopal Church have to offer young people?

To offer the Good News of Jesus Christ, which will always be our most important gift to young people, we must offer ourselves. "Young people need adult disciples and mentors who will talk to them about values and the virtues of faithfulness, honesty, self-control, courage, compassion and the willingness to make sacrifices in the name of love."[11] It is through ourselves that our young people will come to know the love of Christ. It is in our incarnated ministries with them that young people will come to know Christ.

This adult companion is often the youth group leader, in a congregation that is large enough to sustain such an ongoing group. Or, in a smaller setting, it could be any adult who sincerely cares and takes an interest. But this gift of ourselves cannot be a once-a-week offering; indeed, this kind of mentoring takes time and is ministry "for the long haul." The kind of youth ministry called for in today's world requires mentors who do as they say—who "walk the talk," which includes not always getting it right, admitting failure when it occurs, acknowledging the pain.

Ministry to, with and for young people must move beyond the dissemination of information, toward formation. "In the case of youth ministry, the medium really is much of the message. The youth group (the same would apply to a relationship between a young person and another Christian adult) is a vehicle by which the participants can experience the Gospel of God....the life of the youth group can express, or at least point to, the acceptance, forgiveness, love and growing wholeness that comes from God. It is the relationships within the group, and the overall tone or quality of the group in which participants sense and absorb the presence and activity of God among them and within each of them. It is through the life of the youth group that participants sense and grow aware of God's movements toward healing and wholeness, that is, toward salvation. Youth and adults together discover themselves to be actually working out their own salvation 'in fear and trembling' as they live together and sense God working out his will within and among them."[12]

What principles might guide us?

In 1986, in preparation for the first Youth Ministry Leadership Academy, sponsored by the Diocese of Connecticut and the national Church's Youth Ministry Office, four principles were articulated for doing this kind of "relational ministry" with young people:

I. *There is infinite respect for the individual.*

II. *Honesty with self and others is essential.*

III. *There is a common responsibility for what happens.*

IV. *Explorations of life experiences and the Gospel are shared and affirmed.*

What is clear about these principles of relational ministry is that they apply to *all* ministry, not merely to ministry with young people. This kind of ministry has ramifications

for any Episcopal congregation or any individual Episcopalian who wants to use them in their ministries with children, youth and adults:

Effective ministry takes time. One has to spend a lot of time building a relationship with a fellow Christian in order for real growth and formation to occur. One has to spend a lot of seemingly meaningless or frivolous time with a child or young person before enough trust develops for the child to ask a question that comes from the heart. That question may be pondering a decision about sex or drugs, or wondering aloud why parents fight so much, or asking what it means to live a Christ-centered life. So-called "quality time" is a myth in youth ministry, in the sense that it rarely happens except in the context of spending a lot of "down time" in building relationships and trust. (Parishioners should be reminded of this when they complain that "all the youth minister ever does is play volleyball with the kids.")

Faith is caught, not taught. Our usual method of education assumes that the teacher has a body of knowledge that the learner needs, and in one way or another, we attempt to open up the brain of the learner and "pour in" the information. While there is information, history and facts to be learned, more is required if we are to enable our young people to become mature Christians. Formation is a different approach to learning, and asserts that the most important learnings about living the Christian life are learned from watching, arguing, playing, working, making decisions, crying and interacting with other Christians. Along the way, mentoring is helpful and necessary—such as Bible study and learning about the Church's historic faith and practice, or developing a prayer life. But faith, and a life in faith, requires nurturing.

Kids do not need to wait until they are "grown up" to have a ministry. Their ministries are NOW, and any congregation which so acknowledges that will learn how much power there is in it. Kids can be empowered to live out their own baptismal promises now. They can learn about their faith. They can be among our best evangelists. Children can learn about and actually do outreach. Helping to gather and sort food for the parish food pantry is but one example. Young people can take their place in the decision-making and work of the church. They can become knowledgeable about HIV/AIDS and share that information in a peer relationship at school among kids that we could never reach. Over the last decade, our young people have raised a united voice: "We are not the Church of the future. We are the Church now." It is time we believed them.

How might a commitment to kids look in a congregation?

If the Episcopal Church were to take seriously its commitment to our children, what might we see happening in our parishes and communities? What might a children's advocacy "wish list" look like for the Episcopal Church?

1. A group of stay-at-home parishioners might invite mothers and children from the community to come in once a week. The children would be cared for (and enjoyed) by the parishioners, while the mothers learned a craft, took a course, or talked with each other about the joys, struggles and strategies of being a good parent. Such a ministry would go a long way to break down the isolation felt by so many single parents.

2. Families in our congregations could be a tremendous resource to each other. Families could be linked up for a specific period of time (a school year), to share their lives and faith journeys with one another. Linking a single-parent family with a two-parent family might provide welcome support and understanding to both.

3. We, the Church, might make all kinds of families feel more welcome if we were to use another, more inclusive term for families, i.e., households. We must make it abundantly and frequently clear that the term "parish family" refers to the entire parish community, and is meant to include everyone, no matter what the configuration of the household.

4. A congregation might do a survey of what they are doing (or might do) in their parish to welcome children. A trip to McDonald's might be a good place to start, since they really know how to make kids welcome (from child-height drinking fountains and urinals to bright and cheerful playgrounds). A child knows from the moment they drive in to McDonald's that this is a place for them, where they are wanted and welcome. Do they know the same when they come to church?

5. More opportunities might be provided for people to gather intergenerationally. Confirmands might be assigned adult mentors for the duration of the confirmation class with whom they might regularly worship, do a service project, and talk about what it means to be baptized into the Body of Christ. Vestries might invite the youth group to send two of its young people to vestry meetings to make input from the youth point of view. Young people might "adopt" an older parishioner or person in the community who might be shut-in and in need of assistance.

6. A congregation might open its doors to the youth of the neighborhood, providing a safe and positive environment for gathering. In rural, isolated communities where there may be few options for social gatherings, a congregation might work with their own few kids and those of other denominations to create something interesting for young people to do on a Saturday night. It might even lead to a "program night" in which young Christians of different denominations talk about what difference being Christian makes in their lives. We must not be blinded to opportunities of working ecumenically.

7. One congregation might want to do something for education in its local schools, but feels powerless to change an entire school system. Being faced with its own limitations and not being able to do everything, often becomes an excuse for doing nothing. It could, however, impact one class or one grade. Members of a congregation, adults and young people alike, might volunteer to assist a 6th grade class for one whole school year. Acting as support for the teacher over the course of a year might make a big difference in the life of that class. Tutoring, chaperoning trips, being another adult present in the classroom, fundraising for special events, sponsoring day care and latchkey programs are also needed in many communities to augment the efforts of the schools to support families.

8. A congregation or diocese might form a Child Advocacy Committee which would monitor local, state and national legislation affecting children—WIC (Women with Infants and Children) and Head Start funding, public assistance benefits, childhood immunization efforts, etc. Congregations could be alerted to issues about which their members would like to testify or write their legislators. The current health care reform debate will have a tremendous impact on the lives of at-risk children and youth—nine to twelve million of whom are uninsured. A congregation could decide to undertake an educational effort about this issue, leading to advocacy on behalf of those children.

9. Members of a parish, at the time of the every member canvass, might be asked what they will pledge to do in the coming year for the young people of the parish and/or the community. One's lay ministry in the world might include being a Big Brother/Sister, offering respite care to parents of severely disabled children, tutoring a student in a local school, helping to organize a local chapter of P-Flag (a support group for Parents and

Friends of Lesbians and Gays) or working with a school board to get effective and complete AIDS education into the school curriculum. Then the parish could celebrate and lift up those ministries before the whole congregation using "A Form of Commitment to Christian Service" from The Book of Common Prayer.

Can congregations play a role in at-risk prevention?

In the face of so many at-risk factors, can the Church play any real role in responding to the crisis? Can the Church help to bring about the spiritual revitalization that is so urgently needed in our society? Data gathered on 46,000 youth in public schools indicates a resounding "yes."

"Youth who attended religious services at least once or twice a month (active youth) were nearly half as likely to engage in any of the at-risk behaviors than those who rarely or never attended religious services (inactive youth). This finding holds true for all ages and for both males and females."[13]

Religious, along with family and social, values affect responsible decision-making. A national sexuality curriculum evaluation, determined "the greatest influence on the intention not to engage in sexual intercourse is whether or not the student feels it is against her or his values to do so."[14]

Church congregations are one of the few settings where young people can interact with a wide variety of age groups, thereby getting a broader perspective than is otherwise available to them. Also, an individual has the opportunity to be exposed to this same community over a span of years, thereby having a potentially powerful influence on a person's life.

Churches do not always live up to that potential. Another Search Institute study of 3,000 adolescents in Protestant congregations determined that "43 percent of students report two or fewer hours in their lifetime spent at church discussing sex. And 36 percent report spending two or fewer hours learning about alcohol or other drugs." The report goes on to conclude that "young people's long-term involvement in and loyalty toward faith institutions may be dependent on whether their congregations address 'real life' issues. If not, young people may see faith institutions, finally, as irrelevant—a pattern and a memory that is no longer significant."[15]

The challenge and the opportunity is to raise these issues from a faith perspective. Young people often know the facts (which is why a young person's initial response to an issue is, "We already learned that in school"). What is missing in other settings is the opportunity to look at issues as they relate to faith and experience. Such an approach, which goes deeper than a "just say no" simplicity, needs the strong support of both clergy and lay leaders in order to succeed.

Finally, Search Institute's Carolyn H. Eklin and Eugene C. Roehlkepartain point to three "protective factors" which churches can provide: (1) genuine care and support from one or more adult persons in the congregation, (2) high expectations on the congregation's part for its youth, and (3) opportunities for youth to be contributing members of their congregation. "Youth need to be able to participate in meaningful, valued activities and roles—those involving problem-solving, decision-making, planning, goal-setting, and helping others. These opportunities enhance young people's sense of responsibility and purpose, which can, in turn, help reduce negative behaviors."[16]

All of this brings us right back to the Baptismal Covenant. As adults in the Episcopal Church, it is only in respecting the dignity of all our children, and seeking to serve Christ in them that we will be able to acknowledge and empower their own ministries within the church and beyond it.

Not a new program—a new attitude

As the Standing Commission on Human Affairs, we are not calling for any one specific program for children and youth, but rather for a new attitude toward children and youth by this Church and by its individual members. The children in our churches and the children beyond our churches are experiencing an assault on their physical lives, their emotional health and their spiritual well-being. The familiar saying is true: if we are not contributing to the solution, then we are a part of the problem.

What we need is a true change in our hearts so that, like Christ, we authentically beckon all of God's children to come. It is time that we, the Episcopal Church, do more than give lip-service to the importance of our church's and our nation's children. It is time that we recommit ourselves, with God's help and guidance, and with all the resources we can muster, to their physical and spiritual well-being. No one can do everything, but each of us can do something, and together, we can make a difference in the lives of our children.

It takes a whole village to raise a child. Can we, will we, be those villages?

Part II: Dignity and Full Membership for All

In the 1992-1994 triennium, this Standing Commission on Human Affairs has struggled with our—the Episcopal Church's—treatment of and attitude toward lesbian and gay people, within and beyond the Church.[17] It is clear from the baptismal promises we make, to "respect the dignity of every human being" and to "seek and serve Christ in all persons," that everyone is to be respected and served.

What does the Church say it believes?

Former General Conventions have passed a number of resolutions related to people whose sexual orientation is toward people of the same sex: The 1976 General Convention (Minneapolis) passed Resolution A-69: "It is the sense of this General Convention that homosexual persons are children of God who have a full and equal claim with all other persons upon the love, acceptance, and pastoral concern and care of the Church." It is interesting to note in the Journal of the Convention that two amendments were proposed to this resolution—one to substitute the word "all" for "homosexual," the other to add the word "forgiveness" after acceptance. Both amendments were defeated. The Journal, with a touch of understatement no doubt, adds the comment "There was considerable discussion."

One must be careful not to interpret or read into something more than is there, but it does seem clear that this 1976 Convention intended (1) to say something positive, (2) to say it about homosexual persons specifically, and (3) not to imply that homosexual people per se have any more or any less to be forgiven for than anyone else.

At the same 1976 General Convention, Resolution A-71 was passed: "This General Convention expresses its conviction that homosexual persons are entitled to equal

protection of the laws with all other citizens, and calls upon our society to see that such protection is provided in actuality." This resolution seems to acknowledge that there is a gap between the equal protection provided in the law, and the equal enforcement of those laws.

This same 1976 General Convention put off the question of ordination of homosexuals until the Joint Commission on the Church in Human Affairs could study the matter and report back.

The 1979 General Convention (Denver) received the report of the Human Affairs Commission, and in response to the ordination question, passed a resolution, "That this General Convention recommend to Bishops, Pastors, Vestries, Commissions on Ministry and Standing Committees, the following considerations as they continue to exercise their proper canonical functions in the selection and approval of persons for ordination." The resolution goes on to say, "There should be no barrier to the ordination of qualified persons of either heterosexual or homosexual orientation whose behavior the Church considers wholesome," and, "We believe it is not appropriate for this Church to ordain a practicing homosexual, or any person who is engaged in heterosexual relations outside of marriage." Later in the Convention, 21 bishops signed and entered into the minutes a statement expressing their inability to associate with the resolution and its implications, the position of the bishops being that implementation of the resolutions would make lesbian and gay lay persons second-class citizens of the Church. They noted further that, as "this action of the House is recommendatory and not prescriptive, we give notice as we are answerable before Almighty God that we cannot accept these recommendations or implement them in our Dioceses...."

The 1982 General Convention (New Orleans) resolved, "That the 67th General Convention reaffirms the actions taken by the General Conventions of 1976 and 1979 affirming that homosexual persons are children of God and are entitled to full civil rights." (Resolution B-61A.)

The 1985 General Convention (Anaheim) resolved, "That the 68th General Convention urge each diocese of this Church to find an effective way to foster a better understanding of homosexual persons, to dispel myths and prejudices about homosexuality, to provide pastoral support, and to give life to the claim of homosexual persons 'upon the love, acceptance, and pastoral care and concern of the Church' as recognized by the General Convention resolution in 1976."

The 1988 General Convention (Detroit) resolved, "That this 69th General Convention decries the increase of violence against homosexual persons and calls upon law enforcement officials across the land to be sensitive to this peril and to prosecute the perpetrators of these acts to the fullest extent of the law; and be it further Resolved, that the Executive Council be directed to communicate with the Attorney General of the United States, and the Attorneys General of the several States the expressed wishes of this General Convention that such violence be decreased markedly; and be it further Resolved, that all Bishops, and especially the Presiding Bishop, be encouraged to speak openly and publicly to repudiate the misconception that the Church encourages such violence, and to counter the public declarations of those who claim that AIDS is the punishment of God upon homosexual persons; and be it further Resolved, that the actions of the 65th General Convention, which declared that "...homosexual persons are children of God who have a

full and equal claim with all others upon the love, acceptance, and pastoral concern and care of the Church" be re-emphasized to all members of this Church.

The 1991 General Convention finally acknowledged in Resolution A104sa a "discontinuity" between the traditional teachings of the Church and the experience of some of its members, acknowledging also the Church's failure to resolve these matters legislatively.

How well is the Church practicing what it preaches?

This Standing Commission had originally intended to deal only with the civil and human rights of homosexual persons in the world, but once again it seems imperative that we get our own house in order first. These resolutions are recorded in the Journals of the General Conventions—but how well are they being lived out across the Church?

We have heard some good news across the Church. During the summer of 1992, at the national convention of Integrity, members of the Standing Commission on Human Affairs held a hearing and offered lesbian and gay Episcopalians (full members through baptism in the Body of Christ) an opportunity to offer testimony about what life is like for them in the Episcopal Church:

— In one diocese, over 50 congregations have asked to be listed in a brochure making it clear that lesbians and gay men are welcome in their faith communities.
— A lay man reported that his retired bishop, who had always been opposed to the gay community in his diocese, did an about face as the result of getting to know several lesbians and gay men one-on-one, and came to believe that their full inclusion in the Church was, among other things, an issue of justice.
— A lay woman said she had never been treated poorly in her parish, was asked to read a lesson at her diocesan convention, and appreciated her bishop's celebration of the eucharist at an Integrity meeting.
— A lay man spoke with pride about his bishop and diocese, and their support of lesbian and gay people, lay and ordained. Mostly, however, the news was not good:
— A lay woman and her partner of 27 years told of being asked by the rector of a parish to which they had moved to confess as sin their personal relationship, and they were denied communion.
— A lay man was told by his rector, to whom he had gone for counseling, that if he became a practicing homosexual, he would have his "blessings withdrawn by the Lord." He was devastated when the rector went on in sermons and articles to publicly denounce gays as people with emotional problems.
— A lay man told us that although he and his partner of many years are well accepted in their parish, the rector did not have the courage to include their names on the regular anniversary list in the intercessions. The man also wryly noted that the parish has not, on the other hand, had any problems accepting their financial pledge.
— A lay man spoke of the dangerous double message he experiences from the Church: on the one hand, he hears, "We love you," while on the other hand, he sees that "some people get squashed, wounded, rejected," and feels that "God is very distant." He also spoke of having been encouraged to undergo an exorcism to drive out the demons of homosexuality.
— A lay man told of a *heterosexual* woman who made a statement to the newspaper in support of gay rights. Her rector told her that she was a scandal to the Church,

revoked her lay reader's license, and told her she was no longer welcome in the parish. A gay man and member of Integrity received the same treatment from the same rector, but was reinstated on the condition that he never again speak about his sexuality or in support of gay rights.

What does the testimony mean?

It is clear to us on the Standing Commission for Human Affairs, and it comes as no real surprise, that the legislation of the past General Conventions has not changed all attitudes and behaviors. It does seem odd to us, however, that the very people who appeal to the 1979 General Convention resolution against the ordination of "practicing" homosexuals as if it were canon law, are sometimes the same people who ignore the resolutions upholding full civil rights for lesbians and gay men and which proclaim that "homosexual persons are children of God who have a full and equal claim with all other persons upon the love, acceptance, and pastoral concern and care of the Church." The recommendatory nature of the 1979 resolution on ordination must once again be pointed out: "That this General Convention recommend to Bishops, Pastors, Vestries, Commissions on Ministry and Standing Committees, the following considerations as they continue to exercise their proper canonical functions in the selection and approval of persons for ordination:..."

More discontinuity

What *is* clear is that we are not living up to the legislative stands we have already taken with respect to supporting full civil and human rights for homosexual persons. We must point out to the Episcopal Church, of which we are a part, that we are not "walking our talk."

There are other evidences of the discontinuity between what we say and what we do in the Episcopal Church today:

Virtually every congregation in this Church has a red, white and blue sign hanging nearby which proclaims, "The Episcopal Church Welcomes You." The truth of the matter is that if one is lesbian or gay, and especially if one is open and honest about it, many Episcopal churches do *not* welcome you. In fact, some Episcopal churches will not even tolerate you. Some will forbid you to be a lay reader; some believe you should be "healed"; a few will deny you communion or even exorcise you. It's time we seriously asked ourselves whether or not we are willing to live up to the welcome promised by our signs.

It is ironic that in this Decade of Evangelism, we seem intent on alienating and keeping out one of the few identifiable groups of people who want to be welcomed in.

A Troubling Image

For many lesbian and gay people, the Church has been like an abusive parent. Like many abusive parents, the Church sincerely professes love for all its children and is quick to deny wrongdoing. But in fact, the Church often heaps abuse on the heads of some of its children—sometimes denying them bread at the table, tearing away at their self-esteem with shouts of "abomination," and denying them the solace and comfort promised in the word "family." It is time for the Church to admit that it is not an innocent bystander in this abuse, but too often a perpetrator.

In an abusive situation, we usually counsel people to get out, to remove themselves from harm's way. Many have already left the Church—the Episcopal Church and others. But many have stayed in our midst. Presiding Bishop Browning recently paid tribute to them for their perseverance in the struggle for acceptance in the church: "I thought about your origins. I thought about what it has cost you to be honest about who you are. I thought about how accustomed you must have become to having people, who have never met you, form judgments about you based upon what you are rather than who you are....And I wish with all my heart that you had never had to get used to that....Is it possible to know the pain of what you have known and still find it within yourself to remain in the body where so much of that pain has occurred?" Along with the Presiding Bishop, we on this Standing Commission sincerely hope so.

Our children are listening

Some of our sons are gay, some of our daughters are lesbian. And they are listening to our debates and dialogues and pronouncements. But mostly they are watching—watching to see whether they are an abomination or a child of God in the eyes of their parents and their Church and their God.

What many of them are hearing from us, the Church and the culture, is hatred. For our lesbian and gay kids, who internalize this hatred, they learn that it is an awful thing to be who they are. Fear of discovery, rejection and violence becomes a part of their everyday lives. Our "straight" kids, on the other hand, often learn that it's okay to hate, ridicule, reject and bash their lesbian and gay peers. There is an even greater burden on lesbian and gay young people in communities of color, where homosexuality often carries an even greater stigma.

What kids see and hear from us will have an incalculable impact. If lesbian and gay youth hear hatred and condemnation, many will consider and some will attempt suicide. According to a U.S. Health and Human Services report, "gay adolescents were two to three times more likely than peers to attempt suicide, accounting for as many as 30% of completed youth suicides each year."[18] If they hear that their future is a disgusting lifestyle, many will end up in heterosexual marriages desperately trying to be someone they are not, often bringing untold pain to themselves and others. If they have no positive role models for how to put one's lesbian/gay sexuality together with one's Christianity, then they will assume it cannot be done.

As we learn to respect the dignity of every human being and seek to serve the Christ in all our children, we may save one gay boy from being thrown out of his home, forced to sell his body to provide for himself. We may save one lesbian girl from running away to drugs to ease the pain. We might even save some parents and their relationships with their lesbian and gay children, if we helped them understand rather than reject their children. We might save one girl or boy from suicide, another from AIDS. These lesbian and gay kids are our children too, and it's time we tried.

Whether the numbers of lesbian and gay people are ten percent or one percent or something in between, the same God who knows the number of hairs on our head does not want to lose one of God's children. There are *no* throwaways in God's kingdom—not one.

Full membership in the Body of Christ

This Standing Commission believes we would be taking a giant, positive step forward if we were to live up to the "full and equal claim...upon the love, acceptance and pastoral concern and care of the Church" promised in the 1976 resolution. Inevitably though, the question of full membership in the Church also leads us to the questions of the ordination of lesbian and gay people and the blessing of their monogamous, committed, life-long-intentioned relationships.

This issue of full membership is at the heart of the question about ordination. "No Christian has a right to be ordained; but any Christian has, or ought to have, a right to be considered for ordination....Baptism does not merely confer church membership. Rather, it makes a statement about one's basic humanity. It speaks of one's relation to the Christ in and for whom one is created. However one is regarded by the standards of society, baptism is a gracious affirmation of worth and dignity. It grants the freedom of the City of God....These two things, ordination and baptism, are linked. What is said about redeemed humanity in baptism and in ordination should be congruent....To put the matter in terms of moral discipline, if lesbian or gay sexual orientation represents a flaw in one's humanity so basic as to prevent one from being considered for ordination, should it not also prevent one from being baptized?"[19] A similar thought was expressed in the debate over women's ordination: "If the Church is not ready to ordain women, then it should not baptize them."

The fifty bishops who have signed the 1979 minority view statement (the original 21 who signed in 1979, plus an additional 29 who added their signatures in 1988) recognized this issue when they wrote, "This action [of the majority] also speaks a word of condemning judgment against countless laypersons of homosexual orientation who are rendered by its implications second-class citizens in the Church of their baptism, fit to receive all other sacraments but the grace of Holy Order—unless, in a sacrifice not asked of heterosexual persons generally, they abandon all hope of finding human fulfillment, under God, in a sexual and supportive relationship. This action, thus, makes a mockery of the vow and commitment which the Church has made to them in that same sacrament of baptism, to 'do all in [its] power to support these persons in their life in Christ'—all of these persons, without exception—and calls into question the vows of us all to 'strive for justice and peace among all people, and respect the dignity of every human being.'" What can we as a church do to facilitate a dialogue about how to widen the circle of Episcopalians who are supported in their committed relationships without devaluing the traditional teaching of the Church?

Those bishops who have permitted the blessing of same sex unions, and those priests who have performed them with the knowledge of their bishops, seem to have done so in an effort to respond to the "full and equal claim" resolution, and as an expression of full membership for those lesbian and gay members.

It is important, and perhaps instructive, to remind ourselves that the discussion about full membership and inclusion for lesbians and gay men is not only going on in the Episcopal Church. The question of full incorporation—involving such issues as ordination and the blessing of lesbians and gay men committed to mutual, life-long love and support—is being asked in virtually every denomination—from mainline Presbyterians, Methodists and Lutherans to the Southern Baptist Convention.

What can be done?

The Standing Commission on Human Affairs wants to suggest a hope-and-prayer list for how the Episcopal Church might proceed:

1. We hope the human sexuality dialogue begun in this triennium will continue. We hope that those who have not yet participated in that dialogue will join in. Even congregations with large lesbian and gay populations need to talk. There is a difference between acceptance as full members and mere tolerance. We need to keep listening and talking to one another, not with the goal of winning, but with the goal of learning from and understanding one another. In this manner, we hope the Church will use the upcoming Bishop's Pastoral Teaching as a resource in its continuing, serious, thoughtful dialogue.

2. We hope lesbians and gay men, single and partnered, will be increasingly welcomed into all levels of our Church's life. We hope that those in authority, both clergy and laity, will use their moral and personal authority to help ensure that the Church is a safe place for everyone, and especially the vulnerable. And if it is that same lay or ordained leadership who is making it unsafe, then we hope that others—not unlike the prophets of old, who told the kings what they didn't want to hear—will call them to task and hold them accountable.

3. We hope lesbian and gay members of this Church will continue to seek the courage to take *appropriate* risks "coming out" to the rest of us. Without your faces and lives before us, we can still treat you as an issue, rather than as human beings. Many of us will value you for being you. We also want to acknowledge the painful reality that it is not safe, appropriate or prudent for some to take such a risk.

4. We hope more members of this Church will consider taking public stands against local initiatives that would deprive lesbians and gay men of their civil rights. We encourage our membership to be skeptical of those who claim that homosexuals want extra, rather than equal, rights.

5. We hope all of us, no matter what our other positions, can at least agree to speak out and deplore the increasing violence against lesbians and gay men and those "thought to be" gay.

6. Finally, we hope the members of the Episcopal Church will continue to pray—for the Church, for God's guidance, for understanding, and for an end to the walls that separate us.

Part III: A Vision of Unity

We have raised difficult and complex issues for the culture and for the Church. They will not be resolved easily or quickly. But we must continue to address them, and we must "hang in there" with one another while we are discerning where our journey is taking us.

For Christians, how we treat each other is not a matter of opinion. Christ reveals to us the truth about all relationships. While we were yet sinners, Christ died for us—an act of sacrificial love. Jesus mounted the cross in obedience to the Father's will. The Gospel of John declares this act as one which glorifies the Father. Empowered by the Holy Spirit, when we are enabled, however imperfectly, to live with each other in sacrificial love, we glorify both the Father and the Son. We see here a glimpse of the living reality of the Trinity, the three persons in perfect relationship which is the vision of all relationships.

The Baptismal Covenant offers us a glorious vision of what the Christian life can and should be. These promises call us to ministry with all of God's people, within and beyond the Church. The verbs in the baptismal promises are full of forward movement and longing for completion: continue, persevere, proclaim, seek, serve, strive. Like Abraham, we long for the "city that has foundations, whose architect and builder is God." We will not enter that city until we are reunited with God in heaven. Until then, we live with the vision.

"Will you strive for justice and peace among all people, and respect the dignity of every human being?"

I will with God's help.

"Will you seek and serve Christ in all persons, loving your neighbor as yourself?

I will with God's help.

"Will you proclaim by word and example the Good News of God in Christ?"

I will with God's help.

RESOLUTIONS

Resolution #A060

Resolved, the House of _____ concurring, **That this 71st General Convention request the Church Center staff to disseminate the materials and resources that the Standing Commission on Human Affairs has assembled and this report to the Bishops and youth ministries of this Church.**

EXPLANATION

The Standing Commission acknowledges the great value it places upon the resources provided them by their sister in Christ, Sheryl Kujawa. Comprising the basis for many statements and recommendations contained within the report of the Commission, it will be helpful to the larger church for youth ministers in every diocese to know of and utilize these materials for their own programs, thus bringing them into the diocese as available resources for all groups engaging themselves in issues dealing with children and youth at risk.

Resolution #A061

Resolved, the House of _____ concurring, **That Canon I.17.5 be amended to read as follows:**

No one shall be denied ~~rights or status in this Church because of race, color, or ethnic origin~~ *a place in the life, worship, and governance of this Church except as otherwise specified by Canon.*

EXPLANATION

This resolution is the result of the findings and report of the Standing Commission on Human Affairs for the 1992-1994 triennium.

E. PROPOSED BUDGET FOR THE COMING TRIENNIUM

Standing Commission on Human Affairs
1995-1997 Proposed Budget

Income	1995	1996	1997
Appropriated by General Convention	$17,500	$20,250	$14,700
Expenses			
Commission Meetings	$17,500	$20,250	$14,700

F. RESOLUTION FOR THE BUDGET APPROPRIATION

Resolution #A062

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 $52,450 for the triennium 1995-1997.**

ENDNOTES:

1. "Single-Parent Families," Search Institute SOURCE, Vol. IX, Number 2, June, 1993, pp. 1-2.

2. "FACTFILE," Hetrick-Martin Institute, New York, 1992, pp. 1-2.

3. *Fateful Choices: Healthy Youth for the 21st Century*, by Fred M. Hechinger, Carnegie Council on Adolescent Development, 1992, pg. 30.

4. *Fateful Choices: Healthy Youth for the 21st Century*, by Fred M. Hechinger, Carnegie Council on Adolescent Development, 1992, p. 34.

5. *The Adolescent and Young Adult Fact Book*, Janet M. Simons, Belva Finlay, and Alice Yang, Children's Defense Fund, 1991, pg. 1.

6. *The Adolescent and Young Adult Fact Book*, Janet M. Simons, Belva Finlay, and Alice Yang, Children's Defense Fund, 1991, pp. 94-95.

7. *The Adolescent and Young Adult Fact Book*, by Janet M. Simons, Belva Finlay, and Alice Yang, Children's Defense Fund, 1991, p. ix.

8. *Fateful Choices: Healthy Youth for the 21st Century*, by Fred M. Hechinger, Carnegie Council on Adolescent Development, 1992, pp. 25-26.

9. "Deadly Consequences: Stopping Youth Violence," by Deborah Prothrow-Stith, M.D., taken from a conference presentation to the Boys and Girls Clubs of America 86th Annual National Conference.

10. *Fateful Choices: Healthy Youth for the 21st Century*, by Fred M. Hechinger, Carnegie Council on Adolescent Development, 1992, p. 27.

11. Taken from a Diocesan Convention address by the Rt. Rev. Frederick H. Borsch, Bishop of Los Angeles, December 5, 1992.

12. "Youth Ministry: An Experience in Relationship and Creation," unpublished article by Robert L. Burchell, 1979.

13. Data from *Troubled Journey: A Portrait of 6th-12th Grade Youth*, by Peter L. Benson, Lutheran Brotherhood, 1990, quoted in Search Institute SOURCE, February, 1992, Vol. VIII, No. 1, p. 1.

14. "The Faith Factor," Search Institute SOURCE, February, 1992, Volume VIII, No. 1, p. 1.

15. "Effective Christian Education: A National Study of Protestant Congregations," quoted in Search Institute SOURCE, February, 1992, Volume VIII, No. 1, p. 2.

16. "The Faith Factor," Search Institute SOURCE, February, 1992, Volume VIII, No. 1, p. 3.

17. The Standing Commission is very aware that there is a wide diversity of sexualities expressed across the human spectrum-even among heterosexuals. It is beyond the scope of this report and the work of this Commission to attempt to cover them all. There is much about sexuality that we are still learning. In this report we will limit ourselves to responding to the same issue addressed by several previous General Convention resolutions: homosexuality.

18. U.S. Department of Health and Human Services, *Report of the Secretary's Task Force on Youth Suicide, Volume 3: Prevention and Interventions in Youth Suicide*, Rockville, MD, 1989, as reported in "PEDIATRICS," a publication of the American Academy of Pediatrics. The official suppression of this report by the Executive Branch of the Federal Government and some members of Congress, is testimony to the denial which goes on related to these issues.

19. "Ordaining and Baptizing: The Case for Gays and Lesbians," a paper by Daniel B. Stevick, Swarthmore, Pennsylvania.

APPENDIX
REPORT OF THE EPISCOPAL SOCIETY FOR MINISTRY ON AGING, INC. (ESMA)

The following report is submitted by the Commission on Human Affairs on behalf of and as a courtesy to the Episcopal Society for Ministry on Aging, Inc. (ESMA).

ESMA's mission statement is to be an advocate and national resource on aging, and to develop, strengthen and enable leadership at all levels of the Church in order to empower God's people for ministry throughout the entire life span.

ESMA's mission includes counteracting ageism, the notion that ". . . people cease to be people, cease to be the same people or become people of a distinct and inferior kind, by virtue of having lived a specified number of years. The 18th century French naturalist Georges Buffon said, "To the philosopher, old age must be considered a prejudice." *Ageism* is that prejudice. Like racism, which it resembles, it is based on fear, folklore and the hang-ups of a few unlovable people who propagate these. Like racism, it needs to be met by information, contradiction and, when necessary, confrontation. And the people who are being victimized have to stand up for themselves in order to put it down" (Comfort, p.35).

Henri Nouwen and Walter Gaffney, in *Aging: The Fulfillment of Life*, suggest that in this culture we fear aging more than death: "In a society where the basic interest is in profit, old age in general cannot be honored because real honor would undermine the system of priorities that keep this society running." (Editorial, *The Witness*, January/February, 1993)

This negative societal image comes across even in our prayers. In the prayer for "The Poor and Neglected" in the Prayer Book, it speaks of "the homeless and the destitute, the old and the sick." In the Prayer for the Aged, we pray for "all whose increasing years bring weakness, distress or isolation."

Our experience from Scripture show us:

Psalm 103:1,5 - aging is our life span
2 Corinthians 4:7-8 - treasure in clay jars
Psalm 92:14 - still bear fruit in old age
1 Corinthians 15:53-56 - death swallowed up in victory

Aging is the time we have here on earth to prepare for and live into eternity. Aging is pre-ordained by God. There is nothing magic about it. Aging is becoming—preparing for the end—not the beginning of the end. Aging is a process of drawing toward rather than running from. The Church's obligation is to be proactive throughout the entire life span; to prepare youth for life and the aging for transition. These are the Church's tasks on both ends of the spectrum. It is not a matter of either/or. Aging is the process of living, moving and having our being.

ESMA's priorities are:

—Spirituality and Aging
—Continuing Education on Aging
—Intergenerational Approach
—Aging/Social Justice

Aging is God's Gift . . . aging is becoming aware of God's Grace, Gifts and Time. As Henry Wadsworth Longfellow wrote, "For age is opportunity no less than youth itself, though in another dress. And as the evening twilight fades away, the sky is filled with stars, invisible by day."

As ESMA celebrates its 30th anniversary, we affirm our commitment made when created by General Convention in 1964 and reaffirmed by subsequent General Conventions as the nationally affiliated agency of the Episcopal Church responsible for development and support of ministries on aging.

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Human Sexuality

National Steering Committee for Human Sexuality Dialogues

REPORT FROM THE PROVINCES TO THE 71ST GENERAL CONVENTION

Resolved, That this General Convention commissions the Bishops and members of each Diocesan Deputation to initiate a means for all congregations in their jurisdiction to enter into dialogue and deepen their understanding of these complex issues [regarding human sexuality]; and further this General Convention directs the President of each Province to appoint one Bishop, one lay deputy and one clerical deputy in that province to facilitate the process, to receive reports from the dioceses at each meeting of their provincial synod and report to the 71st General Convention.

(Fourth Resolve of 1991 General Convention Resolution A104sa)

A. BACKGROUND

The 1991 General Convention in the Fourth Resolve of Resolution A104sa assigned to "the Bishops and members of each Diocesan Deputation" the task of developing the means and encouraging "all congregations in their jurisdiction to enter into dialogue" on the complex issues surrounding human sexuality. Furthermore, the Convention took the unusual action of assigning directly to the Provinces the task of facilitating the process, receiving reports from the several dioceses, and reporting back to the 1994 General Convention.

At their meeting in the fall of 1991, the Presidents and Vice-Presidents of the provinces responded to the Fourth Resolve by agreeing to establish in each province a Steering Committee made up of a bishop, one clerical deputy and one lay deputy who would oversee the project in their province. (At least one Province, Province 7, had already begun its work.) Further, the Presidents and Vice-Presidents established a national Steering Committee to be made up of persons serving on the Steering Committees of Provinces 2, 7, and 8. The Rt. Rev. O'Kelley Whitaker, then President of Province 2, was asked to chair the national Steering Committee, often called "the Whitaker Committee" to distinguish it from the group dealing with the Fifth Resolve—on the Pastoral Teaching—chaired by the Rt. Rev. Richard F. Grein, Bishop of New York. Throughout the process, the chairs of the two committees have maintained full communication on the work of the respective groups.

The first task of the national Steering Committee on Resolution A104sa was to develop a clear understanding of its task and to interpret as best it could, for itself and for the Church, the intent of General Convention in the Resolution. To that end, a "Context

Statement" was developed and distributed to all bishops and Convention deputies in a mailing dated March 23, 1992. This was the first of eight mailings from the national Steering Committee distributed periodically throughout the study time. However, because of limited funds, subsequent mailings were sent only to diocesan bishops and to provincial Steering Committees.

The Context Statement sought to be very clear about our task and responsibilities:

1. We were *not* being asked to conduct a popular referendum on current attitudes on human sexuality in the Church.
2. We were called to enable and encourage dialogue, including discussions among people who may hold different perspectives.
3. We understood dialogue to be different from debate—the former being a time for conversation that involves honest listening as well as charitable speaking, the latter being an occasion for trying to convince others of one's own position.
4. While recognizing that issues relating to gay and lesbian persons are of great concern both in the Church and in society in general, we saw our task as much broader, upholding all concerns about sex and gender.

We saw it incumbent upon us (a) to develop or identify existing materials to be made available to the several dioceses, to be used at their discretion; (b) to make possible training opportunities for diocesan leaders who, in turn, would offer training to leaders in congregations; and (c) to develop a means by which the learnings from this process could be gathered. We recognized that we were being asked to work in a highly charged area. To move from the prevailing "debate" mode into the "conversational" mode would not be easy. Everyone would need the opportunity to explore new skills, new ways of dealing with one another on sometimes volatile issues.

The shortness of time and the lack of a budget for this work meant the Committee could not design or produce its own study guide. Instead, many existing studies on human sexuality were reviewed by the members of the Whitaker Committee. Some were found to be focused upon one or a few areas of human sexuality. A few, in our opinion, seemed too narrow in their treatment of the issues.

The study guide, "Human Sexuality and the Christian Faith," prepared by the Evangelical Lutheran Church in America, working in much the same climate as we were, met our criteria in nearly all respects. Augsburg Fortress, the publishing house of the ELCA, was enormously helpful in permitting us to use this study guide freely, to replace Chapter 3 with one designed for Episcopal participants with the title "Episcopalian Perspectives Related to Sexuality," and even to print the Episcopal Edition at much less cost than we could have it done elsewhere. We experienced a warm ecumenical spirit of cooperation in sharing this study guide.

At the same time, Province 7, which had moved ahead in responding to Resolution A104sa, had already engaged a consultant team to prepare a special study guide in response to the Resolution. The national Steering Committee had the opportunity to join in the process of the development of "Human Sexuality: A Christian Perspective." The cost of developing this study guide was borne by private funds collected in Province 7.

Thus, we had two excellent, yet different, study guides to offer the Church. Further, the two distributors of the study guides generously worked with us to keep costs of the

material at the lowest possible level. *At the same time, we made it clear that any diocese that chose to utilize other material should feel free to do so.* The same reporting instrument would provide the opportunity for input no matter what study guide material was used.

Recognizing that Spanish is the second most used language in the Episcopal Church, we proceeded to develop Spanish language translations of the two study guides as well as of the reporting instruments. Here again, Augsburg Fortress readily made available to us the Spanish language translation of their material, a great saving to us.

The national Steering Committee has operated as an instrument of the provinces in their response to General Convention. At the same time, since General Convention provided no funding for this project and provinces usually do not have such resources, we appealed to the Presiding Bishop to seek funding for a budget of approximately $30,000, which he was graciously able to do. Major expenditures included mailings, support of leadership training, consultancy, and Spanish translations.

In the course of this remarkable process, we were struck by several things:

1. The people—both laity and clergy—chosen by dioceses to facilitate this dialogue process were extraordinarily committed to this endeavor and came to the national training sessions with considerable skill and experience. It was clear to us that the dioceses had chosen their facilitators carefully and thoughtfully.

2. At three national training events, held in Maryland, Kansas and California, some 212 people—from 86 dioceses and all nine provinces (including the Armed Forces and two Canadian dioceses)—were given an introduction to both curricula resources. These three-day sessions included an amazing cross-section of Episcopalians, from the most liberal to the most conservative, all working to see that this dialogue happened.

3. Our experience with these facilitators, and their experience with local participants, indicate that there is a real hunger among our people for caring dialogue, spiritual nourishment, and loving community. The extraordinary care with which thousands of people participated, attending most or all of the sessions, and then completing their questionnaires, is testimony to the commitment they felt toward this endeavor.

4. Real dialogue is very difficult, made even more so by language. We discovered that it was virtually impossible even to design a questionnaire in which the words used to formulate the questions meant the same things to everyone. It is no wonder that miscommunication and misunderstanding abound and that genuine dialogue is hard work.

5. This process of dialogue proved to be useful to people across the Church in a variety of settings, addressing a host of thorny issues. Diocesan and local facilitators quickly saw its potential for increasing communication about topics other than sexuality.

6. The General Convention resolution (A104sa), somewhat hastily brought together in the midst of legislative debate, acknowledging discontinuity and calling for dialogue, turned out to be incredibly wise in its insight and useful in its call for action. This may be living proof that the Holy Spirit can work in and through General Convention.

7. The most powerful experience for many of those who participated was the discovery that in the context of Christian community, an endeavor like this one could truly *build up* the Body of Christ rather than tear it apart.

B. DATA GATHERING PROCESS

In preparing an instrument to gather data from parishes and dioceses, the Committee agreed on these principles:

1. The questions should be general in nature so that they could be responded to by parish participants regardless of the study materials the group had used.
2. The questions, the Committee agreed, were *not* referendums on Church policy, theology, or legislation. Rather, the questions were to gather the opinions of those who participated in the dialogues, reflecting ways in which the participants' ideas had been reinforced or changed as a consequence. A place for write-in comments and observations was to be included in the questionnaire format as well.
3. Limited funding and the press of time required that the means of tabulating and collating the individual responses should be rapid and completed with a minimum expenditure of funds or effort on the part of parishes, dioceses, or provinces.

The Questionnaire

The earliest drafts of the questionnaire were prepared by Warren Ramshaw, a sociologist trained in the techniques of data collection and analysis and a lay member of the Whitaker Committee. The whole Committee engaged in revising the wording of questions and question order as well as in suggesting new questions not previously included. Committee members were asked to try out the questions on groups in congregations to see if the wording of questions was clear and unambiguous. The questions were examined and commented upon by parishioners in Southern Virginia, in Central New York, in Rochester, in several places in Province 7 and in Province 8. Additionally, comments and revisions were suggested by participants in the earliest leadership training program. Individuals and groups with special interests in the topics addressed in the questionnaire made further suggestions for improving the questions. Finally, the Committee examined revised drafts of the instrument, paying particular attention to its form, clarity and ease of use.

To facilitate the collection of data it was decided to take advantage of the pyramidal structure of the Church as a route of successive levels of reporting. Congregations were provided with a questionnaire tally sheet on which they could indicate the number of persons answering each question and the way the question was answered. Congregations were then instructed to send the individual questionnaire forms and the summary sheet to their diocesan offices, where a new set of tallies was made summarizing the responses from all the congregations in the diocese. These forms were sent on then to a designated person in each province, reporting the answers given for all the participating congregations in the various dioceses. The dioceses were asked to keep the individual questionnaires to await later instructions on their disposition.

The Committee subsequently asked each participating diocese to send its individual questionnaire response forms to a central point where they could be entered into a computer data base. It is fortuitous for the Committee that a small number of volunteers made themselves available to computerize all the data from each individual's questionnaire. This has been an extraordinary task. There were 74 variables for each of the 15,342 responses to be entered, an operation that began early in July and continued essentially on a daily basis

to the middle of December in 1993. This data collection is independent of the one developed through the pyramidal structure of the Church described earlier. The computer-based data has fewer individuals included in it than the one resulting from the pyramidal collection of data because we received fewer questionnaires from the dioceses than were tabulated by the pyramid method. Nevertheless, these two data sources are nearly identical on all items. Both sources provide clear and unambiguous data for our analysis. In this same process the write-in responses (Part B) have been read and a large sample of them has been recorded, omitting duplications.

C. WHAT THE RESPONSES TELL US

Characteristics of Respondents

Responses were received on the human sexuality dialogue questionnaire from 18,219 persons by the pyramidal structure method. The following general descriptive statements are based on those responses. (While we have written responses indicating the participation of between fifteen and twenty thousand persons in the dialogue groups, we estimate from the sale of dialogue guide materials that nearly 30,000 persons were actually involved as leaders and participants in some way in this dialogue process.) As many as 1128 congregations and slightly more than 77 per cent of the dioceses participated in these dialogues and forwarded information through the provinces to the Committee. The chaplains of the Armed Forces participated as well in seven groups in various parts of the world, adding 63 responses.

Responses to the human sexuality questionnaire do not necessarily constitute a representative sample of Episcopalians in all parts of the country. These responses are not intended to speak for the whole Church on any of these topics. Rather, *these are the responses of those who have participated in the dialogues on human sexuality in our parishes,* a program generally consisting of five two-hour sessions. These persons have read the material their parishes elected to use and they have completed the questionnaire form. Moreover, the potential responding population is further screened by the fact that some dioceses chose to participate in this national program and some did not. Further, even in participating dioceses some parishes chose to undertake the study program and some did not. Finally, even in participating congregations only a small proportion of the entire membership actually participated.

The responses, then, need to be understood *not* as a sample of what every Episcopalian might say in answer to these questions, but rather what a very large number of persons believe and express—people who have had an opportunity to participate in these dialogues, to read the material made available to them, and to complete the questionnaire. The number of responses reported in studies from groups as large as those who participated in this dialogue process are very rare indeed. A measure of the opinions of this number of Episcopalians on *any* topic has seldom been undertaken before.

Demographically, half of the responses are in the age category 40 to 59. Two per cent (358 persons) are over 80 and slightly more than one percent (208 persons) are under 20 years of age. Ninety-three per cent of the responses come from lay persons. Seven per cent are ordained. Slightly more than half of the respondents are married. Eight per cent are

widowed. Another eight per cent are divorced, and 13 per cent are divorced and remarried. Eleven per cent were never married. Sixty-four percent of the lay persons among the respondents are women and 23% of the ordained persons are women.

Characteristics of the Dialogue Groups

Sixty per cent of the groups met for five sessions with another 23 per cent meeting six times. Half of the respondents used the study guide, "Human Sexuality and the Christian Faith," the ELCA publication. Thirty-five per cent used the guide, "Human Sexuality: A Christian Perspective," the curriculum prepared by Province 7. The remaining 15 per cent used other material or combinations of these resources. Just under 40 per cent reported attending five sessions of the dialogue groups and nearly thirty per cent more attended four.

The topics most frequently included in the dialogues were these: Biblical understanding of sexuality, Christian marriage and family, psychological and social aspects of sexuality, and gay and lesbian relationships. These topics were followed in rank order by considerations of gender—the social consequences of being male or female—and the Anglican/Episcopal views of sexuality.

The climate of their dialogue groups is described by nearly 60 per cent of the respondents as always free and open. Another 30 per cent report their groups were usually but not always free and open. Only two per cent say their group experience was often or most always painful or difficult.

Forty-five per cent say the leadership of their group was very effective (5 on a scale of 5 to 1). Thirty-four per cent rate the leadership as a 4. Thus, nearly 80 per cent of the respondents found the leadership of their groups very good. More than 80 per cent agree or strongly agree that their group was made up of a wide variety of persons with different life experiences, people who are quite different from each other. Sixteen per cent disagreed with that description of their group.

Learning and Outcomes

In naming the topics in which the participants believe that they have grown as a result of the study and dialogue program in which they have participated, the most frequent response is Biblical understandings of human sexuality. This response is followed, in order, by the Church's teachings on human sexuality, and by understandings of gay and lesbian relationships.

To help participants focus on specific persons they know who can be thought of in sexual categories, they were asked if they know persons—friends or relatives—whom they understand to be in one or another of a listed set of categories. The Committee felt this question was useful to help respondents recall that lists of sexual categories are more than disembodied cells but rather are statements about persons, some of whom the respondents know.

In this question the most frequent responses indicate that everyone knows persons who are married, divorced, or divorced and remarried. Next most frequently identified as persons they know are those who are single by choice, gay men, persons of the opposite sex living together although not married, and persons sexually active outside of marriage.

Under what circumstances is it possible to be a faithful Christian and be identified in one or another sexual category? Almost 100 per cent of the respondents say that one can be a faithful Christian and be divorced or divorced and remarried. Three quarters report that one can be faithful and live with someone of the opposite sex without marriage. Seventy per cent indicate that being sexually active as a gay or lesbian person is not contrary to being a faithful Christian. Respondents are equally divided in affirming or denying that bisexual persons can be faithful Christians.

Replies to other items on which the opinions of respondents were asked can be grouped by degrees of agreement or disagreement with a series of questionnaire statements. More than 85 per cent say they *strongly agree* or *agree* with these assertions:

- Human sexuality is a gift from God and it is good (96%);
- Sexual abuse is a major problem in the United States (90%);
- The Church should take an active and responsible role in teaching young people about human sexual issues (92%);
- Women and men should be equals in the Church (90%);
- Gender should not be a factor in determining people's daily work and vocation (87%).

Less widely affirmed, these statements are *strongly agreed* or *agreed* to by fifty to eight-five per cent of the respondents:

- Homosexuality is a genuine sexual orientation for some people (81%);
- The chief standard for right and wrong is not specific texts but the character of Jesus revealed in the Gospels (80%);
- Single people should abstain from genital sexual relations (57%);
- Supporting committed relationships between gay or lesbian persons could strengthen the Christian community (53%);
- If I were single, I would abstain from genital sexual relations (50%).

At the same time, the respondents disagree with some of these assertions. Respondents *disagree* or *strongly disagree* with the following statements:

- The Bible teaches that men and women are not equal (87%;)
- Short term sexual relationships are acceptable if both adult parties agree to participate in them (64%);
- It is more important for the Church to offer guidance on *what* to think about human sexual issues than on *how* to think about them (52%).

Further Analysis

Using the computer-based data (15,342 persons) a number of other relationships and insights can be gleaned. All of the relationships reported here are statistically significant. (That is, there is less than one chance in 1000 that the reported relationships are produced by chance alone. Rather, the statements are significant because there is a *real* relationship between the reported variables.)

- 75% of ordained persons and 59% of lay persons *disagree* that it is more important for the Church to offer guidance on *what* to think on human sexual issues than on *how* to think about them;
- Women are much more likely (62%) than men (43%) to agree that they would abstain from genital sexual relations if they were single;
- Each succeeding age level from 20 to 80 has larger proportions of individuals who say they would abstain from genital sexual relations if they were single;
- A greater proportion of women than men, and ordained persons than lay persons believe that homosexuality is a genuine sexual orientation for some people;
- Agreement with the belief that supporting committed relationships between gay or lesbian persons could strengthen the Christian community is greater among women than men, among ordained persons than lay persons, and among young persons than older persons;
- Men more than women and young persons more than older persons agree that short term sexual relationships are acceptable if both adult parties agree to participate in them.

(The Appendix at the end of this report provides additional data in tabular form for those who want to explore these relationships more fully.)

D. CONCLUSIONS

The responses from thousands of Episcopalians who have participated in the study and dialogue on issues of human sexuality understood within the context of a Christian perspective show the range of belief and opinion which exists within the Church today. Those who have completed the study questionnaire acknowledge that they have grown most in Biblical understandings of human sexuality, the Church's teachings on those issues, and in their understandings of gay and lesbian relationships. They affirm that human sexuality is a gift from God and it is good. While affirming that homosexuality is a genuine sexual orientation for some people, they also say that single people should abstain from genital sexual relations. A slight majority of the respondents say that supporting committed relationships between gay or lesbian persons could strengthen the Christian community. A substantial majority reject the idea that the Bible teaches that men and women are unequal or that short term sexual relationships are acceptable if they are agreed to by the participants.

For all of the respondents these issues of human sexual behavior are personalized by the large number of friends and/or relatives they acknowledged who fitted various sexual categories or descriptions. For such people the topic of human sexuality and Christian perspective is not an abstraction. It is part of their own self-consciousness in their attempt to become faithful Christians.

The original Context Statement prepared by the Whitaker Committee as an explanation and guide to the dialogue process and released in March, 1992, in part, says this:

> We are being called to a dialogue, including discussions with people who may hold different perspectives. A dialogue is not a debate, not an occasion for seeking to convince others of the rightness of our position and the wrongness of theirs. Rather, it is an opportunity to be open with each other, both to share our own insights and to listen carefully to those of others. It is time to discern the leading of God's Spirit.

The descriptions of their dialogue groups by the respondents, the topics they discussed, and the areas in which they claim growth all appear to approach the goals of that statement.

E. SUMMARY

The deputies and bishops of the 1991 General Convention charged themselves to *initiate* a means whereby all congregations in this Church might enter into *dialogue* and deepen their understanding of the complex issues of human sexuality in our time. It is clear that that dialogue for many has now begun. The most conservative estimate is that a minimum of 30,000 people have involved themselves in this dialogue, some 18,000 or more making the added effort of completing a questionnaire. This took place through the good efforts of a large number of congregational trainers who, in turn, were prepared by diocesan trainers who gave much time and energy to participate in a national training event and to conduct the diocesan training. The provincial Steering Committees provided the encouragement needed in every area of this church. Untold volunteer hours have been offered. The work of our national Steering Committee facilitator and a variety of special consultants has been critical. The written testimony from many of the questionnaires is one of deep appreciation for the gifts of new respect and understanding—if not agreement—that dialogue brings, as well as for new insight into the wonder of God and the rich diversity of God's creation. Those congregations which have not yet participated are encouraged to do so. Much of the material is still available. Dioceses that lack their own trainers can invite those from a neighboring diocese to help.

This report must express the deep appreciation of the national A104sa Steering Committee to all who have had a part in this tremendous exercise in developing and utilizing the skills of dialogue. As many said in one form or another, this time together is much too brief; the dialogue must go on. Indeed, it must continue and broaden, especially as new issues of human sexuality continue to emerge as a result of new sensitivities on our part. Further, the skills of dialogue can well serve the church on all strongly felt issues. We now have trainers in most dioceses and in many congregations whose abilities can assist us in many ways. We hope this resource will continue to be utilized.

It has been a special privilege for the members of this national Steering Committee, also members of the 1991 General Convention, to serve the Convention and the Church in this way, to experience the power that arises for the Church when so many of its members join forces in a common endeavor, and to perceive in a specially privileged fashion the healing and informing force, yes, the miracle of Christian dialogue. Over thirty years ago a prophetic voice that this Church knew well wrote:

THE MIRACLE OF DIALOGUE

Every person is a potential adversary,
even those whom we love.
Only through dialogue are we saved
from this enmity toward one another.
Dialogue is to love
what blood is to the body.
When the flow of blood stops,
the body dies.
When dialogue stops, love dies
and resentment and hate are born.
But dialogue can restore a dead relationship.
Indeed, this is the miracle of dialogue:
it can bring relationship into being,
and it can bring into being once again
a relationship that has died.

—Reuel L. Howe (1963)

Respectfully submitted,

The Rt. Rev. O'Kelley Whitaker, *Chair*, Portsmouth, Virginia

Province 2:
The Rt. Rev. David C. Bowman, Buffalo, New York
The Rev. María Arís-Paúl, New York, New York
Dr. Warren Ramshaw, Hamilton, New York
Province 7:
The Rt. Rev. William E. Smalley, Topeka, Kansas
The Rev. Rayford High, Waco, Texas
Ms. Cynthia H. Schwab, Joplin, Missouri
Province 8:
The Rt. Rev. Richard L. Shimpfky, Monterey, California
The Rev. Warner R. Traynham, Los Angeles, California
Ms. Elizabeth Cole, Flagstaff, Arizona

APPENDIX: Gross Tabulations

The following figures are derived from the 15,342 response forms which had been received for computer tabulation by 10 December 1993. The wording of the questions is, in each case, as it appeared on the questionnaire.

About Your Discussion Group

1. What topics did your discussion group on human sexuality include? (Check as many as apply):

7,269	47.4%	(a)	Biological aspects of sexuality
12,117	79.0%	(b)	Psychological and social aspects of sexuality
11,983	78.1%	(c)	Christian marriage and family
12,918	84.2%	(d)	Biblical understanding of sexuality
9,900	64.5%	(e)	Sexual abuse
10,711	69.8%	(f)	Gender: social consequences of being male or female
12,893	84.0%	(g)	Gay and lesbian relationships
10,529	68.6%	(h)	Anglican/Episcopal views of sexuality
9,939	64.8%	(i)	Role of the church in sexual education
1,466	9.6%	(j)	Other topics of human sexuality (Please name other topics discussed):_____
304	2.0%		No Answer

2. What study guide did your group use? (Check one):

6,459	42.1%	(a)	"Human Sexuality: A Christian Perspective" (Province VII curriculum)
7,620	49.7%	(b)	"Human Sexuality and the Christian Faith" (ELCA curriculum)
1,980	12.9%	(c)	Another study guide (Please name):_____
747	4.9%		No Answer

3. How many discussion sessions were there in your program?

3,406	22.2%	Six
8,770	57.2%	Five
1,346	8.8%	Four
1,507	9.8%	Other
313	2.0%	No Answer

4. How many discussion groups did you attend? (Check one):

1,606	10.5%	Six
5,687	37.1%	Five
4,369	28.5%	Four
3,497	22.8%	Other
183	1.2%	No Answer

5. While groups do vary from time to time, which of these words overall best describes the general character of your group's discussions? (Check one):

8,628	56.2%	(a)	Always free and open
4,183	27.3%	(b)	Usually but not always free and open
1,973	12.9%	(c)	Mixed: free and open about half the time, and reserved and difficult about half the time.
359	2.3%	(d)	Often painful and difficult
55	0.4%	(e)	Most always painful and difficult
144	0.9%		No Answer

NOTE: Because some respondents checked more than one answer for Question 2, the total of the percentages for that question is more than 100. For all other questions which specified "Check one," the percentages total approximately 100; slight variations are due to rounding.

6. **On a scale of Very Effective (5) to Very Ineffective (1), how would you rate the effectiveness of your group's leader(s) in promoting discussion and learning on the topics of human sexuality? (Circle one number):**

6,887	44.9%	5/Very Effective
5,462	35.6%	4
1,949	12.7%	3
403	2.6%	2
191	1.2%	1/Very Ineffective
450	2.9%	No Answer

7. **This discussion group was made up of persons who represent a wide variety of life experiences and quite different from each other. (Circle one):**

3,771	24.6%	Strongly agree	12,368	80.6%	Strongly Agree
8,597	56.0%	Agree			or Agree
2,387	15.6%	Disagree			
234	1.5%	Strongly Disagree	2,621	17.1%	Disagree or
353	2.3%	No Answer			Strongly Disagree

<u>Learning and Outcomes:</u>

8. **On which of these topics do you believe you have grown in your understanding as a result of this study and discussion program? (Check all that apply):**

3,894	25.4%	(a) Marriage
1,851	12.1%	(b) Divorce
1,926	12.6%	(c) Divorce and re-marriage
6,726	43.8%	(d) Gay and lesbian relationships
1,428	9.3%	(e) Bisexuality
4,042	26.4%	(f) Family Life
8,911	58.1%	(g) Biblical understandings of human sexuality
6,836	44.6%	(h) The Church's teachings on human sexuality
2,787	18.2%	(i) Ordination and human sexuality
929	6.1%	(j) Other (Please specify):_____
2,528	16.5%	No Answer

9. **I believe sexual abuse is a major problem in the United States. (Circle one):**

7,774	50.7%	Strongly agree	14,291	93.2%	Strongly Agree
6,517	42.5%	Agree			or Agree
673	4.4%	Disagree			
46	0.3%	Strongly Disagree	719	4.7%	Disagree or
332	2.2%	No Answer			Strongly Disagree

10. **It is more important for the Church to offer guidance on <u>what</u> to think about human sexual issues than on <u>how</u> to think about them. (Circle one):**

1,706	11.1%	Strongly agree	5,517	36.0%	Strongly Agree
3,811	24.8%	Agree			or Agree
4,134	27.0%	Disagree			
4,245	27.7%	Strongly Disagree	8,379	54.6%	Disagree or
1,446	9.4%	No Answer			Strongly Disagree

11. Do you yourself know persons —friends or relatives—who are....? (Check all that apply).

15,147	98.7%	(a)	Married
15,010	97.8%	(b)	Divorced
14,591	95.1%	(c)	Divorced and re-married
12,801	83.4%	(d)	Single by choice
12,057	78.6%	(e)	Gay Men
9,079	59.2%	(f)	Lesbian Women
4,122	26.9%	(g)	Bisexual
8,834	57.6%	(h)	Male living with another male
8,783	57.3%	(i)	Female living with another female
13,378	87.2%	(j)	Living with a person of the opposite sex although not married
10,848	70.7%	(k)	Sexually active outside of marriage
6,131	40.0%	(l)	Persons with HIV or AIDS
4,485	29.2%	(m)	Ordained and who are gay or lesbian
1,413	9.2%	(n)	Cross-dressers
8,251	53.8%	(o)	Sexually abused
86	0.6%	No Answer	

12. Do you think it is possible to be a faithful Christian person and be...? (Check yes or no for each)

(a) Divorced ( ) Yes ( ) No
Yes 15,050 (98.1%); No 79 (0.5%); No Answer 213 (1.4%)

(b) Divorced and re-married ( ) Yes ( ) No
Yes 14,896 (97.1%); No 154 (1.0%); No Answer 292 (1.9%)

(c) Sexually active as a gay or lesbian ( ) Yes ( ) No
Yes 9,923 (64.7%); No 4,251 (27.7%); No Answer 1,168 (7.6%)

(d) Sexually active outside of marriage ( ) Yes ( ) No
Yes 6,913 (45.1%); No 7,155 (46.6%); No Answer 1,274 (8.3%)

(e) Sexually active as a bisexual ( ) Yes ( ) No
Yes 6,278 (40.9%); No 6,813 (44.4%); No Answer 2,251 (14.7%)

(f) Living with another person of the opposite sex without ( ) Yes ( ) No
Yes 10,862 (70.8%); No 3,522 (23.0%); No Answer 958 (6.2%)

13. Homosexuality is a genuine sexual orientation for some people. (Circle one):

5,639	36.8%	Strongly agree	12,398	80.8%	Strongly Agree
6,759	44.1%	Agree			or Agree
1,250	8.2%	Disagree			
846	5.5%	Strongly Disagree	2,096	13.7%	Disagree or
848	5.5%	No Answer			Strongly Disagree

14. Supporting committed relationships between gay or lesbian persons could strengthen the Christian community. (Circle one):

3,355	21.9%	Strongly agree	8,314	54.2%	Strongly Agree
4,959	32.3%	Agree			or Agree
3,065	20.0%	Disagree			
2,805	18.3%	Strongly Disagree	5,870	38.3%	Disagree or
1,158	7.6%	No Answer			Strongly Disagree

15. I understand that the Bible teaches men and women are not equal. (Circle one):

1,049	6.8%	Strongly agree	5,246	34.2%	Strongly Agree
4,197	27.4%	Agree			or Agree
4,852	31.6%	Disagree			
4,201	27.4%	Strongly Disagree	9,053	59.0%	Disagree or
1,043	6.8%	No Answer			Strongly Disagree

16. I believe that men and women should be equals in the Church. (Circle one):

9,049	59.0%	Strongly agree	14,165	92.3%	Strongly Agree
5,116	33.4%	Agree			or Agree
592	3.9%	Disagree			
162	1.1%	Strongly Disagree	754	4.9%	Disagree or
423	2.8%	No Answer			Strongly Disagree

17. People's gender — being male or female — should not be a factor in determining their daily work and vocation. (Circle one):

8,575	55.9%	Strongly agree	13,591	88.6%	Strongly Agree
5,016	32.7%	Agree			or Agree
1,127	7.4%	Disagree			
227	1.5%	Strongly Disagree	1,354	8.8%	Disagree or
397	2.6%	No Answer			Strongly Disagree

18. Human sexuality is a gift from God and it is good. (Circle one):

10,220	66.6%	Strongly agree	14,705	95.9%	Strongly Agree
4,485	29.2%	Agree			or Agree
162	1.1%	Disagree			
52	0.3%	Strongly Disagree	214	1.4%	Disagree or
423	2.8%	No Answer			Strongly Disagree

19. It is important for the Church to take an active and responsible role in teaching young people about human sexual issues. (Circle one):

8,145	53.1%	Strongly agree	14,198	92.5%	Strongly Agree
6,053	39.5%	Agree			or Agree
600	3.9%	Disagree			
113	0.7%	Strongly Disagree	713	4.7%	Disagree or
431	2.8%	No Answer			Strongly Disagree

20. Single people should abstain from genital sexual relations. (Circle one):

2,180	14.2%	Strongly agree	7,496	48.9%	Strongly Agree
5,316	34.7%	Agree			or Agree
5,176	33.7%	Disagree			
1,535	10.0%	Strongly Disagree	6,711	43.7%	Disagree or
1,135	7.4%	No Answer			Strongly Disagree

21. The chief standard for right and wrong is not specific texts but the character of Jesus revealed in the Gospels. (Circle one):

5,856	38.2%	Strongly agree	12,519	81.6%	Strongly Agree
6,663	43.4%	Agree			or Agree
1,154	7.5%	Disagree			
473	3.1%	Strongly Disagree	1,627	10.6%	Disagree or
1,196	7.8%	No Answer			Strongly Disagree

22. Short term sexual relationships are acceptable if both adult parties agree to participate in them. (Circle one):

553	3.6%	Strongly agree	4,335	28.3%	Strongly Agree
3,782	24.7%	Agree			or Agree
6,602	43.0%	Disagree			
3,378	22.0%	Strongly Disagree	9,980	65.1%	Disagree or
1,027	6.7%	No Answer			Strongly Disagree

23. If I were single, I would abstain from genital sexual relations. (Circle one):

2,705	17.6%	Strongly agree	7,599	49.5%	Strongly Agree
4,894	31.9%	Agree			or Agree
4,970	32.4%	Disagree			
1,469	9.6%	Strongly Disagree	6,439	42.0%	Disagree or
1,304	8.5%	No Answer			Strongly Disagree

<u>About You</u>

24. What is your age group?

158	1.0%	(a) Under 20
2,546	16.6%	(b) 20-39
7,397	48.2%	(c) 40-59
4,712	30.7%	(d) 60-79
334	2.2%	(e) 80 or older
195	1.3%	Not specified

25. What is your sex?

9,108	59.4%	(a) Female
5,682	37.0%	(b) Male
552	3.6%	Not specified

26. Are you...

13,387	87.3%	(a) A lay person
1,057	6.9%	(b) An ordained person
898	5.9%	Not specified

27. What is your marital status?

1,268	8.3%	(a) Never married
8,796	57.3%	(b) Presently married
1,241	8.1%	(c) Widowed
396	2.6%	(d) Living with a partner, but not married
163	1.1%	(e) Separated
1,309	8.5%	(f) Divorced
1,978	12.9%	(g) Divorced and remarried
191	1.2%	Not specified

The Committee on Sexual Exploitation

MEMBERSHIP

Robert M. Anderson, Diocese of Minnesota
Dorothy A. Beattie, Diocese of California
Virginia Brown-Nolan, Diocese of Chicago
Marjorie A. Burke, Diocese of Massachusetts, *Co-chair*
James C. Fenhagen II (resigned), Diocese of New York
John P. Streit (replacement), Diocese of Massachusetts
Edward W. Jones, Diocese of Indianapolis
Margo Maris, Diocese of Minnesota, *Co-Chair*
Cabell Tennis, Diocese of Delaware
J. Patrick Waddell, Diocese of El Camino Real, *Secretary*

Harold A. Hopkins, Jr., Office of Pastoral Development, *Staff*
Sister Helena Marie CHS, *Staff*

The Rt. Rev. Cabell Tennis is authorized by the Committee to receive non-substantive amendments to the report in the House of Bishops.

The Rev. Virginia Brown-Nolan is authorized by the committee to receive non-substantive amendments to the report in the House of Deputies.

INTRODUCTION

This Committee was created by Resolution B052a of the 1991 General Convention. Resolution B052a reads:

> Resolved, the House of Deputies concurring, That the 70th General Convention of the Episcopal Church declares that sexual abuse, coercion, and harassment of adults and minors by clergy and church employees are abuses of trust, a violation of the Baptismal Covenant, contrary to Christian Character, and are therefore wrong; and be it further
> Resolved, That the 70th General Convention of the Episcopal Church establish a Committee on Sexual Exploitation to be appointed by the Presiding Bishop and the President of the House of Deputies to work with the Office of Pastoral Development. It shall be the duty of the Committee on Sexual Exploitation to study, educate, develop curriculum, and propose policy and standards of conduct on sexual abuse, exploitation, coercion, and harassment, and to advise the Office of Pastoral Development as resource persons. The membership of the committee is to be representative as to sex, race, and ethnic diversity. The Committee will report to the 71st General Convention.

BACKGROUND

The history of our faith is covenantal. Scripture tells us of God's covenant with Abraham and Sarah, with Moses and the people of Israel. We understand that God established a new covenant in Jesus, reaching out to those not included in the original covenant with Israel.

Just as Holy Scripture records a history of covenants, both between God and humankind, and among the people, it also recounts instances of broken covenants, of the failure of people to keep trust or honor commitments: the people forming a golden calf while Moses was receiving the commandments, David abusing his authority as ruler of Israel to seduce Bathsheba and arrange for her husband Uriah's death. It is clear that being people of faith is no guarantee against acting unfaithfully, breaking trust and betraying commitments. Scripture is also clear that when covenants are broken and trust betrayed, pain, hurt, and mistrust ripple outward, often far beyond the original situation or relationship.

While our faith does not insure perfection, it calls us to action when the covenant is broken. The prophet Nathan confronted King David, naming his betrayal and pronouncing God's judgment. In this way Nathan not only reminded David of the ultimate source of his authority and power, but also helped restore the covenant of trust within the community. The people saw that there were consequences of David's behavior and that God was ultimately in charge. As a result trust could be rebuilt and healing could begin.

In the past few years the Church has become increasingly aware of sexual misconduct among its leaders, both ordained and lay. As uncomfortable as it is to contemplate, our faith calls us to examine carefully all the issues of sexual misconduct. We need to educate ourselves in order to prevent, as much as possible, instances of sexual abuse, exploitation, and harassment. We also need to be clear about the best ways to respond when abuse, exploitation, and harassment occur so people who have been harmed can be helped to feel whole and safe, and healing and the restoration of trust in the larger community can be rebuilt.

SUMMARY OF THE COMMITTEE'S WORK

The Committee on Sexual Exploitation has worked in the past triennium to address these issues and to develop resources to help dioceses and parishes address these issues.

The Committee has met four times: twice at Maryhill Center in St. Paul MN, once at Mercy Center in Burlingame CA, and once at Kanuga Center in Hendersonville NC. In our meetings we have consulted with and advised the following persons: the National Chancellor, David Beers; the Director of Clergy Wellness at the Church Pension Fund, David Ryder; the Chancellor of the Diocese of Southern Ohio, Samuel Allen, who was representing the Standing Committee on Constitution and Canons; a consultant on congregational care issues, Nancy Hopkins, who also assisted members with self-care concerns.

The Committee reported in June 1993 to the Executive Council, meeting in Minneapolis, Minnesota.

The Committee convened a meeting of representatives from the national Church offices and the Church Insurance Company to initiate and coordinate plans for developing

appropriate educational materials to help dioceses with the required training for insurance purposes by the Church Insurance Company.

The Committee has produced and is readying for distribution at General Convention a Manual, containing both tutorial material that provides background for dealing with issues of misconduct, as well as suggestions for diocesan policies and procedures. This Manual is intended to assist dioceses with devising their own diocesan Policies and Procedures. The Manual also contains the educational materials referred to above. Draft copies of both the Manual and the educational material were circulated for comment.

The Committee received a United Thank Offering grant to fund the development and distribution of educational materials around issues of healing and reconciliation. The funds will be drawn during the spring of 1994 as the materials are written and printed.

Committee members consulted with various dioceses around the country on local diocesan policies and procedures.

The Committee has done substantive work in the past three years but believes that much important work remains. Our goals for the coming triennium are as follows:

- To provide access for training of response team members, who would be available to help those affected by sexual misconduct.
- To establish a central toll free "800" telephone number that would be available to aid victims with victims' advocate resources.
- To work in coordination and consultation with the Office of Pastoral Development to continue to hold before the wider Church the reality and the importance of issues of sexual misconduct on the part of Church leaders, lay and ordained.
- To further refine policies, procedures, and educational materials related to the issue of sexual misconduct, and for members of the Committee to continue to provide support and consultation to dioceses who request it.

FINANCIAL REPORT

The Committee's work was funded through the Office of Pastoral Development, with some additional funds from the Presiding Bishop's Office. Expenses were as follows:

	1992	*1993*	*1994 (budgeted)*
Meetings	$7,500	$20,750	$8,100
Consultants	$3,800	$4,750	$1,000
Administration	$1,000	$2,500	$1,000
Printing and Mailing			$2,000

RESOLUTIONS OF THE COMMITTEE

Resolution #A063
Continuation of the Committee

Resolved, the House of _____ concurring, **That the 71st General Convention of the Episcopal Church declares that sexual abuse, coercion, and harassment of adults and minors, known collectively as sexual misconduct, by clergy and Church employees remains a problem in this Church, despite much work done in the past triennium;** and be it further

Resolved, **That the Committee on Sexual Exploitation established by the 70th General Convention (in Resolution B052a) be continued for another triennium, and that the Presiding Bishop and the President of the House of Deputies be asked to maintain the same standards of membership established by the 70th General Convention;** and be it further

Resolved, **That the Committee on Sexual Exploitation be directed to complete their work presented to this Convention, to closely examine the issues related to sexual misconduct by lay employees and volunteers, and to provide themselves as a resource for the entire Church to draw from in dealing with these issues.**

EXPLANATION

The work specified in Resolution B052a has been only partially completed. There is a growing need to educate the whole Church about the consequences of sexual misconduct. There is a continuing need to refine the preventive measures proposed, to measure their effectiveness, and to measure the effectiveness of the educational materials.

The Church is only beginning to understand the potential magnitude of this problem within our community of faith. The feedback from the evaluation of draft documents indicates that the initial steps taken during the previous triennium are simply the beginning, rather than final and complete.

Resolution #A064
Authorize Pastoral Development Contract for "800" Number

Resolved, the House of _____ concurring, **That the 71st General Convention of the Episcopal Church acknowledges that sexual misconduct remains a problem in this Church, and accepts with gratitude the work done on this problem by the Committee on Sexual Exploitation, the Office of Pastoral Development, and the Church Insurance Company, amongst others, in dealing with this issue;** and be it further

Resolved, **That the 70th General Convention of the Episcopal Church authorize the Office of Pastoral Development to establish, either directly or by contract with another entity, a nationwide "800" telephone number for referrals to qualified and trained Victims' Advocates.**

EXPLANATION

The people seeking to address the pain and hurt caused by sexual misconduct need a referral resource in order to understand the variety of options available to them as they seek to bring their sexual abuse, exploitation, and/or harassment to the attention of the appropriate body inside the Episcopal Church.

To begin with, the 800 number would be available as a referral resource for victims. After advocates have been trained in various provinces, dioceses and other episcopal entities, the 800 number would also give advocates trained people to "coach" them through more difficult cases. Because of the polity of the Episcopal Church, the action needed for redress of these accusations of sexual misconduct would be referred locally (mainly to dioceses). The advocates to whom these calls are referred will, in most cases, work with local diocesan officials.

Use of this 800 number is not intended to bypass any diocesan body but rather to help the victims/complainants get more quickly to the nearest resource for help.

The Standing Liturgical Commission

MEMBERSHIP

The Rt. Rev. Frank T. Griswold, *Chair* (1994)
The Rt. Rev. Rogers S. Harris (1997)
The Rt. Rev. Robert O. Miller (1997)
The Rev. Sr. Jean Campbell, OSH (1994)
The Rev. Canon Michael W. Merriman (1994)
The Rev. Joseph P. Russell (1997)
Ms. Sally M. Bucklee (1994)
Ms. Edna Brown (1997)
Dr. J. Waring McCrady (1994) (resigned June 1992)
The Rev. Dr. Leonel Mitchell (appointed to fill the unexpired term of Dr. McCrady)

The Standing Liturgical Commission met six times during the triennium.

REPRESENTATIVES OF THE COMMISSION AT GENERAL CONVENTION

The Rt. Rev. Frank Griswold, House of Bishops, and Mrs. Sally Bucklee, House of Deputies, are authorized by the Commission to receive non-substantive amendments to the report.

FINANCIAL REPORT

Income	*1992*	*1993*	*1994*
Appropriated by General Convention for the SLC	$33,413	$35,171	$19,458
Expenses			
Meeting expenses	$11,006	$17,182	$18,000
Conferences	617	2,823	2,000
Dues	500	500	500
Editor, Liturgical Studies	594	667	4,000
TOTAL	$12,717	$21,172	$24,500

SUMMARY OF THE COMMISSION'S WORK

Publications

From time to time the Commission has collected and published papers which are significant for the liturgical life of the Church and for the continuing dialogue on liturgical renewal. In the past these were known as "Occasional Papers" and are now published in a

series known as *Liturgical Studies*. Two volumes, edited by the Rev. Dr. Ruth Meyers, have been completed this triennium: *Baptism and Ministry*, and *How Shall We Pray: Expanding our Language for God.* At the request of the SLC, Dr. Meyers also edited papers from the 1985 International Anglican Liturgical Consultation, and other papers which have been written in the Episcopal Church on the topic of children and eucharist entitled *Children at the Table.*

Consultation on Common Texts

The Commission has been a regular participant in the Consultation on Common Texts (CCT), which is the ecumenical dialogue on liturgical materials in North America. The Revised Common Lectionary has been a major work of this group and is recommended to the Convention. The Rev. Joseph Russell has represented the Commission on the CCT. Future work of the CCT includes the development of common eucharistic prayers, Collects for the Revised Common Lectionary, and issues concerned with inculturation.

International Anglican Liturgical Consultation

As Provinces of the Anglican Communion revise and develop their own Books of Common Prayer, the need for communication and consensus on a global level has become imperative if there is to be a sense of unity in the prayer of the Church. To facilitate discussion and to seek to identify our liturgical unity, the International Anglican Liturgical Consultation has been expanded by the Anglican Consultative Council. The first expanded meeting took place in Toronto, Ontario, Canada in August of 1991 with 23 Provinces of the Communion represented. The Rev. Dr. Leonel Mitchell represented the SLC. The Rev. Dr. Ruth Meyers is a member of the steering committee for the Consultation. Also present from the Commission was the Rev. Sr. Jean Campbell. The topic considered was Christian Initiation. The papers and statement from that gathering are published in *Growing in Newness of Life: Christian Initiation in Anglicanism Today*, edited by David Holeton (Forward Movement Publications).

Resolution #A065

Resolved, the House of ____ concurring, **That this 71st General Convention commend to the Church for the purposes of study and discussion the Recommendations of the Fourth International Anglican Liturgical Consultation (Toronto, 1991): *Christian Initiation in the Anglican Communion, the Toronto Statement, "Walk in Newness of Life."* (Published in Grove Worship Series No. 118.)**

EXPLANATION

This statement expresses a striking concurrence of theological and liturgical understanding of Christian Initiation throughout the Anglican Communion which will enhance our understanding of Baptism in the Decade of Evangelism.

Initiation Committee

The primary work of the Committee has been the continuation of its participation in the Joint Task Force on Christian Initiation. The Task Force, comprising representatives from the SLC, the Office of Evangelism Ministries and various representatives from the Executive Council staff, continues to offer training events in the catechumenal process for Episcopal and Lutheran teams. Several hundred clergy and laity from both churches have now participated and lead diocesan and parish teams at home.

Through the Committee, the SLC assisted in the inaugural gathering of the North American Catechumenal Conference, which brings together Episcopalians, Lutherans, and Canadian Anglicans who are engaged in the catechumenate. This organization plans annual conferences, publishes a newsletter and, working with the Joint Task Force, will take an increasing role in the design and conduct of the training events.

The Committee has recommended a number of changes in the rites for the "Reaffirmation of Baptismal Vows" and the "Preparation of Baptized Persons for Reaffirmation of the Baptismal Covenant" *(The Book of Occasional Services)* in response to suggestions from parishes using the rites. The changes primarily clarify the purpose of the rites and make the language consistent with other parallel rites.

The Committee held an initial consultation on the issue of rites for adolescence. This was prompted by those who present young people for Confirmation in the late teens and who feel a need for formation processes and rites to mark the beginning and close of adolescence in addition to or in place of Confirmation. The Committee recommends that in the coming triennium the SLC budget funds ($10,000 each year) to conduct a series of colloquia on this subject with the goal of proposing rites for inclusion in the future edition of *The Book of Occasional Services.* Such colloquia should include the Office of Youth Ministries, educators, liturgists, youth ministers, young people, and persons with special insight into the nature of faith development in the teen years.

The Committee feels that further work needs to be done by the Episcopal Church in the area of inclusion of baptized children in the liturgy and especially in the reception of Holy Communion. We note that there is still a very wide range of practice and understanding as well as a good deal of confusion among bishops, clergy, and laity in this area. The actions of the House of Bishops, various General Conventions, and the International Anglican Liturgical Consultation need to be communicated to the Church at large.

Resolution #A066

Resolved, the House of _____ concurring, **That the following changes be made in the portion of the Book of Occasional Services entitled "Preparation of Baptized Persons for Reaffirmation of the Baptismal Covenant":**

pg. 132. Add to the first paragraph - This process may also be used for returning persons who have been separated from the church due to notorious sins. Care, however, should be taken in distinguishing such "penitents" from the other persons in this process, in the preservation of confidentiality, and the penitent's own participation in the process conducted with pastoral sensitivity.

pg. 132. Add to the third paragraph, first sentence: (The first rite, however, is used only for those baptized members who are returning to the church from a period of inactivity and for those coming from other traditions).
pg. 133. Bracketed material - Rite One page 135
[Welcoming Returning Members and Members Baptized in other Traditions]
pg. 133. Stage Two, paragraph 4 - replace with:
This rite is used for baptized persons who are returning to active church life after having lived apart from the Church. It is also appropriate for persons coming into this Church from another tradition.
Active baptized members of this Church simply enter the second stage without any rite although prayer may be offered in the context of this rite for "other members of this Church who are preparing to reaffirm their baptismal covenant."
Replace second bracket with this - Rite Two, Page 137
[Enrollment for Lenten Preparation]
pg. 134. Bracketed material - Rite Three Page 138
[Maundy Thursday Rite of Preparation for the Paschal Holy Days]
pg. 135. Second Title - Welcoming Returning Members and Members Baptized in other Traditions
First Rubric - Replace the first two sentences with:
This rite is used at the principal Sunday Eucharist. It is provided for baptized persons who have returned to the life of the Church after a time away and for members baptized in other traditions.
pg. 136. Celebrant's third question - Will you participate in a life of service to those who are poor, outcast, or powerless?
pg. 136. Rubric before the prayer, change
"The new members" " to "Those being presented."
pg. 137. Title changed to Enrollment for Lenten Preparation
pg. 138. Celebrant's third question - Have they participated in a life of . . .
pg. 139. First rubric - change "the candidates" to "those enrolled"
Last rubric - change "the candidates" to "those enrolled"
pg. 140. First rubric - retain only the first sentence.
After the first rubric add this as the second rubric:
"If there are penitents they will have taken part in the Reconciliation of a Penitent or other appropriate ministry in which they are assured of God's pardon before participating in this rite."
Before the Celebrant's address, this rubric:
"The celebrant addresses the people in the following form rather than the form on page 91 of this book."
Remove the rubric following the celebrant's address.
pgs. 140-141 The terms "candidates" is replaced in each case with "those preparing for reaffirmation."
pg. 141. Replace the final rubric with:
"The service continues with the Prayers of the People and the Peace. If a Confession of Sin is to be used in this service it takes place at the beginning using the Penitential Order on page 319 or page 351 in the Book of Common Prayer."

EXPLANATION

The changes are made to correct certain misunderstandings arising from the present form: The rite "The Welcoming of Baptized Christians in a Community" was misconstrued as a rite for active members of the Church to be welcomed into a new congregation; the placement of penitential material in the Maundy Thursday rite seemed to imply that all the participants were penitents even though that is in fact seldom the case; and, the use of the term "candidates" in some of the rites confused those persons with unbaptized candidates in the rites of the Catechumenate. (Page numbers from BOS, 1991.)

Resolution #A067

Resolved, the House of _____ concurring, **That this 71st General Convention add to the *Book of Occasional Services* the form entitled "The Presentation of the Creed and the Lord's Prayer to the Candidates for Holy Baptism."**

EXPLANATION

The 69th General Convention in 1988 added to the rites of the Catechumenate a direction that the Creed may be presented to the candidates on the Third Sunday in Lent and the Lord's Prayer may be presented to them on the Fifth Sunday in Lent. This provides a form in which these presentations may take place following the Prayers for the Candidates.

The current rubric in the *Book of Occasional Services* (1991), page 126 reads...

3. It is appropriate that the Apostles' (or Nicene) Creed be given to the Candidates for Baptism on the Third Sunday in Lent and the Lord's Prayer be given to them on the Fifth Sunday in Lent following the "Prayers for the Candidates for Baptism" on those Sundays.

It is to be replaced by...

3. It is appropriate that the Apostles' (or Nicene) Creed be given to the Candidates for Baptism on the Third Sunday in Lent and the Lord's Prayer be given to them on the Fifth Sunday in Lent. (This may follow the "Prayers for the Candidates for Baptism" on those Sundays).

The Presentation of the Creed (Third Sunday in Lent)

Either the Apostles' or Nicene Creed may be given to the Candidates, but preference is here indicated for the Apostles' Creed. On the Occasion of their Baptism at the Great Vigil of Easter, candidates will recite the Apostles' Creed in The Baptismal Covenant.

Immediately after the Sermon, candidates and sponsors are called forward for (the "Prayers for the Candidates for Baptism," and for) the Presentation of the Creed. the candidates kneel or bow their heads. The sponsors each place a hand upon the shoulder of their candidate.

One of the catechists says:

Let the candidate(s) for Baptism now receive the Creed from the Church.

The People and Celebrant say the Creed, all standing.

APOSTLES' CREED (BCP, page 66 or 96)
(or NICENE CREED (BCP, page 326 or 358))

The Celebrant concludes (dismissal of the candidates is optional):

(Candidate(s) go in peace.) May the Lord remain with you always. Amen.

Candidates and sponsors are dismissed, or return to their places in the congregation.

The Presentation of the Lord's Prayer (Fifth Sunday in Lent)

When the candidates have been baptized at the Great Vigil of Easter and take part in their first celebration of the Eucharist, they will join the rest of the faithful in saying the Lord's Prayer.

Immediately after the Sermon, candidates and sponsors are called forward for (the "Prayers for the Candidates for Baptism," and for) the Presentation of the Lord's Prayer. (The Creed may be omitted on this day.) The candidates kneel or bow their heads. The sponsors each place a hand upon the shoulder of their candidate.

One of the catechists says:

Let the candidate(s) for Baptism now receive the Lord's Prayer from the Church.

Celebrant:

As our Savior
Christ has taught us,
we are bold to say,

As our Savior Christ
has taught us,
we now pray,

People and Celebrant

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,

Our Father in heaven,
hallowed be your Name
your kingdom come,

thy will be done, on earth as it is in heaven	your will be done, on earth as in heaven.
Give us this day our daily bread,	Give us today our daily bread.
And forgive us our trespasses, as we forgive those who trespass against us.	Forgive us our sins as we forgive those who sin against us.
And lead us not into temptation, but deliver us from evil.	Save us from the time of trial, and deliver us from evil.
For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.	For the kingdom, the power, and the glory are yours, now and for ever. Amen.

The Celebrant concludes (dismissal of the candidates is optional):

(Candidate(s) go in peace.) May the Lord remain with you always. Amen.

Candidates and sponsors are dismissed, or return to their places in the congregation.

Supplemental Liturgical Materials

Since the General Convention of 1985, the Church has been engaged in a process of developing and evaluating supplemental liturgical materials. Three publications: *Liturgical Texts for Evaluation,* 1987; *Prayer Book Studies 30: Supplemental Liturgical Texts*, 1989; and *Supplemental Liturgical Materials*, 1991 have provided a variety of experiences as well as valuable insights for the development of liturgical prayers.

Over 3,000 copies of *Supplemental Liturgical Materials* have been sold. The book contains a sample evaluation form, and it was intended that those using the materials for worship would communicate their experience to the SLC. To date, very few responses have been received from parish communities, and two seminaries, Seabury-Western Theological Seminary and Virginia Theological Seminary, have provided evaluations. With the inclusion of the "Order for Worship," there was a hope that new texts would be developed in worshipping communities. Although some prayers have been submitted to the SLC, the response has been minimal.

The number of books sold, as well as responses from individuals, seminaries, and discussions with groups such as the Association of Diocesan Liturgy and Music Commissions and the Council of Associated Parishes, indicates that the texts are being used throughout the country. For many, however, *Supplemental Liturgical Materials* are still unknown. Responses to members of the Commission have indicated that *PBS 30* is still in use in some places in the Church. There is a significant lag in implementing the texts from the 1991 General Convention. The revision of the texts has not caught up with the experience of the Church.

The public discussion of *Supplemental Liturgical Materials* has diminished in the past three years. The charged debate that accompanied previous collections of prayers has not been present over the past triennium. A variety of elements may have contributed to this change of climate in the Episcopal Church. The emotional tensions surrounding the texts

seems to have lessened. It is our belief that as people experienced the texts the initial fears have been diminished.

In the past decade, the SLC has been concerned with the development of the texts. The Committee on *Supplemental Liturgical Materials* recognized the need for dialogue within the Church on the theological issues that have been raised by the development and use of such texts. The development of a process of theological reflection upon the experience of the texts has been a major work of the Committee on *Supplemental Liturgical Materials* this triennium.

In September of 1993, a Theological Consultation on the issues arising from the use of the *Supplemental Liturgical Materials* was convened at Seabury-Western Theological Seminary in Evanston, Illinois. The purpose of the Consultation was to deepen the quality and level of dialogue by bringing together theologians, Biblical scholars and liturgists as well as clergy and laity who had used and reflected upon the Supplemental Liturgical Materials. In addition to exploring the theological issues arising out of the specific texts, we sought to identify theological questions arising out of the use of expansive language in the liturgy of the Church.

The following were participants in the Consultation: the Rev. Dr. J. Robert Wright, the Rev. Dr. Leonel L. Mitchell, the Rev. Juan Cabrero-Oliver, the Rev. Dr. Ruth Meyers, the Rev. Dr. Patricia Wilson-Kastner, the Rev. Dr. Ellen K. Wondra, the Rt. Rev. Frank Griswold, the Rev. Dr. Paula Barker, the Rev. Ralph N. McMichael, Mr. Newland F. Smith, Ms. Deborah DeMano, Ms. Linda Cummings, Dr. Carolyn Groves, The Rev. Dr. Charles Winters, Ms. Flower Ross, Dr. Robert Finister, The Rev. Dr. Taylor Stevenson, The Rev. Sr. Jean Campbell, The Rev. Joseph Russell, and Ms. Karla Woggan.

Through a series of panels, the members of the Consultation engaged in a dialogue on our language for God. The Consultation focused on questions of what images and metaphors are appropriate for us to use from the tradition of the Church and the dynamics of what people experience with metaphors and images such as Wisdom and mother. Another major theological concern focused on the language of the Trinity. The Rev. Dr. Ruth Meyers has edited the papers presented at the Consultation as well as a summary of the proceedings in *How Shall we Pray? Expanding Our Language for God: Liturgical Studies, Volume 2.* This collection seeks to further the discussion of expansive language in the life of the Church.

Several major issues and areas of exploration were identified in the Consultation. The language and imagery we are talking about needs to be experienced within the Church over a long period of time rather than changing the texts every three years between General Conventions. The principle that the public prayer of the Church must be accessible to everyone highlighted the need to hear the marginalized people of our society and the ways in which God is experienced. Poetic images to describe God and God's relationship with creation are needed. The worshiper hears image piled on image in ways that broaden rather than limit the experience of God in the language of prayer. The tradition of the Church is rich in its language and images for God, but this heritage has been truncated over the centuries. We need to be more creative in what we are doing in the development of new texts.

The development of liturgical texts is part of the ongoing work of the Standing Liturgical Commission. The experience of *Supplemental Liturgical Materials* in the past triennium has indicated to the Commission the necessity of providing sufficient length of

time to elicit response. To this end, we recommend to the 1994 General Convention to continue for another triennium the use of *Supplemental Liturgical Materials* for the purpose of evaluation and continued development. New texts arising out of the experience of the *Supplemental Liturgical Materials* need to be brought into the life of the Church, especially collects, prayers of the people, post communion prayers, canticles, and the Psalter.

The SLC will continue to be engaged in a theological dialogue concerning the major issues regarding expansive liturgical language. The theological dialogue needs to engage not only academic theologians but also bishops, and parish communities. At least two consultations need to be held in the next triennium. Building upon the work already done, scholars need to be engaged in continuing the conversation.

It is recommended that in the coming triennium the process of development and evaluation be carried out at experimental sites that would include parishes, seminaries, and religious communities. This would involve a limited cross section of the Church actively engaged in the evaluation of *Supplemental Liturgical Materials* and the development of new texts. Identified congregations would work with those developing new texts and with liturgical planners to assist in the effective use of the resources available.

The growing awareness of the Episcopal Church as a multicultural community has placed the questions regarding expansive language into a broader spectrum. Issues regarding culture and liturgy are just beginning to frame new questions for the community of faith. The last twenty years have seen the development of a theology of inculturation, and liturgical theologians, particularly Aylward Shorter and Anscar Chupungco, have developed a sophisticated understanding of the goals and methods of inculturation. In the Anglican Communion, there has been fervent interest in the question, as it impinges on our definition of the "essential" aspects of Anglican liturgy.

As the Episcopal Church begins to address issues of inclusivity in an increasingly multicultural, pluralistic society, it seems appropriate to address the larger issues of inclusivity in relation to the liturgical life of other cultures and subcultures in American life. For this reason, the SLC is creating a subcommittee to work on issues and resources related to the inculturation of the liturgy. The subcommittee would endeavor to create and make available liturgical resources to be used in specific cultural or ethnic contexts in the Church, seeking to honor the specific cultural forms found in these contexts while retaining essential Anglican elements of the liturgy.

Resolution #A068

Resolved, the House of _____ concurring, **That this 71st General Convention direct the Standing Liturgical Commission to continue to study, develop and evaluate supplemental expansive language texts as previously directed by the 68th, 69th, and 70th General Conventions, in consultation with the Theology Committee of the House of Bishops, among other consultants, and in consultation with the bishops, clergy and laity of this Church through a process which solicits their reactions and suggestion**; and be it further

Resolved, **That for the sake of perfecting such draft texts as the Standing Liturgical Commission shall develop, using this consultative process, this Convention authorize**

Supplemental Liturgical Materials, for use during the next triennium; such use shall always be under the direction of the diocesan bishop or ecclesiastical authority.

EXPLANATION

For the past nine years, the Church has been engaged in a process of developing new prayers which expand the images and metaphors of how we speak of God. The development of such prayers involves the exploration of the tradition of the Church as well as incorporating new insights and understandings of the multitude ways in which God is experienced in our lives today. This task cannot be done in isolation. Only by praying the prayers can the members of the Church evaluate and refine liturgical texts. Reflection upon these experiences of prayer provides the forum for theological discussion. It is an ongoing process which takes place over an extended period of time. No new texts are being added to the *Supplemental Liturgical Materials.* They are authorized for continued use, study and evaluation in order to engage the whole Church in a theological dialogue so that new prayers may be those which speak of the whole people of God.

Filioque Clause

In the Nicene Creed, in the third paragraph, the words "and the Son" (in Latin *filioque*) have long been a matter of discussion. Today it is agreed by historians in all churches that these words were not in the original, authentic text of the Creed but were added, without the authority of any general council, in the Western or Latin Churches in the course of the Middle Ages.

The Lambeth Conference in 1978 requested that all Anglican Churches "should consider omitting the Filioque from the Nicene Creed" (Resolution 35:3). The Standing Commission on Ecumenical Relations reported extensively to the General Convention of 1985, appealing for its omission both on undeniable historical grounds and because of significant ecumenical positions of the Eastern Orthodox. The following resolution was moved and adopted by the 68th General Convention:

> Resolved, the House of Deputies concurring, That in recognition of the Lambeth 1978 call for churches of the Anglican Communion to consider removing the *filioque* ("and [from] the Son") from the Nicene Creed, the General Convention of the Episcopal Church express its intention to restore in liturgical usage the original form of the Nicene Creed as promulgated by the Council of Chalcedon (i.e., without the *filioque*), provided that such restoration is endorsed and commended by the Anglican Consultative Council and by the Lambeth Conference.

In 1988, the bishops at Lambeth asked for renewed attention to this issue (6:5). The Anglican Consultative Council-8 (1990) also asked for the filioque clause to be removed. In 1991, the report of the Standing Commission on Ecumenical Relations suggested that the Standing Liturgical Commission move forward with steps toward implementation. The 1993 Joint Meeting of the Anglican Consultative Council and the Primates reaffirmed this position in Resolution 19:

> Resolved that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council urges the Provinces and Member Churches of the

Anglican Communion to respond to the requests of the 1978 and 1988 Lambeth Conferences, ACC-4 and ACC-8, that, in the words of Lambeth 1988, "in future liturgical revisions the Niceo-Constantinopolitan Creed be printed without the Filioque clause," and to inform the Office of the Anglican Communion of their actions." (The Transforming Vision pg. 148)

The following resolution is proposed with the Standing Commission on Ecumenical Relations:

Resolution #A069

Resolved, the House of _____ concurring, **That this 71st General Convention, following the resolution of the 68th General Convention, and responding to Resolution 19 of the joint meeting of the Primates of the Anglican Communion and the Anglican Consultative Council (Capetown 1993), hereby reaffirm its intention to remove the words "and the Son" from the third paragraph of the Nicene Creed at the next revision of The Book of Common Prayer; and in the meantime permit the omission of these words in congregations which so desire.**

EXPLANATION

The 68th General Convention passed a resolution expressing its intention to make this omission, subject to the endorsement and commendation of the Anglican Consultative Council and the Lambeth Conference. This has now happened, and Resolution 19 of the 1993 Capetown joint meeting requests responses from the member churches of the Anglican Communion to the request of Lambeth 1987 and 1988 and ACC-7 and ACC-8 that "in future liturgical revisions the Niceo-Constantinopolitan Creed be printed without the Filioque clause." This resolution is the response of the Episcopal Church, which does not imply rejection of the Western theological tradition..

Lectionary Committee

The Daily Eucharistic Lectionary

Resolution C025s (1991) resolved, "That the daily eucharistic lectionary as provided in the Church of England and the Anglican Church of Canada be referred to the Standing Liturgical Commission for consideration. This Commission would report their recommendation to the 71st General Convention of the Episcopal Church.

After reviewing the daily eucharistic lectionary of the Church of England and the Anglican Church of Canada, the Standing Liturgical Commission is recommending that the lectionary be adapted for Advent, Christmas and Epiphany. A daily eucharistic lectionary adapted from the same source is already included in *Lesser Feasts and Fasts* for the Weekdays of Lent and the Easter Season. The inclusion of Advent, Christmas and Epiphany in Lesser Feasts and Fasts would provide the Church with daily lections for all the seasons of the liturgical church year.

As the Commission studied the Church of England and Anglican Church of Canada's lectionary for the weeks after Epiphany and the Feast of Pentecost, however, it was felt that

having another series of sequential readings was not the best alternative for the Church. During the weeks following the Feast of Epiphany and the Feast of Pentecost, both the Daily Office Lectionary and the Eucharistic Lectionary in the present Book of Common Prayer offer sequential readings from the books of the Old and New Testaments. To avoid the duplication of yet another sequential series of readings, we offer an entirely different approach to a daily eucharistic lectionary for study, use and evaluation.

The Commission proposes a six-week cycle of short, succinct lections for weekday Eucharists. These lections could be used daily for six-week segments or they could be used occasionally to fill in "vacant" days on the Calendar. The six-week cycle could also be used simply as a corpus of suggested texts to be used at random. *Lesser Feats and Fasts* provides a similar corpus of collects for use during the weekdays of Easter. (pages 56-73, *Lesser Feasts and Fasts*, 1991.) Two readings and a psalm are provided for each day. The lections are thematic so that the celebrant can choose a set of readings she or he feels appropriate for the occasion. The readings, as already noted, are short; most of the lections are between five and ten verses in length. A brief homily or meditation would help to focus the thoughts and prayers of the worshippers Use of the lectionary on a trial basis during the coming triennium would provide the Commission with data and experience for making final recommendations to the 72nd General Convention of the Church.

Resolution #A070

Resolved, the House of ____ concurring, **That the six-week Daily Eucharistic Lectionary for the weeks from the Baptism of Christ to Lent and Pentecost to Advent be commended for study and evaluation and be authorized for use under the direction of the Ordinary.**

EXPLANATION

This action will authorize a process that will lead to the development of a full Daily Eucharistic Lectionary for the entire year, leading to fulfilling the 70th General Convention's directive to the Standing Liturgical Commission to develop a daily Eucharistic lectionary.

Trial use is recommended of this material before additions are made to *Lesser Feasts and Fasts* because it is a different approach to structuring such a lectionary from ones found in other churches.

Resolution #A071

Resolved, the House of ____ concurring, **That the Psalms and Readings for the weekdays of Advent, Christmas, and the weekdays between the Feast of the Epiphany and the Baptism of Christ as they appear in *The Book of Alternative Services* of the Anglican Church of Canada be added to *Lesser Feasts and Fasts*.**

EXPLANATION

This action fulfills in part the direction of the 70th General Convention to the Standing Liturgical Commission to develop a daily Eucharistic lectionary. The psalms and readings for the weekdays of Lent and Easter are already contained in *Lesser Feasts and Fasts.*

The Revised Common Lectionary

As noted below, the Common Lectionary, produced by the Consultation on Common Texts, was authorized for trial use by the 67th and the 68th General Conventions. A full report was made to the Consultation growing out of the experience with the lectionary in trial use. There were several factors that made the lectionary unsatisfactory for this Church. The Revised Common Lectionary has now been published, incorporating the concerns expressed by the Episcopal Church and other participating denominations. Included in the Revised Common Lectionary are texts that offer a more balanced presentation of Biblical passages in the light of 1991 Resolution A088s. After a thorough study of the revised lectionary, the Commission recommends a further period of trial use so that the Church can assess the significance of the changes made in the lectionary and join in an important ecumenical endeavor.

Resolution #A072

Resolved, the House of _____ concurring, **That the readings and psalms of the *Revised Common Lectionary* be authorized by this 71st General Convention for trial use for study and evaluation during the triennium, beginning with the First Sunday of Advent 1994, as authorized by the Ordinary.**

EXPLANATION

This Lectionary, produced the by the Consultation on Common Texts, composed of a wide number of church bodies, is a revision of the Common Lectionary which was authorized for trial use by the 67th and 68th General Conventions. This revision reflects concerns about the Common Lectionary communicated to the Consultation on Common Texts through the Standing Liturgical Commission as a result of the trial use. It also reflects issues addressed by Resolution A088s of the 70th General Convention directing the Standing Liturgical Commission to study revisions of the Sunday lectionary of the Book of Common Prayer.

Retirement Liturgy

Requests by two General Conventions (D092a, 67th General Convention, and A122, 69th General Convention) for liturgical forms to celebrate retirements stem from a desire to provide some public recognition of a change in a person's career or vocational life, and to celebrate entry into either retirement or a new career. Most major life changes are marked by celebrative ritual and recognition of the "rite of passage," as one moves from stage to stage.

For many people retirement happens at a time in life when they may have twenty or more years of active life ahead of them. For the Church there is a challenge to counteract society's negative ideas relative to ageism and lift up the idea of a transition of ministry rather than a retirement or "graduation" from ministry. The Church as well as society has become more aware of transitions in people's lives. Worship can assist in the transition process and encourage a positive passage.

The Standing Liturgical Commission encourages raising up retirement and career changes liturgically as an affirmation of continuing and developing ministry throughout life.

Resolution #A073

Resolved, the House of _____ concurring, **That the *Book of Occasional Services* be revised by the inclusion of the following, for use on the occasion of retirement or work transitions:**

GUIDELINES FOR USE ON THE OCCASION OF A RETIREMENT OR WORK TRANSITION

1. The celebration may occur within the context of a Sunday or weekday service. If it occurs during a principal service on Sunday, the proper readings for that Sunday are to be used. Readings for other days may be chosen from Various Occasions 10, 11, 15,22, 23, 25 (BCP 928-31).
2. For those whose primary vocation has been in the family place, celebrations of the spouse's retirement or career change should uphold the importance of the transition for both partners.
3. The person or couple might serve as homilist, lectors, eucharistic ministers. They could present the bread and wine or receive a special blessing and prayers. Family members or friends might read the Prayers of the People, which could be adapted to the occasion.
4. The rite, whether focused on lay or clerical retirement, has a primary emphasis of baptismal ministry. In constructing the rite, symbols, songs and texts should reflect the person or couple's understanding of their vocation/ministry as the work God has given them to do.

Collect for Work Transitions or Retirement

Almighty and merciful God, we give you thanks for your servant(s) N. (and N.) and the work you have given *him* to do. *He has* enriched *his* community by *his life* and has brought gladness to *his* friends [and family]. Look mercifully on *him* [now in the fullness of his years]; bless, guide and preserve *him* in the days to come. Grant that *he* may continue to use *his* abilities to their fullest. Give *him* sustenance for *his* earthly needs, opportunities for friendship, ways to help others, and time to be with you, O God, in prayer and in your Word and Sacraments. By your Holy Spirit clothe *him* with the robe of grace and bestow on *him* that wisdom, patience, and sympathy that form a crown for the heads of your servants; let *him* find joy in the world about *him*; give *him* a tongue to praise you; and let *him* be a witness of your love [to those of younger years]. May *he* continue on the road of

life in peace, traveling with the One who is the true and living Way and who is also the goal and destination of our journey, even Jesus Christ our Lord. AMEN.

Calendar Committee

The major work of the calendar committee has been the development of Guidelines and Procedures for Continuing Alteration of the Calendar. These were developed in dialogue with the work which has been done in the Anglican Church of Canada and are in accord with Resolution 21: Calendar Revision, adopted by the Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council at their meeting in Capetown in 1993. Resolution 21 reminds the Church that "revision of calendars is an ongoing process which is one of the ways in which the Church holds the Christian hope before the people of God, to enable their growth as a holy temple in the Lord (Eph. 2:21)."

In conjunction with this project, two articles were distributed to the dioceses of the Church. One was written by the Rev. Dr. Louis Weil on the Commemoration of Saints, and another by the Rev. Joseph Russell on the use of the calendar in Christian Education. These articles and the proposed guidelines were sent to diocesan bishops for comments and suggestions.

Resolution #A074

Resolved, the House of _____ concurring, **That the following Guidelines and *Procedures for Continuing Alteration of the Calendar* in the Episcopal Church be adopted.**

I. Introduction

A. The Church is "the communion of Saints," that is, a people made holy through their mutual participation in the mystery of Christ. This communion exists through history, exists now, and endures beyond "the grave and gate of death" into heaven. For "God is not a God of the dead but of the living," and those still on their earthly pilgrimage continue to have fellowship "with those whose work is done." The pilgrim Church and the Church at rest join in watching and praying for that great day when Christ shall come again to change and make perfect our common humanity in the image of Christ's risen glory.

B. The pilgrim Church rejoices to recognize and commemorate those faithful departed who were extraordinary or even heroic servants of God and of God's people for the sake, and after the example, of their Savior Jesus Christ. By this recognition and commemoration, their service endures in the Spirit, as their examples and fellowship continue to nurture the pilgrim Church on its way to God.

II. Guidelines

A. The Church commemorates persons, not abstract qualities. Nevertheless, it does look for certain traits in those whom it chooses specially to commemorate. Among these traits are:

1. Heroic Faith. This means bearing witness to God in Christ "against the odds." Historically, the greatest exemplars of such faith have been martyrs, who have suffered

death for the cause of Christ, and confessors, who have endured imprisonment, torture, or exile for the sake of Christ. Following this precedent, the Episcopal Church in the United States of America has been very specific and has restricted the designation of martyrdom to persons who have chosen to die rather than give up the Christian faith, and has not applied it to persons whose death may have resulted from their heroic faith but who did not consciously choose martyrdom. There are other situations where choosing and persisting in a Christian manner of life involves confessing Christ "against the odds," even to the point of risking one's life. For this reason the Anglican Communion traditionally has honored monks and nuns like Antony, Benedict, Hilda, Constance and her companions, missionaries like George Augustus Selwyn, and people as diverse as Monnica, Richard of Chichester, and Nicholas Ferrar. More recently the Church has learned to honor social reformers like William Wilberforce and Jonathan Daniels for the same reason. Heroic faith is, therefore, a quality manifested in many different situations.

2. Love. "If I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all that I have, and if I deliver my body to be burned, but have not love, I gain nothing...So faith, hope, love abide, these three; but the greatest of these is love" (1 Cor. 13:2b-3, 13).

3. Goodness of life. People worthy of commemoration will have worked for the good of others. it is important to recognize that the Church looks not only for goodness but also for growth in goodness. A scandalous life prior to conversion does not disqualify one from consideration for the Calendar; rather, the witness of perseverance to the end will confirm holiness of life and the transforming power of Christ.

4. Joyousness. As faith is incomplete without love, so does love involve "rejoicing in the Spirit"—whether in the midst of extraordinary trials, or in the midst of the ordinary rounds of daily life. A Christian may not fail in the works of love, but still lack the joy of it—thereby falling short of true Christian sanctity. Such joy, however, is as much a discipline of life as an emotion. It need not lie on the surface of a person's life, but may run deeply and be discerned by others only gradually.

5. Service to others for Christ's sake. "There are varieties of gifts...and there are varieties of service" (1 Cor. 12:4-5). There is no true holiness without service to others in their needfulness. The Church recognizes that just as human needs are diverse, so also are forms of Christian service—both within the Church and in the world.

6. Devotion. People who are worthy of commemoration have shown evidence of seeking God through the means of grace which the Church recognizes, having "devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers" (Acts 2:42). We look both for regularity and for growth in the discipline of prayer and meditation upon God's Word; and we look for this devotion to be manifested not only in a person's private life but also in visible company and communion with his or her fellow Christians.

7. Recognition by the faithful. Initiating the commemoration of particular saints is the privilege of those who knew, loved, and discerned the special grace of Christ in a member of their community, and who desire to continue in the communion of prayer with that member now departed. Such instinctive recognition by the faithful begins naturally at the local and regional levels. Evidence of both (a) such commemoration growing locally and (b) such recognition of sanctity spreading beyond the immediate community is essential before the national Church has an obligation to take heed. It may, in fact, decide that the commemoration in question is best left to local observance.

8. Historical perspective. In a resolution on the Calendar, the 1958 Lambeth Conference of Bishops stated, "The addition of a new name should normally result from a widespread desire expressed in the region concerned over a reasonable period of time." Generally this has been two generations or fifty years after death.

B. The qualities or traits just outlined do not exhaust the character of Christian sanctity, nor should they be applied as if each and all of them were legal conditions which a proposed Commemoration must meet before recommendation for observance is granted. These are guidelines to help both the faithful and the official organs of the Church test their own thoughts when proposing, or recommending, a Commemoration. These Guidelines and Procedures are intended to implement Resolution A097a of the 1988 General Convention (*Journal*, p. 639).

III. Local Calendars and Memorials

Local and regional commemoration normally occurs for many years prior to national recognition.

The Book of Common Prayer (pp. 13, 18, 195 and 246) permits memorials not listed in the Calendar, provides collects and readings for them (the Common of Saints), and recognizes the bishop's authority to set forth devotions for occasions for which no prayer or service has been provided by the Prayer Book. Although the Prayer Book does not require the bishop's permission to use the Common of Saints for memorials not included in the Calendar, it would seem appropriate that the bishop's consent be requested.

While these Guidelines cannot provide procedures for initiating local, diocesan or regional memorials that would govern all such commemorations, this process is suggested:

A. A parish or diocese establishes a memorial for a specific day, using the above Guidelines to justify the memorial.

B. A collect is appointed from the Common of Saints or composed, perhaps in consultation with the Standing Liturgical Commission, diocesan or parish liturgical commission. Readings and a proper preface may also be appointed if desired. A brief description of the person or group is written, in accord with these Guidelines and Procedures.

C. The parish, diocese, province or organization proceeds to keep the memorial.

D. Those interested in promoting a wider commemoration begin to share these materials with others, suggesting that they also adopt the memorial. If at some time it is desired to propose a local commemoration for national recognition, documented evidence of the spread and duration of local commemoration is essential to include in the proposal to the Standing Liturgical Commission.

Some commemorations, perhaps many, will remain local, diocesan or regional in character. This in no way reduces their importance to those who revere and seek to keep alive the memory of beloved and faithful witnesses to Christ.

IV. Procedures For National Recognition

Procedures to amend the Calendar flow naturally from II and III above, as well as earlier documents like Prayer Book Studies IX and XVI (1957 and 1963, respectively). As stated in Resolution A119s of the 1991 General Convention, "all requests for consideration of individuals or groups, to be included in the calendar of the Church year, shall be submitted to the Standing Liturgical Commission for evaluation and subsequent recommendation to the next General Convention for acceptance or rejection."

A. A proposal to commemorate a person (or group of persons) may be submitted to the Calendar Committee of the Standing Liturgical Commission of the General Convention by

1. either a Diocesan Convention or Provincial Synod, after due process has been followed; or
2. two or more other Church bodies in support of one another—e.g., parishes, seminary faculties, religious communities with the approval of their ordinary; or
3. three or more recognized organizations within the Episcopal Church—such as ethnic or women's groups.

Each proposal must include:

a) a detailed rationale for commemoration based on the Guidelines (above) and demonstrating how this person manifests Christ and would enhance the devotional life of the Church;

b) an inspirational 350-word biographical sketch of the person to be commemorated, preferably including some of the person's own words;

c) information concerning the spread and duration of local or international commemoration of this individual or group;

d) suggested collects and readings.

Proposals must be received by the Standing Liturgical Commission Chair no less than 18 months prior to the next General Convention.

B. The chair of the Calendar Committee will communicate with

1. organizations submitting proposed commemorations;

2. the Secretary of the General Convention regarding names and addresses of any groups applying for exhibit space in order to present to Convention delegates a potential addition to the Calendar;
3. the chairs of the Cognate Committees on Prayer Book and Liturgy, in order to facilitate the review of submissions.

C. The Calendar Committee of the Standing Liturgical Commission will arrange for
1. submission of appropriate resolutions to General Convention;
2. publication of same in the Blue Book;
3. distribution of pertinent materials to members of the Cognate Committees on Prayer Book and Liturgy, as may be needed;
4. preparation of materials for *Lesser Feasts and Fasts.*

V. Procedures to Remove Commemorations from the Calendar

A commemoration may be removed from the Calendar by the same procedure by which one is added, namely, the procedure set forth in Article X of the Constitution of the General Convention concerning Alternations and Additions, which requires concurrence by two consecutive Conventions.

Proposed deletions of commemorations must be forwarded to the Chair of the Standing Liturgical Commission no less than 18 months prior to the next General Convention.

Revisions to the Calendar

Resolution #A075

Resolved, the House of _____ concurring, **That the Book of Lesser Feasts and Fasts be revised by striking the Collects for Clement of Alexandra (page 87), and substituting the following:**

I. O God of unsearchable mystery, thou didst lead Clement of Alexandria to find in ancient philosophy a path to knowledge of thy Word: Grant that thy Church may recognize true wisdom, wherever it is found, knowing that wisdom comes from thee and leads to thee; through our Teacher Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, One god, for ever and ever. Amen.

II. O God of unsearchable mystery, you led Clement of Alexandria to find in ancient philosophy a path to knowledge of your Word: Grant that your Church may recognize true wisdom, wherever it is found, knowing that wisdom comes from you and leads to you; through our Teacher Jesus Christ, who lives and reigns with you and the Holy Spirit, one God for ever and ever. Amen.

EXPLANATION

The present collect in *Lesser Feasts and Fasts* seems to contradict the biography of Clement of Alexandria in *The Oxford Dictionary of the Christian Church*, which states, "While thoroughly loyal [to the faith of the Church, Apostolic in its foundation and possessing Divine revelation], Clement explained and supplemented it with the ideas of Greek philosophy, which he also regarded as a Divine gift...." This revision attempts to better express that aspect of Clement's work.

Resolution #A076

Resolved, the House of _____ concurring, **That the Book of Lesser Feasts and Fasts be revised by striking the Collects for James Lloyd Breck (page 195), and substituting the following:**

I. Almighty God, who didst call thy servant James Lloyd Breck to preach, and teach, and plant thy Church on new frontiers: Raise up in every generation pioneering and courageous heralds of the Gospel and teach thy Church to value and support them, that thy Name may be known, worshipped, and obeyed to the ends of the earth; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II. Almighty God, you called your servant James Lloyd Breck to preach, and teach, and plant your Church on new frontiers: Raise up in every generation pioneering and courageous heralds of the Gospel and teach thy Church to value and support them, that your Name may be known, worshipped, and obeyed to the ends of the earth; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

EXPLANATION

These collects are presented as being a more felicitous rendering of the content of the collects in *Lesser Feasts and Fasts*. They are based upon collects submitted to the SLC by the Dean of Nashotah House.

Resolution #A077

Resolved, the House of ____ concurring, **That the commemoration of Jonathan Daniels, proposed by the General Convention of 1991 (Journal, page 688) and approved for trial use, be now finally approved and entered in the Calendar of the Church Year (Book of Common Prayer, pages 15-30).**

Resolution #A078

Resolved, the House of _____ concurring, **That the General Convention propose additional commemorations for inclusion in the Calendar of the Church Year and authorize trial use thereof for the triennium 1994-1997, as follows:**

January 9 - Julia Chester Emery, Missionary, 1922
February 18 - Martin Luther, Reformer, 1546
April 9 - Dietrich Bonhoeffer, Pastor and Theologian, 1945
July 19 - Macrina, Monastic and Teacher, 379
July 20 - Elizabeth Cady Stanton, Amelia Bloomer, Sojourner Truth and Harriet Tubman, Liberators and Prophets
July 31 - Ignatius of Loyola, Priest, Monastic, and Founder of the Society of Jesus, 1556 (transferring the commemoration of Joseph of Arimathea to August 1)
September 4 - Paul Jones, Bishop of Utah and Peace Advocate
September 10 - Alexander Crummell, Priest, Missionary, and Educator, 1898
September 17 - Hildegard, Abbess of Bingen, Mystic, 1170
December 29 - Thomas Becket, Archbishop of Canterbury, 1170

Resolution #A079

Resolved, the House of _____ concurring, **That this 71st General Convention authorize, for trial use until the General Convention of 1997, the commemorations proposed by this Convention, with the following propers:**

January 9

JULIA CHESTER EMERY
Missionary, 1922

I. O God, whose purposes never fail, and who dost constantly build up thy Church upon the love and devotion of thy saints: We give thee thanks for thy servant Julia Emery, whom we commemorate today. Inspire us to follow her example of lifelong service in the worldwide mission of thy Church, and grant that we, in our day, may merit thy commendation, "Well done, thou good and faithful servant"; through Jesus Christ our Savior, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II. O God, whose purposes never fail, you constantly build up your Church upon the love and devotion of your saints: We give you thanks for your servant Julia Emery, whom we commemorate today. Inspire us to follow her example of lifelong service in the worldwide mission of your Church, and grant that we, in our day, may merit your commendation, "Well done, thou good and faithful servant"; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm - 67 or 96:1-7
Lesson - Romans 12:6-13
Gospel - Mark 10:42-45
Preface of a Saint (2)

February 18

MARTIN LUTHER
Reformer, 1546

I. O Lord God, heavenly Father, pour out thy Holy Spirit upon thy faithful people; Keep them, as thou didst keep thy servant Martin Luther, steadfast in thy grace and truth; protect and strengthen them in all temptation; defend them against all enemies of thy Word; and bestow upon thy Church thy saving grace; through Jesus Christ, thy Son our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II. O Lord God, heavenly Father, pour out your Holy Spirit on your faithful people; Keep them, as you kept your servant Martin Luther, steadfast in your grace and truth; protect and strengthen them in all temptation; defend them from all enemies of your Word; and bestow upon your Church your saving grace; through Jesus Christ, your son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm - 46
Lesson - Isaiah 55:6-11
Gospel - John 15:1-11
Preface of Trinity Sunday

April 9

DIETRICH BONHOEFFER
Pastor and Theologian, 1945

I. Almighty God, the beyond in the midst of our life, thou gavest grace to thy servant Dietrich Bonhoeffer to know and to teach the truth as it is in Jesus Christ, and to bear the cost of following him: Grant that we, strengthened by his teaching and example, may live under thy Word in all its forms and richness, and embrace its call to faithfulness with an undivided heart; through Jesus Christ our Savior, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II. Almighty God, the beyond in the midst of our life, you gave grace to your servant Dietrich Bonhoeffer to know and to teach the truth as it is in Jesus Christ, and to bear the cost of following him: Grant that we, strengthened by his teaching and example, may live under your Word in all its forms and richness, and embrace its call to faithfulness with an undivided heart; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm - 119:89-96
Lesson - Proverbs 3:1-7
Gospel - Matthew 13:47-52
Preface of a Saint (2)

July 19

MACRINA
Monastic and Teacher, 379

I. Merciful God, thou didst call thy servant Macrina to reveal in her life and her teaching the riches of thy grace and truth: May we, following her example, seek after thy Wisdom and live according to her way; through Jesus Christ our Savior, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II. Merciful God, you called your servant Macrina to reveal in her life and her teaching the riches of your grace and truth: May we, following her example, seek after your Wisdom and live according to her way; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm - 119:97-104
Lesson - Ecclesiasticus 51:13-22
Gospel - Matthew 11:27-30
Preface of a Saint (2)

July 20

ELIZABETH CADY STANTON, AMELIA BLOOMER,
SOJOURNER TRUTH AND HARRIET TUBMAN
Liberators and Prophets

I. O God, whose Spirit guidest us into all truth and makest us free: Strengthen and sustain us as thou didst thy servants Elizabeth, Amelia, Sojourner and Harriet. Give us vision and courage to stand against oppression and injustice and all that worketh against the glorious liberty to which thou callest all thy children; through Jesus Christ our Savior, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II. O God, whose Spirit guides us into all truth and makes us free: Strengthen and sustain us as you did your servants Elizabeth, Amelia, Sojourner and Harriet. Give us vision and courage to stand against oppression and injustice and all that works against the glorious liberty to which you call all your children; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm - 146
Lesson - Genesis 1:26-31a
Gospel - John 8:31-38
Preface of Baptism

July 31

IGNATIUS OF LOYOLA

Priest, Monastic and Founder of the Society of Jesus, 1556

I. Almighty God, from whom all good things come: We thank thee for calling Ignatius of Loyola to the service of thy Divine Majesty and to find thee in all things. Inspired by his example and strengthened by his companionship, may we labor without counting the cost and seek no reward other than knowing that we do thy will; through Jesus Christ our Savior, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II. Almighty God, from whom all good things come: We thank you for calling Ignatius of Loyola to the service of your Divine Majesty and to find you in all things. Inspired by his example and strengthened by his companionship, may we labor without counting the cost and seek no reward other than knowing that we do your will; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm - 34:1-8
Lesson - I Corinthians 10:31-11:1
Gospel - Luke 9:57-62
Preface of a Saint (3)

August 1

JOSEPH OF ARIMATHEA

(moved from 31 July)

September 4

PAUL JONES

Bishop of Utah and Peace Advocate

I. Almighty God, Creator and Sustainer of the human race, who didst send thy beloved Son to preach peace to those who are far off and to those who are near: Raise up in this and every land and time courageous men and women who, like thy servant Paul Jones, will, in the face of opposition, stand firm in proclaiming the gospel of peace. This we ask in the Name of him who is the Prince of peace, thy Son our Savior Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II. Almighty God, Creator and Sustainer of the human race, who sent your beloved Son to preach peace to those who are far off and to those who are near: Raise up in this and every land and time courageous men and women who, like your servant Paul Jones, will, in the face of opposition, stand firm in proclaiming the gospel of peace. This we ask in the Name of the Prince of peace, your Son our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm - 133

Lesson - Malachi 2:17-3:5
Gospel - John 14:1,18-27
Preface of a Saint (3)

September 10

ALEXANDER CRUMMELL
Priest, Missionary, and Educator, 1898

I. Almighty God, who willest to be glorified in thy saints, and didst raise up thy servant Alexander Crummell to be a light in the world: Shine, we pray, in our hearts, that we also in our generation may show forth thy praise, who hast called us out of darkness into thy marvelous light; through Jesus Christ our Savior, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

II. Almighty God, whose will it is to be glorified in your saints, and who raised up your servant Alexander Crummell to be a light in the world: Shine in our hearts, we pray, that we also in our generation may show forth your praise, who called us out of darkness into your marvelous light; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm - 19:7-11
Lesson - Sirach 39:6-11
Gospel - Mark 4:1-10,13-20
Preface of a Saint (2)

September 17

HILDEGARD
Abbess of Bingen and Mystic, 1170

I. Creator God, thy whole creation, in all its varied and related parts, showeth forth thy verdant and life-giving power: Grant that we thy people, illuminated by the visions recorded by thy servant Hildegard, may know, and make known, the joy and jubilation of being part of this cycle of creation, and may manifest thy glory in all virtuous and godly living; through Jesus Christ whom thou has sent, and who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II. Creator God, your whole creation, in all its varied and related parts, shows forth your verdant and life-giving power: Grant that we your people, illumined by the visions recorded by your servant Hildegard, may know, and make known, the joy and jubilation of being part of this cycle of creation, and may manifest your glory in all virtuous and godly living; through Jesus Christ whom you sent, and who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm - 104:25-34
Lesson - Sirach 43:1-2,6-7,9-12,27-28
Gospel - John 3:16-21

Preface of the Epiphany

December 29

THOMAS BECKET
Archbishop of Canterbury, 1170

I. O Almighty God, who didst give to thy servant Thomas Becket boldness to confess the Name of our Savior Jesus Christ before the rulers of this world, and courage to die for this faith: Grant that we may always be ready to give a reason for the hope that is in us, and to suffer gladly for the sake of the same our Lord Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

II. O Almighty God, who gave to your servant Thomas Becket boldness to confess the Name of our Savior Jesus Christ before the rulers of this world, and courage to die for this faith: Grant that we may always be ready to give a reason for the hope that is in us, and to suffer gladly for the sake of our Lord Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm - 126
Lesson - 2 Esdras 2:42-48
Gospel - Matthew 10:16-22
Preface of a Saint (3)

The following names were submitted to the SLC for consideration and are not proposed for inclusion:

Charles Stuart - has limited significance for the Episcopal Church
William Lawrence - does not have evidence of significant support of the local church
Florence Nightingale - information has not been received giving evidence of her commitment to the Christian faith. She is perceived to be more of a secular rather than a Christian hero.
C.S. Lewis - has not been dead for two generations.
Philander Chase - is viewed as a local rather than a national figure at this time.

FUTURE WORK OF THE STANDING LITURGICAL COMMISSION

The theological discussion concerning language and liturgy is a major area of concern as well as the development of new supplemental liturgical texts. These concerns are directly related to questions of inculturation.

With the establishment of the Criteria and Guidelines for the alteration of the Calendar of the Church, there is a process for the revision of the Calendar. Persons commemorated in the Calendar need to be reviewed using the new Criteria and Guidelines. Those names which do not meet the Criteria should be removed from the Calendar.

The biographical readings in *Lesser Feasts and Fasts* need to be revised. New materials need to be developed and included in *LLF* to assist congregations in the celebration of people important to local communities.

In response to numerous inquiries and suggestions, the SLC has begun preliminary exploration of a revision of *The Book of Occasional Services.*

The Initiation Committee continues to foster the Catechumenal Process in the life of the Church, and continues to develop rites appropriate for adolescents moving into adulthood.

The Lectionary Committee will be responsible for the oversight of the use and evaluation of the Daily Eucharistic Lectionary and the Revised Common Lectionary.

PROPOSED BUDGET, TRIENNIUM 1995-1997

	1995	*1996*	*1997*
Administrative Expenses (Telephone, postage, duplication, stationary, etc.)	$ 500	$ 500	$ 500
Commission meetings (2 per year)	18,000	18,000	18,000
Committees of the commission			
Supplemental Liturgical Materials	8,400	8,400	4,200
Inculturation	12,600	12,600	12,600
Lectionary	2,800	2,800	2,800
Calendar	2,800	2,800	2,800
Publications	5,600	5,600	5,600
Initiation	12,600	12,600	12,600
Revision of the BOS		2,800	
Conferences	4,000	3,000	4,000
Dues	1,000	1,000	1,000
TOTAL	$68,300	$70,100	$64,100

The Standing Liturgical Commission proposes the adoption of the following resolution:

Resolution #A080

Resolved, the House of _____ concurring, **That this 71st General Convention appropriate, in the Budget of the Convention for the triennium 1995-1997, the sum of $202,500 for the work of the Standing Liturgical Commission.**

The Standing Commission on the Church in Metropolitan Areas

MEMBERSHIP

The Rt. Rev. Frank K. Allan (resigned)
Diocese of Atlanta, 1994
The Rt. Rev. Robert Denig (replaced Bishop Allan)
Diocese of Western Massachusetts, 1994
The Rt. Rev. Franklin D. Turner
Diocese of Pennsylvania, 1994
The Rt. Rev. R. Stewart Wood
Diocese of Michigan, 1997
The Ven. Enrique R. Brown
Diocese of New York, 1994
The Very Rev. James Earl Cavanaugh
Diocese of West Missouri, 1997
The Rev. Patricia L. Merchant
Diocese of Atlanta, 1997
Ms. Mary Beaulieu
Diocese of Minnesota, 1997
Mr. Max S. Bell, Jr.
Diocese of Delaware, 1997
Mr. Donald Benjamin
Diocese of Southeast Florida, 1997
Mrs. Marion Cedarblade
Diocese of California, 1997
Mrs. Virginia Norman
Diocese of the Dominican Republic, 1997
Mrs. Gladys C. Rodman
Diocese of Massachusetts, 1997

GOD'S JUSTICE
Signs of Hope, Challenges Evident, Change Required

God calls the world to the justice of the sovereign rule of heaven. The Church's mission and God's call are the same. As Christians, our goal in life is to work unceasingly by the power of the Holy Spirit to establish the Reign of God and God's justice in our personal lives, churches, community, nation and the world.

God's call is given to every child, youth, woman, and man at baptism, when we covenant with God "to proclaim by word and example the Good News of God in Christ; to seek and serve Christ in all persons, loving our neighbors as ourselves; to strive for justice

and peace among all people, and respect the dignity of every human being" (BCP pg. 305). After receiving the call and making the covenant, our Catechism further instructs us that the mission of the Church, "as it prays and worships," is "to promote justice, peace and love...and to carry on Christ's work of reconciliation in the world" (BCP, pg. 855).

If we are to respond faithfully to God's call to justice, priorities of individuals, congregations, and dioceses must constantly be re-examined and opened to creative vision and constructive change. The seven most deadly words of any congregation or diocese are, "We have *always* done it that way!" We are called to establish God's justice, not to perpetuate immobile structures, outdated practices, and narrow mind-sets. This Commission has seen signs of hope, but challenges are evident and change is required.

What does God's justice require?

During the triennium this Commission witnessed in four metropolitan centers dedicated Christians—lay and ordained—who continue to "bear the burden and heat of the day" in the service of God. *But*, we also heard of the monumental tasks yet to be realized. We have chosen to highlight three areas and to examine what God's call to justice requires in each. Those three areas are (1) worship, (2) outreach, and (3) styles of ministry.

Worship

We heard of newly merged parishes building upon the richness of their racial and cultural diversity, developing new, empowering communities of worship. We heard of new experiments in liturgy and community building. But in our survey, there were few such instances.

Justice requires that we encourage a broader effort to promote racial and cultural diversity in our worship. Promoting diversity is different from assimilation. The liturgy, music and habits of the Episcopal Church are essentially Euro-American. We cannot advertise that we are promoting diversity in the entire Church but then be unwilling to allow change in the liturgy. In the call to establish justice in our cities and metropolitan areas, we are required to model justice throughout the life of our Church.

Outreach

Modeling justice in our outreach work is the mission of the Church and the natural outgrowth of our worshipping communities. Dedicated congregations, dioceses and individuals are creating new opportunities to empower all people to fulfill their covenant with God. We saw this in programs that nurtured young minds, programs that embraced substance abusers, programs that reached toward and uplifted victims of AIDS, programs of housing rehabilitation for the homeless, programs of comfort for the dying, and programs establishing and developing credit unions, thereby allowing economic access for those previously denied.

But, while encouraged by these signs of hope, we are mindful that major concerns still confront our metropolitan and urban areas. The structural violence in society today results, to a large degree, from the structural injustices—in our political, economic, educational, social, cultural and religious institutions. This structural violence is manifested in

spousal/child abuse, teen pregnancy, the school drop-out rate, the isolation of the elderly, marginalization of our youth, homelessness and increasing victim-centered crime.

Justice requires the Church in our metropolitan areas to witness for justice and risk being the prophetic voice in our communities. Too often the Church has become a chaplain to "the Establishment" rather than a catalyst to society. In season and out of season we must critically support the efforts of the institutions in our society when they do justice, and prophetically condemn them whenever they deviate from the justice of God.

To that end, we believe that, at present, Jubilee Ministry is the model for outreach. *Our belief is that this model is the way in which ministry should take place everywhere.* We recognize and celebrate that there are many places which are carrying out Jubilee Ministry, although they are not officially designated as such. We are convinced that the vision, goals, and objectives of this concept should be at the core of every congregation. One of the strongest features of the 151 designated Jubilee Centers is that they encourage active involvement between congregations and the persons whom they serve. True Christian stewardship involves not only money, but time and talents.

Styles of Ministry

If we intend to promote diversity in our worship and to focus on support and empowerment of all people in our outreach, then we should recognize that we are calling for the role of the ordained clergy to be changed. We were witnesses to the effect fast-dwindling economic resources have had on congregations' ability to pay their clergy and to maintain their buildings. We viewed this as a sign of hope, for we are challenged to reorder the way we go about ministry.

Justice requires an ever-increasing partnership between clergy and laity. New roles will have to be defined; there must be training and support for these roles, as well as an overall system for retraining. A concerted effort is necessary in the recruitment, training, and deployment of clergy; promoting leadership training and religious education for the laity; and assisting the Church to interpret and articulate the vital issues of the day from the perspective of racial and cultural diversity.

Mission Statements

While we are encouraged by the signs of hope we have experienced and the challenges which we have identified, we are aware that we must re-examine the mission statements of our congregations and of our dioceses to ensure that we are being accountable to our covenant. And, if we are not, to reaffirm our commitment to God's justice through a transformation of ourselves, our society and our Church.

The justice of God requires us to "launch out into the deep" in our worship, outreach, and styles of ministry. The values of the Reign of God should take precedence over the values of society that result in white flight, economic flight, fear, and silence.

Conclusion

As Christians, we live in the hope of the Resurrection and Ascension. We are people of hope and we have the capacity to be beacons of that hope in a changing world. Change

requires a change in priorities. The peace that is sought and the reconciliation yearned for can only be secured if justice is secured first—and justice always concerns the poor, marginalized, and the oppressed.

We can never say that we have completely established the Reign of God. We can only continue to struggle and establish conditions that best approximate God's Reign. As long as the Reign of God has not fully come, we must be willing to look for new ways of being the Body of Christ. It is our responsibility to hold before the eyes of all people the vision of society as ordained by God and the possibility of its realization. In solidarity with Abraham, we look "for a city which has foundations, whose builder and maker is God" (Hebrews 11:10).

FINANCIAL REPORT

Income	*1992*	*1993*	*1994*
Appropriated by Convention	$16,750.00	$18,350.00	$20,360.00
Expenses			
Meetings	$7,750.00	$9,192.00	*
Consultants	-0-	-0-	$3,000.00
Other (subcommittees)	600.00	191.00	*
Totals	$8,350,00	$9,383.00	*

* 1994 figure not available at publication date

RESOLUTIONS OF THE COMMISSION (based on the foregoing Report)

Resolution #A081
Worship: Liturgical Resources

Resolved, the House of _____ concurring, **That the Standing Commissions on Liturgy and Music identify/develop, promulgate and distribute liturgical resources which raise up our racial and cultural diversity and reflect the concepts embodied in the goals of Jubilee Ministry, and encourage their use in all congregations;** and be it further

Resolved, **That liturgical committees be established and utilized in all congregations;** and be it further

Resolved, **That the use of Prayer Book Studies 30 (G.C. 1988), Supplemental Liturgical Texts, and Supplemental Music (G.C. 1991) be encouraged by diocesan and congregational liturgical committees;** and be it further

Resolved, **That the use of present optional forms of services provided in the Book of Common Prayer be encouraged.**

Resolution #A082
Outreach: Jubilee Ministry, Violence

Resolved, the House of _____ concurring, **That Jubilee Ministry be reaffirmed as the model for ministry and outreach**; and be it further

Resolved, **That dioceses and congregations initiate a re-examination of their mission statements vis-à-vis their outreach activity**; and be it further

Resolved, **That dioceses and congregations intentionally develop Jubilee training centers**; and be it further

Resolved, **That dioceses and congregations address the issues of violence, its causes and the Church's response in convention workshops.**

Resolution #A083
Styles of Ministry: CDO, BTE, ECC

Resolved, the House of _____ concurring, **That the Church Deployment Office identify/develop guidelines for congregations and dioceses to assist them in utilizing our racial and cultural diversity creatively**; and be it further

Resolved, **That the Board for Theological Education convene a conference among all Episcopal Church seminaries on training for urban ministry, focusing on racial and cultural diversity**; and be it further

Resolved, **That the National Church Headquarters establish a resource center which will coordinate information on worship, outreach, styles of ministry, communication, networking, etc., to be available for congregational and diocesan use.**

EXPLANATION

As good stewards we need to see these resolutions initiated at grassroots levels simultaneously with the larger Church. Some of the resources, time and talent are present; commitment is all that is required.

PROPOSED BUDGET FOR THE TRIENNIUM

Income	*1995*	*1996*	*1997*
General Convention Assessment Budget	$16,500.00	$17,550.00	$18,640.00
Expenses			
Meetings	$16,000.00	$16,800.00	$17,640.00
Consultants	$500.00	$750.00	$1,000.00
Totals	$16,500.00	$17,550.00	$18,640.00

PROPOSED RESOLUTION FOR BUDGET APPROPRIATION

Resolution #A084

Resolved, the House of _____ concurring, **That there be appropriated from the Assessment Budget of General Convention the sum of $52,690.00 for the triennium for the expenses of the Standing Commission on the Church in Metropolitan Areas.**

The Council for the Development of Ministry

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Membership
Structure
Summary of the Council's Work
Provincial Meetings
Reports of Members for the Triennium
Resolutions
Future Challenges for the Council
    Mission, Goals and Objectives
Resolution to Continue the Council

MEMBERSHIP

Agency Board Representatives

Ms. Essie Johnson, Board for Theological Education
Ms. Mary Lou Lavallee, Board for Church Deployment
Mrs. Betty Connelly, Church Pension Group
The Very Rev. Mark Sisk, Council of Seminary Deans
The Rev. Randolph Dales, Executive Council
The Rt. Rev. Robert H. Johnson, House of Bishops Committee on Pastoral Development
The Rt. Rev. David Joslin, House of Bishops Committee on Ministry
Ms. Mary Hassell, Standing Commission on the Church in Small Communities
Mr. Donald F. Benjamin, Standing Commission on Metropolitan Areas

Provincial Representatives

Mr. Edward Farrell, Province I
Ms. Judith Carlson, Province II
The Rt. Rev. F. Clayton Matthews, Province III, Vice Chair
The Rev. William Edwards, Province IV
The Rev. Laurence Larson, Province V
The Rev. Edwin M. Leidel, Jr, Province VI
The Rev. James E. Liggett, Province VII
The Rev. Zoila Schoenbrun, Province VIII
The Rev. Canon Clarence Hayes, Province IX

Chairperson

The Rev. Randolph K. Dales

Staff

The Rev. John T. Docker, Staff Officer, Coordinator for Professional Ministry Development
The Rev. David W. Perry, Executive, Education, Evangelism, 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
The Rev. James Wilson, Executive Director, Church Deployment Office
The Rt. Rev. Frank Cerveny, Executive Vice President, Church Pension Group
Dr. Carol Hampton, Congregational Development Cluster, Advocacy, Witness, and Justice
The Rev. Linda L. Grenz, Coordinator, Adult Education and Leadership Development (Total Ministry Network)

Members for the Triennium

The Rev. Canon Sue Reid, Total Ministry Network
The Rev. Paul M. Collins, National Network of Episcopal Clergy Associations
The Rev. Elizabeth Maxwell, Episcopal Women's Caucus
Ms. Ruth L. Schmidt, National Network of Lay Professionals
Dn. Josephine Borgeson, North American Association for the Diaconate
The Rev. Saundra Richardson, Cornerstone Project

All of the members of the Council present at the November 3-6, 1993, meeting concurred with this report.

Representatives of the Council at General Convention

The Rev. Randolph Dales
The Rev. William Edwards
The Rev. Laurence Larson
Mrs. Betty Connelly
The Rev. Edwin M. Leidel, Jr.
The Rev. Paul M. Collins
The Rt. Rev. Robert H. Johnson
The Rt. Rev. David Joslin
The Rt. Rev. F. Clayton Matthews

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 General Convention has two categories of voting membership, totaling nineteen persons: nine provincial representatives, nine agency representatives, and a chairperson. Provincial representatives are recommended by provincial meetings of diocesan Commission on Ministry (COM) representatives to the provincial presidents for appointment to CDM for a six-year term. Agency representatives on CDM are appointed by the various agencies for three-year terms. 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 under-represented, appropriate organizations with ministry development concerns are invited to send a representative to participate as a member of the Council for the triennium to report on ministry development issues.

There is a six-member Executive Committee, chaired by the chairperson of CDM, which includes the vice chair, one agency representative, two provincial representatives, and one member for the triennium.

During the triennium, the Council met twice yearly; each meeting lasted three days. Various committees met at other times as necessary; the reports of those committees are summarized here.

The budget of CDM is part of the Professional Ministry Development Cluster of the Office of the Presiding Bishop in the General Church Program Budget.

The staff officer of CDM is the Coordinator for Professional Ministry Development of the Professional Ministry Development Cluster, and is accountable to the Executive of the Professional Ministry Development Cluster.

SUMMARY OF THE COUNCIL'S WORK

Following the 70th General Convention in Phoenix, the Council organized its work for the triennium. Input for the sixteen triennium goals adopted by the Council in November 1991 came from the resolutions referred to CDM by the 70th General Convention, from concerns raised by COMs through the Provincial Representatives, from issues raised by member agencies and invited guests, and from the 1991 evaluation of the Council and its work conducted by the Rev. Canon F. Clayton Matthews of the Diocese of Virginia. The planning process was undergirded by *The Waiting World Parish*, a summary paper on the future of ministry project of the Professional Church Leadership program of the National Council of Churches. Although most of the triennium goals relate to the ordained ministry, the discussions during the planning sessions recognized that the focus of ministry is baptism. As a result, agenda time for matters concerning the ministry of the laity was made a priority.

Cultural Sensitivity

One of the first goals to be implemented was to take action on Resolution A085a by inviting Ms. Kathy Tyler Scott to conduct inclusivity training for the Council. The purpose was to explore how racism, sexism, and other forms of discrimination based on "difference" limit the Council's work. The purpose was to help CDM to be more sensitive to these issues as a Council and in the way CDM works with its constituent bodies for the

development of ministry. The training sessions showed that CDM has made a great deal of progress in addressing some of these issues through its present meeting format and its more inclusive membership. However, the Executive Committee felt that the training sessions were only a beginning in addressing the intent of the resolution. As a result, inclusion and cultural awareness were ongoing concerns of CDM meetings throughout the triennium.

In response to Resolution C026s, and a request by the Ethnic Ministry Staff Officers, CDM produced *A Resource on Cultural Sensitivity in the Ordination Process.* Written by the Rev. Jerry Drino, Executive Director of the Coalition for Cross-Cultural Ministry Development of Province VIII, the resource was developed to assist bishops, COMs, and Standing Committees to be more aware of the cultural differences among ethnic communities in the Church, with the objective of removing stereotypical biases from the process of interviewing and supporting persons in the ordination process. During the triennium training sessions were held in each province to help COMs use this resource in their dioceses. These sessions helped raise awareness in the ordination process about the barriers that stand in the way of full support of leadership of the various cultures and communities that are part of the Episcopal Church. It was acknowledged that the training only scratched the surface and that CDM needs to continue to address intercultural issues in the recruitment, training, and deployment of the leadership of the Church.

The Staff Officer worked with members of the Board for Church Deployment, the ethnic ministry staff officers, and the Women in Ministry Office to take action on Resolution A090s, which asked CDM to facilitate the development of educational materials and training programs "to help eliminate discrimination in deployment throughout the Church against clergywomen, clergy of color, ethnic clergy, and clergy with disabilities." The Church Deployment Board is making a survey of diocesan deployment practices that are helping in the deployment of these clergy. Work on Resolution A090s will continue during the next triennium.

Direct Ordination

For a number of years there have been General Convention resolutions asking for a canonical change to permit persons to be ordained to the order to which the Church has called them, without passing through another order. The 70th General Convention adopted Resolution C026s, which directed the Theology Committee of the House of Bishops to prepare a paper on direct ordination for presentation to the House of Bishops and to refer the paper and recommendations to CDM to address any canonical changes.

CDM studied the issue of direct ordination so that it could inform its members if they should be asked to recommend legislation. At the November 1992 meeting, Professor Leonel Mitchell presented a paper, "Direct Ordination to the Presbyterate," which argued for direct ordination; Professor Charles Price presented a paper, "The Threefold Cord: A Case for Cumulative Ordination." These papers were published with other documents on the subject under the title *A Collection of Documents on Direct Ordination.* This publication was intended to help the Church make a decision on the issue of direct ordination.

At the March 1993 meeting, members reacted to the paper commissioned by the Theology Committee of the House of Bishops written by Professor Louis Weil, "Should the Episcopal Church Permit Direct Ordination?" Professor Weil finds "no historical or

theological barrier to the modification of canons which would permit direct ordination..." and suggests that "the transitional diaconate is not well-suited to the task of testing for priesthood." At the same time, Weil believes the issue of direct ordination needs to be engaged in the larger context of what kind of Church the People of God are called to be. Although there is considerable drive for permitting direct ordination from deacons, and from dioceses where there is a desire to more clearly differentiate the orders of deacon and presbyter, the House of Bishops did not ask CDM to propose any canonical changes to the 70th General Convention. Further study, reflection, and dialogue with other Anglican and ecumenical partners is needed.

Sexual Misconduct

The issue of sexual exploitation in the pastoral relationship was the subject of presentations and discussions at Council meetings in order to inform the constituent networks of CDM of the work being done on concerns of sexual abuse, exploitation, coercion, and harassment by clergy and church employees (B052a). Presentations on the prevention of sexual exploitation by clergy were led in every provincial COM meeting by the Rt. Rev. Harold Hopkins of the Office for Pastoral Development, the Rev. David M. Rider, Director of Clergy Wellness of the Medical Trust of the Church Pension Group, and other leaders.

Services to Commissions on Ministry

A major objective of CDM is to provide resources and training on ministry development for bishops and COMs. The provincial representatives commissioned Alice Ramser of the Diocese of Pittsburgh to develop *The Voice of This Calling: Handbook for Commissions on Ministry*. The handbook contains useful information for COMs, such as a commentary on COM and the Ordination Process Canons, with resources, diocesan models, and some helpful suggestions. An appendix contains designs for orientation of new members and a Total Ministry Bibliography.

Local Participation

In order to keep in contact with ministry development issues on the local level, the Council meets in various parts of the country and engages in dialogues with bishops and COMs. The November 1992 meeting was held in the Diocese of Minnesota, and the bishop and five priests shared the program on clergy wellness, described steps being taken to prevent clergy misconduct, and discussed the Code of Clergy Ethics for the diocese. In March 1994 CDM met in the Diocese of Panama in order to learn firsthand about ministry development issues in the Church in Central America and in Province IX.

Revision of the Title III Canons

Review and revision of the Title III Canons is part of the ongoing work of CDM. A Committee on Canons chaired by the Very Rev. Mark Sisk considered several proposals

referred by the 1991 General Convention and other organizations. The recommendations of the Committee are found in the resolutions contained in this report.

The Committee acted as a consultant to the Standing Commission on Constitution and Canons in its review of Canons III.21-26 on the episcopate and in its review of the Title IV Canons on Ecclesiastical Discipline. Taking action on Resolution A075, the Committee referred a recommendation to the Standing Commission on Evangelism to provide an orderly welcome of new congregations into the Episcopal Church, while giving due attention to the need for careful preparation for such a congregation and its clerical leadership. In order to help COMs follow the canonical changes made by the 1991 Convention, the Council revised and republished its *Commentary on the Title III Canons.*

Structural Review of CDM

A triennium goal called for a review of the membership of the Council, its voting procedures, and criteria for inviting guests to Council Meetings. The Goals and Objectives of CDM adopted in 1976 did not adequately represent current thinking or standards of operation. A Committee on Structure chaired by the Rt. Rev. F. Clayton Matthews met to review the Council's By-Laws in order to provide a clear statement on current and preferred methods of operation and to create a new Mission Statement. At the November 1993 meeting, a new Mission Statement, Goal, and Objectives were adopted. The By-Laws were revised to bring them into conformity with current practice, and to make the Council more inclusive. A new class of membership for CDM, Members for the Triennium, was added. This amendment to the By-Laws authorizes the Executive Committee to invite members of organizations concerned with ministry development but not Committees, Commissions, Boards or Agencies of the General Convention, to send a representative to participate as a member of the Council for the triennium.

By this action the Invited Guests for the current triennium were made Members for Triennium, representing the following organizations: Total Ministry Task Force, National Network of Episcopal Clergy Associations, Episcopal Women's Caucus, National Network of Lay Professionals, North American Association for the Diaconate, and the Cornerstone Project.

The newly formed Professional Ministry Development Cluster, which includes the staff of the Office of Pastoral Development, the Church Deployment Office, the Board for Theological Education, and the Office for Professional Ministry Development, was mandated to conduct an organizational review of the Church Deployment Board, the Board for Theological Education, and CDM. The purpose of the review is greater organizational efficiency, better stewardship, and closer collaboration. The findings of this review will be presented to the Presiding Bishop for appropriate action.

PROVINCIAL MEETINGS

While much is accomplished by the Council and its member agencies, a major part of CDM's work is done at 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.

Each province had presentations on recruitment, sexual misconduct, cross-cultural ministry development, and the relationships between bishops, Standing Committees, COMs, and seminaries in support of aspirants in the ordination process. What follows are summaries of reports from the provincial representatives.

Province I

The 1992 meeting focused on the respective roles of Commissions on Ministry and Standing Committees in the ordination process, and on legal issues relating to clergy sexual abuse. Two Franciscan Brothers discussed the Order's discernment process, and seminary representatives discussed what they perceived as the sometimes distorting effects of the ordination process.

The 1993 meeting included presentations on ministry recruitment by the Rev. Charles Bennison, and on diversity, using *A Resource on Cultural Sensitivity in the Ordination Process*. In-depth work on issues related to clergy sexual abuse was facilitated by David Rider.

The 1994 meeting focused on lay ministry. Sessions included workshops for diocesan and parish lay ministry committees and a day-long celebration of ministry in daily life to which all communicants of the province were invited.

Edward Farrell, Representative

Province II

At the 1991 meeting approaches to the discernment of ministry were explored with Suzanne Farnham, Executive Director of the Christian Vocations Project. Four seminaries sent representatives for a panel on characteristics of today's students, on financial concerns, on the relationship between bishops, COMs and seminaries, and on the conflict between mobility and a sense of mission.

Forty-two persons from eight dioceses met in 1992 in Rochester, New York, to explore three key topics. The Rt. Rev. Harold Hopkins led an examination of clergy sexual misconduct issues, and the Rt. Rev. William Burrill (Rochester) keynoted a discussion of "Future Trends in Ministry and Their Impact upon the Church." "Recruiting Young Persons for Ordained Ministry" was facilitated by the Rev. Jep Streit, Episcopal Chaplain at Boston University, and the Rev. Bruce Bayne, Director of Alumni/ae and Church Relations at the Episcopal Divinity School.

The October 1993 meeting concentrated on cross-cultural ministry needs, enabling participants to train diocesan COMs to use *A Resource on Cultural Sensitivity in the Ordination Process*. The experience and needs of the General Ordination Exams (GOEs) were also explored at this meeting.

Judith M. Carlson, Representative

Province III

At the 1992 meeting the Rev. Dr. John E. Booty presented a paper entitled "Future Trends within the Church." Suzanne Farnham, Coordinator of the Christian Vocation Project of the Diocese of Maryland, shared new methods for screening and discernment.

The Rev. Canon James C. Ransom of the Diocese of Maryland presented a paper entitled "Recruitment and Selection of Church Leaders." A panel of bishops, seminarians, and deans talked about their roles. The Rev. David M. Rider, Director of Clergy Wellness for the Medical Trust of the Church Pension Group, spoke on "Competency Standards for Graduating Senior Seminarians: Sexual Misconduct and Prevention."

The 1993 conference devoted an entire day to cultural sensitivity in the ordination process. The Rev. Carol Gallagher, Assistant for Education at St. Martin's Church in Radnor, Pennsylvania, presented *A Resource on Cultural Sensitivity in the Ordination Process*. The conference also focused on the Board for Theological Education's project relating to recruitment and selection of church leaders. This presentation was made by the Rev. Canon James Ransom of the Diocese of Maryland, one of three pilot dioceses for the Board for Theological Education's recruitment and selection project. The Rev. Dr. Peyton G. Craighill, Director of Diaconal Ministry for the Diocese of Pennsylvania, presented a session on identification of lay and ordained gifts. A panel of seminary representatives headed by the Very Rev. Richard Reid, Dean of Virginia Theological Seminary, discussed the relationship between seminarians and COMs and reviewed the current mid-course evaluations and GOEs. The Rev. Dr. Jean Milliken of the Diocese of Virginia reported on her doctoral thesis entitled "Power, Authority and Spiritual Maturity: Women Clergy Serving Congregations as Rectors or Vicars in the Diocese of Virginia."

The Rt. Rev. F. Clayton Matthews, Representative

Province IV

The annual meetings have focused on total ministry and how ordained ministry most effectively fits into that perspective. The three meetings moved from deliberating on selection to closer work with the diocesan deployment officers of the province. The 1991 meeting considered recruitment and selection and how lay/discernment committees fit into that process. This meeting overlapped with that of the provincial bishops, and the groups together discussed matters of clergy wellness, family relations, and effective use of GOE's.

The 1992 meeting was led in a study of ministry and boundary issues by the Rt. Rev. Harold Hopkins. The COM members joined the diocesan deployment officers in examining the relationship between recruitment/selection and deployment. In 1993 at Charleston, South Carolina, the COM members met with deans or faculty members from eight seminaries and again with diocesan deployment officers. The Rev. Loren Mead, keynote speaker, considered how a healthy church differs from the traditional "successful" model and how issues of ministry relate to the difference.

The Rev. William Edwards, Representative

Province V

Province V began a new tradition for the annual Fall Ministry Conference during this past triennium. Dioceses and seminaries were encouraged to serve as hosts so that participants might become acquainted with different areas within the province. In 1991 the first of these meetings was hosted by Seabury-Western Theological Seminary. During this October overnight session, those attending gained a good feeling for seminary life, both through participation in chapel services and refectory meals, and from a morning panel

presentation by representative students and faculty. Two other discussion topics were the discernment process and recruiting for ministry presented by the Diocese of Chicago, and an update on the Cornerstone Project presented by Bishop Roger White of Milwaukee.

The 1992 meeting was hosted by the Diocese of Northern Indiana at the Fatima Center at Notre Dame University. The main agenda item was a presentation on future trends in ministry by James Kelsey, Diocesan Ministry Development Director for Northern Michigan. Bishop Hopkins led a discussion on clergy and sexual exploitation, and there was a panel discussion on recruitment of college age candidates.

The October 1993 session, hosted by the Diocese of Missouri at the Thompson Center in St. Louis, focused on a training workshop for cultural sensitivity led by Chaplain David Selzer from the University of Minnesota. Also addressed was direct ordination, with a presentation by Professor Leonel Mitchell of Seabury-Western, and there was a panel discussion by seminary representatives on the timing of GOEs.

The Rev. Laurence Larson, Representative

Province VI

COM chairs met prior to Provincial Synod in 1992, and the 1993 and 1994 meetings were held at Seabury-Western Theological Seminary. COM Chairs reported the following findings: (1) parish discernment is a key to success in the ordination process; (2) the majority of COMs meet monthly; (3) $9,000 is the average COM yearly budget; (4) most dioceses support and ordain candidates to work only in their own diocese; (5) some freezes were imposed on the ordination process when a new diocesan bishop was coming or while the formation process was being reorganized; (6) Education for Ministry was a common tool for diaconal formation; (7) Iowa does an annual four-track discernment conference; (8) the Diocese of Colorado COM has eight Task Forces: Major Teaching, Board of Examining Chaplains, Ministry of the Laity, Ordination to the Diaconate, Ordination to the Priesthood, Continuing Education, Clergy Compensation, and Regional Ministries; (9) the diocese of Minnesota is setting up a three-year seminary training course done jointly with Seabury- Western Theological Seminary and United Theological Seminary, St. Paul, Minnesota.

Discussions with seminary representatives reveal that 96% of postulants are being ordained. Suggestions for seminaries included having "800" telephone numbers, and greater work on "clergy manners," organizational development, and Scripture content, and new models for total ministry and spiritual formation.

Seminarians feel isolated from dioceses, want the process clarified, like the local parish discernment process, and wish bishops and COMs would answer letters. Seniors feel vulnerable, wondering about jobs, while younger seminarians feel the current system is geared for older students. Only 10% of women in some dioceses are getting full-time jobs. There is a great need for financial assistance.

The Rev. Edwin M. Leidel, Jr., Representative

Province VII

The Provincial Commission on Ministry has returned to the practice of annual province-wide meetings. These meetings provide an opportunity for bishops and

representatives of COMs to meet with and communicate with each other, representatives from the national Church, seminary representatives, and other agencies and individuals in the Church who are involved in issues of concern to Commissions on Ministry. The focus of the 1991 conference was a presentation by the Rt. Rev. Harold Hopkins on issues related to sexual misconduct. The Rev. Charles J. Cook discussed Project TEROS, a program for evaluating applicants for Holy Orders.

The 1992 meeting included a presentation by the Rev. Canon Hal Greenwood on "Economic and Demographic Realities Confronting the Church Today." There were panel discussions on seminaries and their relationships with bishops and Commissions on Ministry. The 1993 meeting theme was "A Resource on Cultural Sensitivity in the Ordination Process." The Rev. David Selzer presented the resource, and there was response from a panel representing persons in the province who are working on issues of multi-cultural recruitment and selection.

Each of the annual meetings included reports from the Council for the Development of Ministry, the Board for Theological Education, and the Cornerstone Project.

The Rev. James E. Liggett, Representative

Province VIII

The Province of the Pacific met in 1992 to address the subject of clergy sexual misconduct, under the leadership of the Diocese of Los Angeles and the Rev. Lynn Jay. Presenters included the Rev. Peter Rutter, keynote speaker and author of *Sex in the Forbidden Zone*, the Rt. Rev. Harold Hopkins, Nancy Hopkins, the Rev. Margo Maris of the Diocese of Minnesota, and the Rev. Sarah Shoftstall of the Diocese of Nebraska. Thirteen dioceses were represented by 73 participants.

The 1993 meeting topic was "Faith in the Future: Developing Sensitivity through Ministry in a Multi-Cultural World." The Rev. Jerry Drino, Executive Director of Cross-Cultural Ministry Development (CCMD), gathered a team of presenters and facilitators from Province VIII's diocesan ethnic commissions. Sixteen of eighteen dioceses were represented by 50 participants.

The April 1994 conference, with leadership from the Diocese of California, addressed "The Relationship between Bishop, COM, Committee, and Seminary: Challenge of Discernment, Formation, and Education in the Ordination Process."

The Rev. Zoila Schoenbrun, Representative

Province IX

During this triennium Province IX has been working on a regional basis with the various dioceses grouped into four regions: Arensa, Central Region, the Caribbean, and Mexico.

The Central Region of the province met in Panama in 1992. The meeting provided an opportunity for the dioceses to get to know one another better, and provided an opportunity to reflect on the social, political, and economic changes in Latin America and their impact on the Church. The number of women in the ordained ministry has increased. Nearly all of the dioceses now have ordained, or have announced their readiness to ordain, women. Efforts are being made in each diocese to affirm and stimulate the ministry of all baptized

persons. Training programs for both lay and ordained ministries are now in place. The Center for Theological Reflection in Costa Rica is increasingly helpful in stimulating programs for continuing education for church leaders and in research and consultations on models for the development and accreditation of local training programs. As the regions move towards autonomy, it would seem advisable to have CDM representatives from the various regions, as it will be impossible for a single voice to represent the entire area.

The Rev. Canon Clarence Hayes, Representative

REPORTS OF MEMBERS FOR THE TRIENNIUM

Total Ministry Network Steering Committee

The Total Ministry Network Steering Committee, a group of people representing each of the provinces of the Episcopal Church, works with the Office of Adult Education and Leadership Development. Membership on the Committee is balanced by gender, race, those in orders and laity, and by rural, suburban, and urban concerns. The Steering Committee during this triennium was chaired first by Ms. Joan Irving and then by the Rev. Canon Sue Reid, each of whom was invited to the meetings of CDM. In the past triennium the Committee completed a project with the Evangelism Office that resulted in the publication of *To Seek and to Serve*. Joint visits were made to each site represented in this resource. These congregations represent a cross section of the Episcopal Church that seeks to serve both the congregation and the neighboring community through the partnership of clergy and lay leaders. A conference entitled "From Gathering to Going Forth" at Kanuga Center brought over 100 people to look at ways all baptized persons, lay and ordained, realize their ministry in daily life.

What is ahead? Provincial representatives of the Total Ministry Network will be attending provincial Commission on Ministry meetings each year to raise the concerns of lay ministry and offer assistance to dioceses in the development of lay ministry. A resource, *Ministry in Daily Life: An Episcopal Guide to Living the Baptismal Promises*, was published in 1994. Resources to train lay leaders in local congregations are being adapted or developed for Episcopal use. Work continues with others on CDM to assist dioceses and congregations in ministry discernment for all people.

The Rev. Canon Sue Reid, Chair

National Network of Lay Professionals

The National Network of Lay Professionals, begun in 1984, exists to develop a national support system for lay people employed in the ministry of the Episcopal Church. Lay professionals are defined as "lay people 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 lay professionals and taking appropriate action in connection with those issues; improving communication and providing support among lay professionals; consciousness raising in the Church concerning the mission and ministry of lay professionals; establishing a link with the Episcopal Church Center to make sure the concerns of lay professionals are effectively heard and responded to by the national Church; finding ways to enhance job opportunities, job effectiveness, and career development for lay professionals; gaining recognition for lay professionals and their work; and seeking economic justice in their employment. The Retirement Plan for Lay Employees mandated by the 70th General Convention is being successfully implemented nationwide. *Callings*, a national news link for lay professionals, is published and distributed by the Network three times a year to a diverse mailing list. The fifth National Gathering of Lay Professionals in the Episcopal Church was held in January, 1994, in Menlo Park, California. Seminarians with lay vocations also participated in the gathering.

Mr. Michael Blair, Chair

Cornerstone Project

The Cornerstone Project, an initiative of the Episcopal Church Foundation, seeks to build a network of individuals, dioceses, and institutions committed to supporting and strengthening the ordained leadership of the Church. The project is interested in long-term systemic change that contributes to supporting and challenging the best efforts of the Church's ordained leaders. Three special areas have been targeted for emphasis: Clergy-Congregational Interaction, Wholeness and Holiness of Clergy, Reshaping Structures for an Emerging Church. In partnership with the dioceses and provinces, Cornerstone's new models for ministry include joint clergy conferences in Provinces I and II called "Being Well in Christ"; Province IV's "Conferences for Priests Ordained Three to Seven Years"; Clergy/Laity Dialogues in Oregon, Olympia, and Northwest Texas; and Theology of Priesthood Consultations in Washington, Colorado, and Michigan. Cornerstone, in partnership with several dioceses, is developing a Transition Support Project for clergy entering new cures.

The Rev. Saundra D. Richardson, Representative

North American Association for the Diaconate

During the current triennium the North American Association for the Diaconate (NAAD) has been changing from an organization that primarily advocates for the diaconate and deacons to one that links and supports deacons and diocesan diaconate program leadership, while advocating for the diakonia of all Christians. The vehicles for NAAD's work include a newsletter, *Diakoneo*, a biennial conference (hosted in 1993 by the Diocese of Rhode Island), and board-member links with Episcopal and ecumenical groups concerned with deacons and diakonia. NAAD also publishes an annual directory of deacons and occasional papers. As a result of an extensive member survey, the board is working to stimulate more regional and provincial gatherings and continuing education opportunities for deacons and more frequent communication among diocesan coordinators. Currently about half the deacons and half the dioceses in the Episcopal Church belong to

NAAD, together with deacons from the Anglican Church of Canada, the Evangelical Lutheran Church in America, and many bishops, presbyters, and lay people.

Deacon Josephine Borgeson, Representative

RESOLUTIONS

Resolution #A085
Seminarian Evaluations

Resolved, the House of _____ concurring, **That Canon III.5.1(b) be amended to read as follows:**

(b).The Postulant shall have been enrolled for at least ~~nine~~ *eighteen* months in a theological school or seminary or in some other program of preparation for Holy Orders approved by the Bishop and the Commission.;

and be it further

Resolved, **That Canon III. 5.1(c)(ii) be amended to read as follows:**

(ii). The evaluation and recommendation of the theological school or director of the program of preparation, as to the Postulant's personal qualifications for the exercise of Holy Orders *after three semesters of study or the equivalent, and using a form developed by the Presiding Bishop's Select Committee of Bishops and Seminary Deans provided by the Board for Theological Education.*

and be it further

Resolved, **That Canon III.7.3 be amended to read as follows:**

Sec. 3. No one shall be ordained Deacon under this Canon within ~~eighteen~~ *twelve* months from admission as Candidate for Holy Orders, unless, under special circumstances, the Bishop, with the advice and consent of a majority of the members of the Standing Committee, shall shorten the time of Candidacy; and in no case shall the time be shortened to less than six months.;

and be it further

Resolved, **That Canon III.7.7(d) be amended to read as follows:**

(d). A certificate from the theological school or from those under whose direction the Candidate has been pursuing studies, showing the Candidate's scholastic record in the subjects required by the Canons, and giving ~~an evaluation with recommendation as to the Candidate's qualifications for Holy Orders~~ *a recommendation whether the Candidate should be ordained.*

EXPLANATION

The purpose of the proposed amendments to Canons III.5 and 7 is to make canonical the recommendations of the Presiding Bishop's Select Committee of Bishops and Seminary Deans respecting seminary evaluations of students preparing for the Priesthood. The changes would make canonical: (1) that there be one major seminary evaluation after eighteen months in seminary as a prerequisite for Candidacy; (2) that the standard time for the period of Candidacy be shortened to twelve months with the current exception, which allows Candidacy to be shortened to six months with the permission of the Standing Committee; (3) that the form for the evaluation be that developed by the Committee and available from the Board for Theological Education; and (4) that the final report of the seminaries be a recommendation for or against ordination at the conclusion of the final year.

Resolution #A086
Amend Canon III.15.2.

Resolved, the House of _____ concurring, **That Canon III.15.2 be amended as to read follows:**

Sec. 2. Any Deacon or Priest who has entered or plans to enter non-ecclesiastical employment without continuing to exercise the office to which ordained must comply with the requirements of Canon IV.8 for renunciation, *except as the Bishop and Standing Committee shall find it acceptable for the Member of the Clergy to delay such proceedings.*

EXPLANATION

Section 1 of Canon III.15 states that a member of the clergy must "have and use opportunities for the exercise of the office to which ordained." If a member of the clergy should move to another diocese due, for example, to a spouse's job change, and the bishop of the new diocese will not permit the cleric to exercise ecclesiastical ministry, the member of the clergy would have to comply with the requirements of Canon IV.8 for renunciation called for in section 2. If the member of the clergy cannot exercise a ministry in the new diocese, the member of the clergy could remain canonically resident in the former diocese. This proposal builds an exception into the Canon for the protection of a member of the clergy in such a situation.

Resolution #A087
Amend Canon III.31.1.

Resolved, the House of _____ concurring, **That Canon III.31.1 be amended to read as follows:**

Sec. 1. There shall be a General Board of Examining Chaplains, consisting of four Bishops, six Priests with pastoral cures, six members of accredited Seminary faculties

or of other educational institutions, and six Lay Persons. The members of the Board shall be elected by the House of Bishops and confirmed by the House of Deputies, one-half of the members in each of the foregoing categories being elected and confirmed at each regular meeting of the General Convention for a term of two Convention periods. They shall take office at the adjournment of the meeting of the General Convention at which their appointments are confirmed, and shall serve until the adjournment of the second regular meeting thereafter. ~~The members shall not serve successive terms.~~ *No member shall serve more than 12 years consecutively. Additionally, the Presiding Bishop, in consultation with the Chair of the Board, may appoint up to four other members for a term.* The House of Bishops, at any special meeting that may be held prior to the next meeting of the General Convention, shall fill for the unexpired portion of the term any vacancy that may have arisen in the interim. The Board shall elect its own Chair and Secretary, and shall have the power to constitute committees necessary for the carrying on of its work.;

and be if further

Resolved, **That this amendment shall take effect immediately so as to govern the election at this Convention of persons to the General Board of Examining Chaplains.**

EXPLANATION

The General Board of Examining Chaplains requests that the current provision prohibiting Board members from succeeding themselves be modified and that the Presiding Bishop be empowered to appoint other members in order to ensure continuity and a balance on the board.

FUTURE CHALLENGES FOR THE COUNCIL

CDM grew out of a need for "a comprehensive support system" for the newly created diocesan Commissions on Ministry called for by the General Convention of 1970. As COMs have served the Church for a quarter of a century, it is perhaps an appropriate time to look back on what COMs have accomplished. The Council proposes to undertake a review of diocesan COMs and the part they play in the formation of candidates for ordination.

During the last triennium the Council looked at its own goals, structure, and achievements, and revised its Mission Statement and Objectives to more clearly describe its present work. That statement now reads:

Mission, Goal and Objectives

Mission:

The Council for the Development of Ministry acts as leaven among the leadership of a changing Episcopal Church to invigorate all the baptized as they fulfill their ministries.

Goal:

To provide a forum for representatives from the nine provinces and organizations concerned with ministry development to identify pertinent issues; to respond and initiate actions which address significant challenges and opportunities before the Church.

Primary Objectives:

(1). To gather information and ideas from the Church through its constituent bodies, identifying current local, provincial and national ministry development issues and activities;

(2). To act on General Convention resolutions and provincial or agency initiatives that focus on ministry needs;

(3). To provide resources and training on ministry development to bishops and Commissions on Ministry.

In addition to undertaking a review of COMs, the Council will respond to any legislation sent to it by General Convention. It anticipates working with the Women in Mission and Ministry Office of the Church Center, the Committee on the Status of Women, and with the Church Pension Fund to examine the standing of women clergy some twenty years after the canonical action allowing for women's ordination to the priesthood and episcopate.

Clearly not all ministry development issues are related to clergy. Ninety-nine percent of the members of our Church are empowered for ministry in the world by their baptism and nurtured and strengthened for that work by the gathered community. The Council will continue to work closely with the Total Ministry Network as it expands its efforts to support ministry in daily life.

The Council will continue the work begun in the last triennium to help bishops, COMs, and Standing Committees to have more understanding of candidates from the various cultures that make up our Church by expanding training on cultural sensitivity in the ordination process. The CDM will begin an intentional dialogue with the Racial/Ethnic Ministries Staff Officers regarding the needs of their constituencies for recruitment training and deployment of ordained and lay ministry leaders. The Council will work with appropriate groups to eliminate stereotyping and promote fairness in the discernment process, theological education, and deployment of all the leadership of the Church.

Other suggestions for future agenda include:

- Continued cooperation with the Board for Theological Education in the area of recruitment for lay and ordained leadership for the Church.
- Assistance to the Office of Pastoral Development on issues of sexual exploitation.
- Response to any requests for clarification of, or amendment to, the Title III Canons on Ministry.
- Assistance with ministry development issues in Province IX as it works toward autonomy.
- Work with the Cornerstone Project and the National Network of Episcopal Clergy Associations on a follow-up to the current Alban Institute study on clergy terminations.

- Examination of the relationship between the theology of baptismal ministry and the theology of ordained ministry.
- Study of the role of deacons and local priests, and formation needed as a result.
- Inquiry into alternatives to Clinical Pastoral Education.
- Work on the relationship between COMs and Deployment Officers.
- Review of Seminary Evaluations and Psychological/Psychiatric Evaluations of Postulants.
- Development of a better process for honorable exit from the ordained ministry (outplacement).
- Improvement of the support system for non-stipendiary and non-parochial clergy.
- Consideration of the role of bishops.
- Improvement of the conditions of employment of lay professionals.
- Review Canon III.3 on the training and licensing of Lay Ministers.
- Consideration of alternatives to theological education beyond the 11 accredited Episcopal seminaries, especially for ethnic minority postulants.
- Provide leadership for wellness of clergy.

Above all else, CDM will continue to serve the Church by providing a forum for organizations of the Episcopal Church concerned with ministry development to gather biannually "to identify pertinent issues, to respond and initiate actions which address significant challenges and opportunities before the Church."

Resolution #A088
Continue the Council for the Development of Ministry.

Resolved, the House of ____ concurring, **That the 71st General Convention continue the Council for the Development of Ministry consonant with the mission and objectives as reported to this General Convention, that it continue to be funded through the General Church Program Budget of the Executive Council, and that it report to the next General Convention.**

Respectfully submitted,
The Rev. Randolph K. Dales, *Chair*
The Rev. John T. Docker, D.Min., *Staff Officer*

The Standing Commission on Church Music

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A. MEMBERSHIP

The Rt. Rev. Robert Hargrove, Jr., Alexandria, Louisiana (1997)
The Rt. Rev. Jeffery W. Rowthorn, Paris, France (1994)
The Rev. Herbert G. Draesel, Jr., New York, N.Y., *resigned, replaced by*
The Rev. Elizabeth Morris Downie, Fenton, Michigan (1994)
The Rev. Henry I. Louttit, Jr., *Vice-Chair*, Valdosta, Georgia (1994)
The Rev. Catherine M. Nichols, *Secretary*, Middlebury, Vermont (1997)
The Rev. Curtis Sisco, New Orleans, Louisiana, *deceased, replaced by*
The Rev. Canon Margaret Sue Reid, Indianapolis, Indiana (1997)
Sr. José R. Chávez, San Salvador, El Salvador (1997)
Tolly Estes, Fort Thompson, South Dakota, *resigned, replaced by*
Marilyn Haskel, Walnut Creek, California (1997)
Dr. Marilyn J. Keiser, Bloomington, Indiana (1994)
Sr. Bernardo Murray, Panama City, Panama (1997)
Betty Carr Pulkingham, Burlington, North Carolina (1994)
Dr. William Bradley Roberts, *Chair*, Tucson, Arizona (1994)
Dr. Carol Doran, Rochester, New York, *Consultant*
Raymond Glover, Alexandria, Virginia, *Consultant*
John Williams, Stratford, Connecticut, *Consultant*

Representatives of the Commission at General Convention:

The Rt. Rev. Robert Hargrove, Jr., 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 to receive non-substantive amendments to the report.

B. SUMMARY OF THE COMMISSION'S WORK

Meetings During the Triennium

The Standing Commission on Church Music met twice each year in this triennium. These meetings were usually at an Episcopal seminary, which served to facilitate our communication with and understanding of the Church. In addition to the meetings of the full commission, the three committees of the Commission met once a year on average. Each commissioner served on a committee with a specially focused task. These committees were: Liturgical Worship as Evangelism, Music in the Small Church, and Supplemental Music Materials.

The Focus of the Commission's Work

Members of the Standing Commission on Church Music have sensed strongly that our vocation for this triennium was to be serving the small congregation. On the basis of surveys, as a result of our listening to the concerns of seminary communities where we met, and in conversations we had with the Standing Commission on the Church in Small Communities, we were convinced that it was the congregations with small numbers and modest resources that were in dire need of practical assistance with their music. It seemed to us that medium size and large congregations often have both the leadership and the resources to implement effective music ministries. Moreover, statistics indicated to us that the Episcopal Church comprises predominantly small congregations, and we discovered that it is this segment of the Church that most often feels that materials and programs do not address their needs. Therefore, in each area of our work during this triennium we have endeavored to respond to the concerns of the small congregation.

Liturgical Worship as Evangelism

This committee originated in the last triennium as a result of joint work with the Standing Commission on Evangelism. The Chair of the Standing Commission on Church Music appointed Betty Carr Pulkingham Chair of the Committee on Liturgical Worship as Evangelism, and Robert Hargrove and Henry Louttit served as members of the committee. Responding to a need for more helpful communication with the Church at the local parish level, a need underlined by the Commission's visitation to seminaries, the Committee on Liturgical Worship as Evangelism sponsored a series of articles to stimulate the laity's thinking about music, to draw attention to new resources, and to encourage and facilitate the use of *The Hymnal 1982*. The articles, listed by title and author, follow:

Singing the Good News, Betty and the Rev. Graham Pulkingham
Singing the Full Life of Faith, Dr. Carol Doran
With Psaltery, Pipe and Organ, Dr. Marilyn Keiser
Music for Worship: Where to Find It, Dr. William Bradley Roberts
On Singing Psalms , Kevin Hackett, S.C.C.
What is Your Appendix Good For?, The Rev. Carl P. Daw, Jr.

The series of articles was sent to the editor of each diocesan newspaper, to the chair of each diocesan music and liturgy commission, and to the resident musician-liturgist of each Episcopal seminary.

The committee also conducted a "musical practice" survey of twenty churches already noted for their effectiveness in evangelism, and featured in the publications *To Seek and to Serve* by Anne Rowthorn, and *Faith, Focus and Leadership* by Peter Stebinger. The survey is on file in the office of the Program Coordinator for Liturgy and Music at the Church Center. Findings from the study included the following:

- Ethnic churches employ music as an effective expression of corporate life.
- A critical need for music leadership was voiced by small churches (See the report of the Committee on Music in Small Churches.)
- Several of the clergy interviewed expressed concern about the level of sophistication required to use *The Hymnal 1982*, and requested that the music commission "de-professionalize" church music so that small churches can have broader access to it.

The work of the Commission during this triennium has reaffirmed our belief that music and liturgy are effective tools of evangelism for the Episcopal Church.

Supplemental Music Materials

The SCCM Chair appointed Jeffery Rowthorn Chair of the Committee on Supplemental Music Materials. Upon his move to Paris, Bishop Rowthorn was succeeded by Elizabeth Morris Downie as chair of the committee. Serving as members were Marilyn Haskel and William Bradley Roberts.

Resolution A139 of the 1991 General Convention called for "a series of supplements to *The Hymnal 1982*, to provide the Church with additional service music, inclusive language hymnody, additional texts in languages other than English, additional hymnody related to the lectionary and rites of the Book of Common Prayer, and texts and tunes written since the compiling of the present Hymnal."

As a response to the overwhelming need expressed by bishops and others in the Church who are sensitive to the musical conditions in small congregations, the Committee on Supplemental Music Materials prepared the first of these supplements, *Simplified Accompaniments*, during this triennium. John E. Williams of Stratford, Conn., served as the editor of this volume, and the Commission expresses its deep appreciation and gratitude for his musical, organizational, and editorial skills, and the excellence of his work.

This collection is designed to assist congregations in using *The Hymnal 1982* by providing keyboard arrangements suitable for a third-year piano student for 98 hymn tunes, and guitar chords for most of them. The great majority of the tunes might be described as standards of Anglican hymn repertory in this country, but a number of newer hymns are also included. Care was taken that there be hymnody available for the entire liturgical year and the rites of the Prayer Book. The collection also includes numerous suggestions of other Hymnal texts that may be sung to the tunes included. This project was given priority because of the great volume of comment the Commission received about the need for such a book, particularly in smaller congregations.

So that subsequent supplements meet the actual needs of congregations and include materials that people are already finding useful in worship, Bishop Rowthorn enlisted the aid of the members of the House of Bishops in identifying congregations across the country that "put their limited choral, instrumental and financial resources to imaginative, creative and effective use in their services of worship." These congregations received questionnaires that asked them to identify areas in which they felt the need for additional resources, and to list settings of liturgical texts which worked well in small or medium-sized congregations. The response to these questionnaires was substantial and heartening, and is guiding this committee as it searches for materials for the second supplemental volume, which will contain music in all the categories mentioned in the resolution quoted above. Materials are being received, and by June 1, 1994, the committee and an editorial consultant will have begun work on the next supplement.

Our continuing concern is identifying the musical needs of congregations in the changing Church, and providing materials to meet those needs.

Ecumenical Spanish Hymnal

A new project that has been initiated during this triennium is to create a hymnal in Spanish. This is a cooperative venture among Episcopalians, Presbyterians and the United Church of Christ. The General Editor of the hymnal is Raquel Achón of Bell, California (Diocese of Los Angeles). The Chair of the Standing Commission on Church Music appointed commission member Bernardo Murray of Panama as representative to the *Comité ecuménico del hymnario Español* (Ecumenical Spanish Hymnal Committee). Clay Morris, Program Coordinator for Liturgy and Music at the Episcopal Church Center in New York, also serves on the board. A sampler of the ecumenical Spanish hymnal is to be available by the spring of 1994, and it is hoped that music from the new book will be incorporated into the worship at General Convention in Indianapolis.

Music in Small Churches

Marilyn Keiser was asked by the Chair of the Standing Commission on Church Music to serve as Chair of the Committee on Music in Small Churches. Other members of the committee are Catherine Nichols, Sue Reid, José Chávez, and Bernardo Murray, with Carol Doran and Raymond Glover serving as consultants.

For many years the Standing Commission on Church Music has discussed and dreamed of developing a training program designed to assist musicians who serve in small churches throughout this country and beyond. During the previous triennium, a group of musicians and clergy met in Indianapolis to discuss the possibility of initiating a "certification program through Episcopal seminaries" (Blue Book, 1991).

In January 1992, the Committee on Music in Small Churches began to discuss in earnest a program "...to help small parishes in the[ir] church music endeavors..." (Blue Book 1991, p. 349). The Committee, composed at that time of Marilyn Keiser and consultants Carol Doran and Raymond Glover, began to develop a Leadership Program for Musicians Serving Small Churches, which will lead to the awarding of the Presiding Bishop's Diploma in Church Music. The Diploma will be awarded to participants who complete six areas of study in:

Basic Music Leadership
Teaching New Music to the Congregation
Service Playing and Accompaniment (for keyboard players and guitar players)
Survey of *The Hymnal 1982*
Liturgy Planning
Fresh Approaches to Developing an Effective Music Program

The Leadership Program will be taught in each diocese by gifted and specially trained musicians and liturgists within the diocese. Bishops from 42 dioceses have nominated leaders from their own dioceses to participate in the first Leadership Training Conference to be held at Virginia Theological Seminary from July 2-8, 1995. It is our hope that eventually every diocese of the Church will have at least one experienced, pastoral leader prepared to develop a Leadership Program at the diocesan level.

All of the 42 nominees have responded with enthusiasm and anticipation to the start of the project. Only the lack of sufficient funding has necessitated the rescheduling of the first Leadership Training Conference to July 1995 instead of June 1994 as originally planned.

The Leadership Program for Musicians Serving Small Churches is committed to the following principles:

- Clergy as well as musicians are welcome to participate in all courses. Instructors will be attentive to speaking of and to modeling healthy musician-clergy relationships.
- Spiritual development of church musicians is understood to be one goal of this program.
- The Program will seek to develop student imagination and encourage creativity in the use of available resources in the local church.
- The role of music in evangelism and music's ability to transform liturgy and parish life will be made explicit.
- Young musicians should be identified and invited to participate in the Leadership Program.
- Worship at the diocesan sessions will be planned in ways that will build community and model appropriate and effective liturgy.
- Applied music (singing and playing) as well as verbal instruction and discussion are to be a part of each area of study.

The curriculum for the six areas of study has been written and is being refined and integrated. The writers include:

William Bradley Roberts: *Basic Music Leadership*
Carol Doran: *Teaching New Music to the Congregation*
Marilyn Keiser: *Service Playing and Accompaniment for Keyboard Players*
Mimi Farra: *Service Playing and Accompaniment for Guitar Players*
Raymond Glover: *Survey of The Hymnal 1982*
Edward Kryder: *Liturgy Planning*

Marti Ridout: *Fresh Approaches to Developing an Effective Music Program*

Consultation with the Standing Commission on Church in Small Communities has begun to determine additional ways to meet the needs of smaller congregations.

C. FINANCIAL REPORT

Income	*1992*	*1993*	*1994*
Appropriated by General Convention for the SCCM	$39,758	$43,150	$44,600
Expenses			
Meeting expenses	$17,799	$24,100	$18,000
Black Hymnal	7,232		
Conferences	1,210	1,367	1,300
Editor, Expenses-Supplemental Musical Materials (Resolution A139)	1,826	5,582	6,400
Total	$28,067	$31,049	$25,700*

*budgeted

D. SPECIAL RESOLUTIONS PROPOSED BY THE COMMISSION

Resolution #A089
Hymnal Supplements

Resolved, the House of _____ concurring, **That the Standing Commission on Church Music be directed to continue preparing supplements to *The Hymnal 1992* which provide this Church with additional service music, inclusive language hymnody, additional texts in languages other than English, including texts printed in more than one language, additional hymnody related to the lectionary and rites of the Book of Common Prayer, and texts and tunes written since the compiling of the present Hymnal;** and be it further

Resolved, **That the sum of $39,100 be appropriated for this triennium toward the expenses of the editor and committee preparing these supplements.**

EXPLANATION

In the previous triennium the Standing Commission on Church Music began producing a series of supplements to *The Hymnal 1982* in response to the mandate of the 70th General Convention (Resolution A139). [For an explanation of the work completed in accordance with this mandate, see above in this Commission's report.] In nearly ten years of use *The Hymnal 1982* has proven to be both serviceable to this Church and enriching to its worship. During the same period, however, needs for additional music have been

identified. The increasing diversity of the Episcopal Church calls for expanding the musical styles of our hymnody and service music. Furthermore, musical material of superb quality has been created since the appearance of *The Hymnal 1982* that needs to be made available to the Church. In the interest of conserving budget resources the amount requested is nearly $6,000 lower than that of the previous triennium.

Resolution #A090
Seminary Musicians

Resolved, the House of _____ concurring, **That the 71st General Convention request all seminaries of the Episcopal Church to include at least one musician on their full-time faculty.**

EXPLANATION

The canons of the Church require clergy to assume responsibility for music in congregational worship. The largest portion of preparation for this task is expected to take place in the Church's seminaries and requires the presence, talents and skills of a competent pastoral musician. This musician's full-time appointment is essential in order to express to seminarians the importance of music in the life of the Church and to assure adequate preparation for the musical leadership which will be expected of them.

Resolution #A091
Theological Parameters for Hymns

Resolved, the House of _____ concurring, **That the House of Bishop's Committee on Theology, in consultation with the Standing Commission on Church Music, be asked to determine appropriate theological parameters to be used in the selection of texts of hymns and religious songs for collections of music developed for use in the Episcopal Church.**

EXPLANATION

In this last triennium the SCCM received a request for theological guidelines for use in evaluating texts from the *Comité ecuménico del hymnario Español* (Ecumenical Spanish Hymnal Committee) [See above in this Commission's Report for a description of this project.] and about guidelines and procedures for developing local collections of songs from the Standing Committee on Church in the Small Community.

Resolution #A092
Leadership Program for Musicians Serving in Small Churches

Resolved, the House of _____ concurring, **That the 71st General Convention authorize the establishment of the Leadership Program for Musicians Serving in Small Churches, leading to the Presiding Bishop's Diploma in Church Music, to provide musicians who serve small Episcopal churches with continuing education in**

leadership of music in Episcopal liturgy, the Program to be administered through funding provided to Virginia Theological Seminary; and be it further

Resolved, **That the sum of $27,000 be appropriated for this triennium towards the expenses of an administrator and consultants to continue the development of this Program.**

EXPLANATION

Many of the musicians now serving in churches with under 100 in attendance on Sunday mornings have little formal musical training and none in the area of church music. This program would assist these persons and their congregations in developing skills for musical leadership in worship. Many musicians coming from other traditions to Episcopal churches have little knowledge of the Anglican tradition of liturgy. Study areas in the Leadership Program will focus on an understanding of musical leadership as ministry, planning of liturgy, history of hymnody, development of a parish music program, how to teach new music, and skills in service leadership on keyboard, guitar, other instruments or voice. Clergy are encouraged to attend some or all of the sessions to increase their knowledge and skills in these areas. This program will be implemented on a diocesan or regional basis after diocesan leaders have attended a national leadership training conference in July 1995.

Forty-two bishops have submitted nominees to be trained as diocesan leaders. All have expressed enthusiasm for the Program and acknowledge the urgent need for educational opportunities for musicians serving small churches in their dioceses.

E. GOALS AND OBJECTIVES

The Standing Commission on Church Music intends to persevere in its mission to assist small congregations with their music. The publication and implementation of the *Simplified Accompaniments* should serve to strengthen this mission. Upcoming publications will also focus on the needs of the small church. Through surveys conducted during this triennium we have discovered congregations that have highly effective music programs despite their modest resources. After identifying them, we sought to find musical settings of Prayer Book texts being used successfully in these churches. Where possible, we will make those musical settings available to the entire Church in subsequent supplements.

Another manner in which we wish to address the needs of the small congregation is in the Leadership Program for Musicians Serving in Small Churches. Administered on the local level by professionals appointed by diocesan bishops, this program will lead to the awarding of the Presiding Bishop's Diploma in Church Music. The Leadership Program is designed expressly for musicians whose limited musical training or lack of exposure to Anglican tradition makes them less effective in their music ministries than they wish to be. The program seeks to strengthen the skills these persons already have and to equip them with new skills for effective service in their congregation.

The Music Commission's work has been enhanced by our interaction with the Standing Liturgical Commission. The two commissions are required to meet together at

least once in each triennium. We intend to continue these joint meetings, which foster a better understanding of each other's work and improve our ability to coordinate related projects.

It is particularly gratifying that we have begun in earnest to communicate with the Standing Commission on the Church in Small Communities. Because their constituency, the small congregation, is our primary focus, we wish to maintain our close contact with this commission. Particularly in light of the beginning of the Leadership Program for Musicians Serving in Small Churches, it is imperative that we seek their council and that we support their programs. They have requested that we assist them in establishing guidelines for the creation of a parish hymnal, and this is a specific project upon which we expect collaboration.

The tasks of the Music Commission have been greatly facilitated in this triennium by the presence of a national officer of liturgy and music at the Episcopal Church Center in New York. The Rev. Dr. Clayton Morris is the first Program Coordinator for Liturgy and Music of the Episcopal Church. This position was funded in part by a generous contribution from a private donor. These funds will be depleted during the upcoming triennium, thereby requiring that the Church underwrite the support of this position. It is crucial to the work of the Music Commission and the Liturgy Commission that we have a representative at the national level. Indeed, we have been handicapped in our work for many years without adequate staff support. The Program Coordinator for Liturgy and Music has greatly improved the productivity of the Music Commission and enabled us to communicate with other agencies of the Church with whom we needed to coordinate our work. In a Church whose hallmarks are its liturgy and music, it is critical that we maintain our ability to function and communicate with this increased capacity.

F. PROPOSED BUDGET FOR THE TRIENNIUM

Meetings	*1995*	*1996*	*1997*
Full Commission, two per year	$21,600	$21,600	$21,600
Committees			
Worship as Evangelism	2,100	2,100	2,100
Supplemental Musical Materials	6,300	6,300	6,300
Music in Small Communities	10,500	7,000	3,500
Conferences	2,000	2,000	2,000
Incidental administrative expenses	500	500	500
Total	$43,000	$39,500	$36,000

G. PROPOSED RESOLUTION FOR BUDGET APPROPRIATION

Resolution #A093

Resolved, the House of _____ concurring, **That there be appropriated from the Assessment Budget of General Convention the sum of $118,500 for the triennium for the expenses of the Standing Commission on Church Music.**

Respectfully submitted,
William Bradley Roberts, Chair, SCCM

The Joint Standing Committee on Nominations

MEMBERSHIP

Bishops	Diocese	Province
Sanford Z. K. Hampton	Minnesota	VI
Barbara Harris, Vice-Chair	Massachusetts	I
B. Sidney Sanders, Chair	East Carolina	IV
Presbyters		
Philip Allen	Minnesota	VI
Ben E. Helmer	West Missouri	VII
Fran Toy	California	VIII
Lay Persons		
Scott Evans	North Carolina	IV
Paul Frank, Jr.	Ohio	V
Marion Henry	Washington	III
George McGonigle, Secretary-Treasurer	Texas	VII
Glenda McQueen	Panama	IX
Ruth Schmidt	Olympia	VIII
Ex Officio		
The Rev. Austin Cooper House of Deputies Liaison	Ohio	V

SUMMARY OF THE COMMITTEE'S WORK

Meetings

The committee held three meetings: November 18-19, 1992, at the National Church Center, New York, New York; June 28-30, 1993 at the Holiday Inn, Raleigh/Durham Airport, NC; September 13-15, 1993 at the Holiday Inn, Raleigh/Durham Airport, NC. Also the committee met by conference calls on two occasions.

At the first meeting, the officers of the Committee were elected, their responsibilities outlined, and two working groups were established. Bishop Harris reported for the Working Group on Receipt of Nominations. The Working Group recommended formation of two review sub-committees. One sub-committee would review proposed nominees for the Boards of the General Theological Seminary and the Church Pension Fund. The other would review proposed nominees for Executive Council and the General Board of

Examining Chaplains. Dr. McGonigle reported for the Working Group on Nominee Competencies.

The Committee was determined that the list of nominees be as inclusive as possible. The Committee was also determined to see that the Church realize that the work of the Nominations Committee is totally open to the entire Church. The Committee strove to ensure that the persons nominated have the right qualifications to serve in the capacity for which they were nominated, and have the time it will take to do the job properly.

Bishops Sanders and Harris contacted those organizations for whom nominations would be made, asking them to list the qualifications necessary, and the time demands that would be made on those who served. This information was published in the Nominations Brochure. The Committee tried to distribute the nomination form and brochure as widely as possible to aid inclusivity. The Committee also worked to make the nominations brochure as "user-friendly" as possible.

At our second meeting, all proposed nominations were reviewed by the two sub-committees. The Committee then decided to receive additional nominations, with a deadline of August 16, 1993.

The Committee met again in September. The two sub-committees met. Each sub-committee then presented its list of potential nominees to the entire Committee. A list of nominees was then agreed upon, although some members of the committee were asked to do follow-up work.

Biographical material for all persons so nominated is appended to this report.

FINANCIAL REPORT

	1992	*1993*	*1994*
Budgeted	$8,000	$19,000	$10,900
Actual	5,480	21,217	

BUDGET REQUEST FOR TRIENNIUM 1995 - 1997

	1995	*1996*	*1997*
Travel, Room and Board	$6,000	$15,000	$6,000
Consultant Expenses	500	1,000	0
Office Expenses	500	500	500
	$7,000	$16,500	$6,500

PROPOSED RESOLUTION FOR BUDGET APPROPRIATION

Resolution #A094

Resolved, the House of _____ concurring, **That there be appropriated from the Assessment Budget of General Convention the sum of $30,000 for the triennium for the expenses of the Joint Standing Committee on Nominations.**

B. Sidney Sanders, Chair

APPENDIX

BIOGRAPHIES OF NOMINEES

NOTE: For personal reasons, some nominees have requested their mailing addresses not be published. All nominees are willing to respond to inquiries and opinions from Bishops and Deputies. When no address is given, please write to: Secretary of the General Convention, 815 Second Avenue, New York NY 10017 and request that your correspondence be forwarded to the nominee. The Committee has provided this method of security. Bishops and Deputies are asked to give no attention to the nominee's choice in making their voting decision.

TRUSTEE OF GENERAL THEOLOGICAL SEMINARY

(6 to be elected: 2 lay, 2 clergy, 2 bishops)

Name: EDWARD B. ADAMS

Status	**Address**	**Diocese**	**Prov.**
Lay	2308 Valburn Drive, Austin TX 78731	Texas	VII

'91-present, Commission on Ministry, Diocese of Texas; Lay reader and lay eucharistic minister, St. James, Austin, TX; member and past chairman of Board of Trustees of Huston-Tillotson College, Austin, TX; '92-present, Board of Regents of the Texas State Technical College System; President of Texans for Education; served on boards of various governmental, business and civic organizations over past 15 years.

Name: THE RT. REV. FRANK ALLAN

Status	**Address**	**Diocese**	**Prov.**
Bishop	2744 Peachtree Rd, NW., Atlanta GA 30363	Atlanta	IV

'89-present, Bishop of Atlanta; '79-82 Mentor of TEE; '82-86 Vocational Testing Program Supervisor.

Name: DR. J. THOMAS CRAIGHEAD

Status	**Address**	**Diocese**	**Prov.**
Lay	24420 Mallard Place, St. Michael's MD 21663	Easton	III

Trustee, Community College Board, 19 years; Instructor at Johns Hopkins Hospital '68-85; Member and President of Diocesan Standing Committee; interest and experience in candidate selection for undergraduates and positions of leadership; served on joint board in Dept. of Defense to establish academic and physical standards for U.S. Service Academies.

Name: THE RT. REV. LEOPOLD FRADE

Status	**Address**	**Diocese**	**Prov.**
Bishop	P.O. Box 586, San Pedro Sula, Honduras	Honduras	IX

Responsible for local theological training for lay and ordained persons; works extensively in development and fund raising; responsible for personnel policies and long range planning; served School of Theology of the University of the South to help with issues of

racism and wider ethnic participation; D.D. degree from GTS, '82; committed to the work and success of GTS.

Name: NELL GIBSON

Status	**Address**	**Diocese**	**Prov.**
Lay	100 W. 94th Street, New York NY 10025	New York	II

Six years service with the Board for Theological Education; early member of the Episcopal Consortium for Theological Education in the Northeast; Christian Education teacher; Board of Trustees, Berkeley Divinity School at Yale; consultant, Office of Black Ministries in area of recruitment, training & deployment of black clergy; Pastoral Fellow at GTS; Exec. Asst. to Bishop of NY; 6 years as member of National Executive Council; BLADE member; *Who's Who Among Black Americans.*

Name: THE REV. JAMES A. HANISIAN

Status	**Address**	**Diocese**	**Prov.**
Clergy	2944 Erie Avenue, Cincinnati OH 45208	Southern Ohio	V

Rector, Church of the Redeemer '79-present; President, Standing Committee, Southern Ohio '86-92; Church Deployment Board '85-91; Chair, Commission on Ministry, Southern Ohio '83-86; NNECA Executive Committee '78-83; Deputy General Convention '88; Graduate GTS '72; Teacher of clergy deployment; experience in areas of finance and Title III and IV Canons.

Name: THE RT. REV. STEPHEN H. JECKO

Status	**Address**	**Diocese**	**Prov.**
Bishop	325 Market Street, Jacksonville FL 32202	Florida	IV

'86-present, member and chair of Commission on Ministry, wrote formation programs for vocational deacons and Canon 9 priests; Member Province IV Cornerstone Project; passion for embracing the importance of shared deployment of lay and ordained persons in regional ministries of the future.

Name: PATRICIA B. KILPATRICK

Status	**Address**	**Diocese**	**Prov.**
Lay	33 Division Street, Hudson OH 44236	Ohio	V

'91-present, Trustee of GTS; member of Education and Development Committees; served as faculty member, dean and vice-president of Case Western Reserve University; held various diocesan and parish offices; committed to the philosophy of GTS.

Name: THE REV. ELEANOR MCLAUGHLIN, Ph.D.

Status	**Address**	**Diocese**	**Prov.**
Clergy	Boltwood Walk, Amherst MA 01002	Massachusetts	I

'75-89, Assoc. Professor of Church History, Andover Newton Theological School; '89-91 Dean of the College Chapel, Mt. Holyoke College; research and writing on feminist and post-modern approaches to Christology; years of seminary teaching and parish involvement; occupies the "radical middle" theologically and finds the heart of life and spirituality in the eucharistic community.

Name: THE REV. JAMES C. RANSOM

Status	**Address**	**Diocese**	**Prov.**
Clergy	4 E. University Parkway, Baltimore MD 21218	Maryland	III

Graduate of GTS; served on GTS Alumni Board; gives direct oversight to the diocesan ordination process; Board member of Episcopal Community Services in Philadelphia and United Episcopal Charities.

Name: THE REV. CANON NANCY A. ROOSEVELT

Status	**Address**	**Diocese**	**Prov.**
Clergy	935 East Avenue, Rochester NY 14607	Rochester	II

'85 Graduate of GTS; '85-86 Commission on Ministry in Diocese of Southwest Virginia, '86-87, Chair; '86-91 Diocesan Examining Chaplain; redesigned ordination process; '85-87 College Chaplain; '88-91, Deputy for Program & Development; '91-present, Canon to the Ordinary, Diocese of Rochester; Board of Trustees for Cornerstone Project; skills & experience in deployment, education & wellness programs.

Name: THE RT. REV. W. JERRY WINTERROWD

Status	**Address**	**Diocese**	**Prov.**
Bishop	1300 Washington Street, Denver CO 80203	Colorado	VI

Graduate of GTS, Alumni Association Executive Committee member; works closely with the Commission on Ministry, Examining Chaplains & the Colorado Episcopal Institute of Theology; '91, Chair GTS Committee to develop the Continuing Education Program on Evangelism; experience in corporate management skills, fund raising & public relations.

CHURCH PENSION FUND TRUSTEE
(12 to be elected)

Name: HARRIS J. ASHTON

Status	**Address**	**Diocese**	**Prov.**
Lay	191 Clapboard Ridge Road, Greenwich CT 06830	Connecticut	I

Parishioner, St. Barnabas, Greenwich; Member: Investment committees of Miss Porter's School, Madison Square Boys and Girls Club & Yale New Haven Hospital Board; Director of various Franklin & Templeton Mutual Funds; lawyer, private practice to '70; '70-present CEO of General Host Corp; Board of Visitors, Columbia Law School 1970.

Name: THE RT. REV. MAURICE M. BENITEZ

Status	**Address**	**Diocese**	**Prov.**
Bishop	3203 W. Alabama, Houston TX 77098	Texas	VII

Elected Bishop '80; Trustee, Church Pension Fund, '87-present (member of various committees); Chair of Episcopal Theological Seminary of the Southwest; Board, Episcopal High School, Houston, St. Luke's Episcopal Hospital and board member of Baylor College of Medicine & University of the South; ordained '59; Deputy to General Convention '70, '73 & '79.

Name:	JOHN H. BIGGS		
Status	**Address**	**Diocese**	**Prov.**
Lay	240 E. 47th Street, Apt. 23D, New York NY	New York	II

Trustee, Cathedral School of St. John the Divine for 3 years; Chair of Endowment Fund of Trinity, St. Louis for 4 years; former Trustee, St. Louis Diocesan Trust; '89-present Chair & CEO of TIAA/CREF (pension fund); an actuary and economist; broad experience and interest in designing benefit plans; Ph.D. in Pension Fund economics.

Name:	ARTHUR M. BJONTEGARD, JR.		
Status	**Address**	**Diocese**	**Prov.**
Lay	P.O. Box 12007, Columbia SC 29211	Upper South Carolina	IV

Treasurer, trustee, member of Bishop & Council, Chair of Investment Committee, Member of Insurance Committee of Diocese of Upper S.C.; parishioner & vestry member St. Michael's & All Angels; delegate to General Convention '94; presently President of the Independent Colleges & Universities of S.C.; financial & legal expertise; significant volunteer service.

Name:	THE REV. EARL H. BRILL		
Status	**Address**	**Diocese**	**Prov.**
Priest	1108 Anderson Street, Durham NC 27705	North Carolina	IV

Ordained priest '56; presently retired and part-time director, Diocesan Deacon Training Program; CPF trustee; Chaplain, Duke University; Trustee, Philadelphia Divinity School and Episcopal Divinity School; Leader of conferences for senior clergy & spouses approaching retirement; Deputy to General Convention '79 & 82, PB&F Committee.

Name:	JOHN K. CANNON		
Status	**Address**	**Diocese**	**Prov.**
Lay	505 N. Woodward Ave., Bloomfield Hills MI 48013	Michigan	V

Lawyer for over 35 years representing a variety of privately & publicly owned businesses with emphasis on securities, merges & acquisitions; CPF trustee; Deputy to General Convention '76, parliamentarian '79; Corporate member, Boy's Club of Detroit '75; Trustee, Diocese of MI; Chair, Committee on Social Responsibility in Investments, '72-82.

Name:	MATTHEW K. CHEW		
Status	**Address**	**Diocese**	**Prov.**
Lay	6263 N. Scottsdale Rd., St. 320, Scottsdale AZ 85250	Arizona	VIII

Tax specialist for over 35 years; Co-owner of CPA firm; counsels persons on retirement; CPF trustee; Deputy to General Convention '70-94; Executive Council '76-82; Trustee, Church Divinity School of the Pacific '83-93; Diocesan Council '84-90; Diocesan Finance Committee '67-present; prior member of PB&F Committee; President Arizona Society of CPA's '74-75; Trustee, Church Deployment Office Board; former Diocesan treasurer.

Name: CARL L. CHINNERY

Status	**Address**	**Diocese**	**Prov.**
Lay	B-19, Lake Lotawana MO 64063	West Missouri	VII

Director & Counsel for a retirement organization for the elderly; Vice President of Kansas City Life Insurance Co. '67-76, consultant '76-81; counsel to Bishop Spencer Place, a retirement home; deals daily with financial planning for businesses and individuals over the last 27 years.

Name: BETTY CONNELLY

Status	**Address**	**Diocese**	**Prov.**
Lay	3706 Sea Breeze, Santa Ana CA 92704	Los Angeles	VIII

Deputy to General Convention last 5 years, Vice-Chair of Ministry Committee & member of PB&F; Trustee of the Church Pension Fund; Standing Committee, Diocese of LA; helped write policy handbook on Sexual Misconduct; Parish Lay Ministry Coordinator; Parish Director of Mission Outreach; Presiding Officer of Triennial Meeting '79; National Executive Council '82-88.

Name: WILLIAM S. CRADDOCK, JR.

Status	**Address**	**Diocese**	**Prov.**
Lay	1504 Carr Avenue Memphis TN 38104	West Tennessee	IV

President, Craddock & Associates; President, Memphis Rotary Club '88; President Goals for Memphis '87; member Calvary Church, Senior Warden '82 & 92; Director of Episcopal Church Foundation '84-93; Chair, Diocesan Finance Committee '88-90.

Name: AMY L. DOMINI

Status	**Address**	**Diocese**	**Prov.**
Lay		Massachusetts	I

Trustee at Loring, Wolcott & Coolidge; Author of several books on ethical investing; Chair of the Domini Social Index Trust (a no-load mutual fund); serves on the committee on Trust Funds for the Episcopal Church and on the Board of the Interfaith Center on Corporate Responsibility.

Name: KARALENE J. GAYLE

Status	**Address**	**Diocese**	**Prov.**
Lay	151 E. Palisades Ave., Englewood NJ 07631	Newark	II

Present member, Diocesan Standing Commission on Clergy Ethics; past vestry member, St. Paul's; '93-present, Counsel in the office of the General Counsel of the N.Y. Stock Exchange; past member of the Board of Trustees of a resource & advocacy center for individuals with disabilities; J.D., Columbia University School of Law '79.

Name: THE REV. CHILTON KNUDSEN

Status	**Address**	**Diocese**	**Prov.**
Priest	65 E. Huron, Chicago IL 60611	Chicago	V

Diocesan staff member for 6 years; Administrator of diocesan Employee Assistance Program; Trainer in the area of Sexual Misconduct; Member of the Medical Trust's Pension Group Advisory Commission; expertise in the areas of medical ethics & health

care, Trainer, speaker & consultant in clergy wellness, employee benefits & professional ethics; Interim consultant.

Name: ARTHUR KUSUMOTO

Status	**Address**	**Diocese**	**Prov.**
Lay	4903 Poola Street, Honolulu HI 96821	Hawaii	VIII

Current member Diocesan Standing Committee; past member Commission on Ministry; Deputy to General Convention '88, '91 & '94; Convenor, Asia America Pacific Island Ministry; Pension Plan Specialist for 23 years (retired); Estate planner; currently Director of Financial Estates Consulting
Group.

Name: GEORGE S. LOCKWOOD

Status	**Address**	**Diocese**	**Prov.**
Lay	P.O. Box 345, Carmel Valley CA 93424	El Camino Real	VIII

Served a wide variety of ministries at diocesan & parish levels; Member of the National Executive Council, Deputy to General Convention since '76 & served on several joint standing committees; served a wide range of executive leadership & management positions; presently founding President & CEO of International Solar-OTEC (new energy company for developing countries); past advisor to the White House; Leader in the Church in areas of stewardship, financial & portfolio management, real estate investment & long range planning; expertise in the area of fiduciary responsibility, social responsibility.

Name: WALTER S. MITCHELL, JR.

Status	**Address**	**Diocese**	**Prov.**
Lay	63 S. Washington Street, Wilkes-Barre PA 18701	Bethlehem	III

Owner, The Mitchell Group, Inc. (financial counseling, retirement & estate planning) past 15 years; President PA Association of Life Underwriters; CLU; Parish Stewardship Chair; Diocesan Stewardship Consultant; Trustee, Kirby Episcopal House Conference Center '85-present.

Name: HIRAM F. MOODY, JR.

Status	**Address**	**Diocese**	**Prov.**
Lay	14 E. 90th Street, New York NY 10128	New York	II

Direct responsibility for the CPF's investments while working at J.P. Morgan '77-'81; since '91 implemented expansion of the Fund's management policy; counseled retired priests on financial management; 35 years experience in the investment community; founded asset management company.

Name: MARNIE W. MUELLER

Status	**Address**	**Diocese**	**Prov.**
Lay	102 N. Beacon Street, Hartford CT 06105	Connecticut	I

Sr. Vice President, Connecticut Mutual Life Insurance Company; oversees company's Employee Benefits Committee; reviews investment performance of the company's pension plan; Ph.D. in Economics; CLU; member Diocesan Finance Committee; member of Christ Church Cathedral Finance Committee.

Name: VIRGINIA NORMAN

Status	**Address**	**Diocese**	**Prov.**
Lay	Apartado 764, Santa Domingo Dominican Republic	Dominican Republic	IX

Trustee of the Church Pension Fund; Treasurer of Province IX; Treasurer of the Diocese '50-89; Jr. Warden; Altar Guild Coordinator; Commission on Theological Education for Latin America and the Carribean.

Name: SUZANNE PALMER

Status	**Address**	**Diocese**	**Prov.**
Lay	137 Old North Road, Northfield OH 44067	Ohio	V

Trustee, Diocese of Ohio - responsible for investment of endowment fund; member Diocesan Council '90-'92; member Program & Budget Committee '90, '91 & '92; 20 years experience in financial management; until '93, Assistant Treasurer of Bridgestone/ Firestone; recently joined Merrill Lynch as money manager.

Name: DIANE POLLARD

Status	**Address**	**Diocese**	**Prov.**
Lay	301 Cathedral Parkway, Apt. 4U, New York NY 10026	New York	II

Trustee, CPF; Vestry member, Trinity, Wall Street; Trustee, Diocese of NY; VP Board of Episcopal Mission Society; Member PB&F & chair of Audit Committee; Pension Mgr. for CIGNA-administrator of Defined Contribution & Defined Benefit Plans; earlier experience in delivery of health care systems; 15 yrs. experience in Human Resource Mgmt; Member Bd. of the Episcopal Urban Caucus & Member of Union of Black Episcopalians; Deputy to General Convention '85, '88, '91 &'94.

Name: ROBERT LINCOLN POSNAK

Status	**Address**	**Diocese**	**Prov.**
Lay	25 Sutton Place South, Apt. 2G, New York NY 10022	New York	II

Member St. Bartholomew's; Bd. of Trustees, St. Bartholomew's Preservation Foundation; 18 years as independent auditor of the CPF; presently General Partner of Rosenkranz & Co. (an investment partnership); 20-yr. partner with Ernst & Young - insurance practice; frequent author & speaker on insurance topics; CLU & CPA.

Name: GARTH C. REEVES

Status	**Address**	**Diocese**	**Prov.**
Lay	900 N.W. 54th Street, Miami FL 33127	Southeast Florida	IV

Former managing editor The Miami *Times*; first black to serve on the governing boards of Miami-Dade Community College, Barry University, United Way & Chamber of Commerce; received numerous community & civic awards; part owner People's Bank of Miami; organizing founder of Church of the Incarnation; held various parish positions.

Name: THE REV. ROBERT M. WAINWRIGHT

Status	Address	Diocese	Prov.
Priest	25 Westminster Rd., Rochester NY 14607	Rochester	II

Rector, St. Paul's; Deputy to 10 General Conventions; Executive Council - Chair of Finance Committee & Coalition for Human Needs & Dispatch of Business; Lambeth Conference representative; Diocesan Standing Committee; former Pres. NNECA; Chair, House of Deputies Commission on Structure; Trustee CPF.

EXECUTIVE COUNCIL

(10 to be elected - 6 lay, 2 clergy, 2 bishops)

Name: NANCY BROADWELL

Status	Address	Diocese	Prov.
Lay	5407 Summer Duck Road, Fayetteville NC 28314	East Carolina	IV

Family business partner in construction; United Thank Offering Committee, '88-94, Chair '91-94; Vestry member; Member of Diocesan Executive Council and Stewardship Commission; various leadership experience in diocesan and parish organizations; Covenant Committee for the Central Region of America; various leadership experiences.

Name: THE REV. VIRGINIA BROWN-NOLAN

Status	Address	Diocese	Prov.
Priest	201 S. 5th Avenue, Maywood IL 60153	Chicago	V

Member Committee on Status of Women; Catechumenal Task Force, Diocese of Chicago; helped develop curriculum on violence against women; Dean of the Oak Park Deanery; past and current Deputy to General Convention.

Name: RICHARD PERRY MILAS BOWDEN, SR.

Status	Address	Diocese	Prov.
Lay	5500 Woodside Drive, SW, Atlanta GA 30311	Atlanta	IV

Retired community school administrator; Deputy to six General Conventions; Council of advice to President of the House of Deputies; active in numerous parish and diocesan activities; Member of National Board of Union of Black Episcopalians; active member, Nativity, Atlanta.

Name: THE REV. RANDOLPH C. CHARLES

Status	Address	Diocese	Prov.
Priest	221 34th Street, Newport News VA 23607	Southern Virginia	IV

Rector, St. Paul's, Newport News; member Diocesan Standing Committee; Chair of Interfaith Outreach Ministry; active in neighborhood and downtown development parish church; Deputy to General Convention, 1991-94.

Name: VIRGINIA (GINNY) DOCTOR

Status	**Address**	**Diocese**	**Prov.**
Lay	429 Valley Drive, Syracuse NY 13267	Central New York	II

Director of Urban Indian Center, Syracuse, since 1976; Trainer in cultural sensitivity and leadership development; published writer; active in numerous committees, including National Committee on Indian Work; Member of Good Shepherd among the Onondagas.

Name: THE RT. REV. C. CHRISTOPHER EPTING

Status	**Address**	**Diocese**	**Prov.**
Bishop	225 37th, Des Moines IA 50312	Iowa	VI

Master's degree in Spiritual Direction; elected Bishop of Iowa in 1988; extensive work in developing the ministry of the baptized; served on theology committee of House of Bishops; liaison to the National Episcopal Cursillo Committee; Ecumenical Ministries Board, Iowa.

Name: DIANA FRADE

Status	**Address**	**Diocese**	**Prov.**
Lay	Apartado 586, San Pedro Sula, Honduras	Honduras	IX

Former treasurer of Honduras; current Director of Our Little Roses Home for Abandoned and Abused Girls in San Pedro Sula; bilingual in Spanish and English; Deputy to four Conventions; long experience in cross-cultural ministry; current Member, Committee on the State of the Church.

Name: RICHARD M. GRAYBILL

Status	**Address**	**Diocese**	**Prov.**
Lay	131 Vine, Ishpeming MI 49849	Northern Michigan	V

Attorney; Diocesan Treasurer, Council and Trust Association member; Standing Commission, Church in Small Communities and Council for Development of Ministry; Coalition 14 Executive Committee; extensive work in ministry development of the baptized in diocesan and ecumenical situations; Deputy to many Conventions.

Name: THE REV. CARMEN BRUNI GUERRERO

Status	**Address**	**Diocese**	**Prov.**
Priest	P.O. Box 2164, Los Angeles CA 90051	Los Angeles	VIII

Diocesan staff member; Hispanic Officer for Diocese; extensive experience in leadership development; Advisory committee for Evangelism office; Member of National Hispanic Commission; former missionary; attended four General Conventions; experience in fund raising.

Name: R. FRANKLIN HAWKINS, JR.

Status	**Address**	**Diocese**	**Prov.**
Lay	4293 Hatton Point La., Portsmouth VA 23703	Southern Virginia	III

Retired bank executive; Diocesan Treasurer and director of support ministries; Certified Financial Planner; advanced degree in Business Administration; Member of Diocesan executive board and annual council; active member of local parish.

Name: THE RT. REV. JAMES HAMILTON OTTLEY

Status	Address	Diocese	Prov.
Bishop	Box R, Balboa, Panama City, Panama	Panama	IX

Bishop of Panama since 1984; Vice-President, House of Bishops; Executive Secretary, Province IX; Secretary for the Commission on Theological Education for Latin America and the Carribean; former Member of Lambeth Planning Committee; former President of Province IX.

Name: VIRGINIA M. (GINGER) PAUL

Status	Address	Diocese	Prov.
Lay	720 Wilder Place, Shreveport LA 71104	Western Louisiana	VII

President, National Board of ECW; Trainer and presenter for Women of Vision; Committee on the Status of Women; Joint Committee on Planning and Arrangements; Accountant for two small businesses; Chair of Diocesan Department of Christian services; member Diocesan AIDS group.

Name: CLARK POLLOCK

Status	Address	Diocese	Prov.
Lay	P.O. Box 896, York Harbor ME 03911	Maine	I

Retired President of Nationwide Communications, Inc.; Chair of diocesan long range planning committee: Member of diocese-wide effort to establish a new endowment fund; 1991 Deputy to Convention; served as member of Communications Committee; former President, Ohio Association of Broadcasters.

Name: JOHN WILLIAM (BILL) ROSS

Status	Address	Diocese	Prov.
Lay	8162 Pine Lake Road, Jacksonville FL 32256	Florida	IV

Retired International Marketing Director; EFM graduate; Kairos and Cursillo ministry leader; ministry to children, elderly and prisoners; Diocesan Coordinator for Presiding Bishop's Fund; Deputy to General Convention '91-94

Name: HATUSNE SEKIMURA

Status	Address	Diocese	Prov.
Lay	3205 Pololei Place, Honolulu HI 96822	Hawaii	VIII

Counselor for state employment service; Parish senior warden; Convenor, Episcopal Asiamerican Commission; Works with veterans, handicapped, youth, parolees; Anglican Encounter for Women; Liaison for Japanese Ministry of Labor delegates to USA Convention.

Name: RALPH SPENCE, JR.

Status	Address	Diocese	Prov.
Lay	100 N. 27th St., Suite 305, Billings MT 59101	Montana	VI

Oil and gas producer; Officer of Independent Petroleum Association of America; active in local parish as Senior Warden; Trustee of Diocese of Montana Foundation; Deputy to General Convention, '91-94; Member of Convention Communications Committee.

Name: THE REV. KWASI THORNELL

Status	**Address**	**Diocese**	**Prov.**
Priest	820 6th Street, NE, Washington DC 20002	Washington	III

Canon of Washington Cathedral; familiar with international ministries (Africa); formerly active with Provincial Synod in Province V; past member of the Board of Coalition for Human Needs and Commission for Black Ministries; Evangelism Committee; Deputy to 1994 Convention.

Name: THE RT. REV. FRANKLIN D. TURNER

Status	**Address**	**Diocese**	**Prov.**
Bishop	240 S. 4th Street, Philadelphia, PA 19106	Pennsylvania	III

Suffragan of Pennsylvania; founder of Washington Episcopal Clergy Association; former staff officer for Black Ministries; Board of Trustees, Berkeley Divinity School; Board Member, Anglican Fellowship of Prayer; Ethnic Minority Ministry Committee; National Council of Churches.

Name: FLORENCE R. YOUNG

Status	**Address**	**Diocese**	**Prov.**
Lay	6505 Marsol Road, #528, Mayfield Hts. OH 44124	Ohio	V

Retired professor and director of nursing; Active member, St. Andrew's; Chair of Diocesan Commission on Ministry; Advisory Committee on metropolitan churches; broad experience in health care administration; Board of supervisors, St. Andrew's Church Foundation.

Name: THE RT. REV. STEWART C. ZABRISKIE

Status	**Address**	**Diocese**	**Prov.**
Bishop	2100 Maryland Pkwy., Ste. 4, Las Vegas NV 89104	Nevada	VIII

Bishop of Nevada; Trustee, CDSP, Berkeley, California; Chair, Standing Committee on Evangelism. Board Member, Episcopal Coalition of Indian Ministries; Coalition 14 leadership.

GENERAL BOARD OF EXAMINING CHAPLAINS

(11 to be elected: 3 lay, 3 faculty, 3 presbyters, 2 bishops)

Name: RT. REV. JOHN F. ASHBY

Status	**Address**	**Diocese**	**Prov.**
Bishop	P.O. Box 2507, Salina KS 67402	Western Kansas	VII

Member, Council for Development of Ministry, '76-91; Chair, Province VII Commission on Ministry '74-75; Chair, Examining Chaplains & Commission on Ministry, Diocese of Oklahoma; special knowledge of needs of Church in rural America.

Name: THE RT. REV. DAVID C. BOWMAN

Status	Address	Diocese	Prov.
Bishop	1114 Delaware Avenue, Buffalo NY 14209	Western New York	II

Parish priest in Ohio and Massachusetts for 26 years; consecrated Bishop Coadjutor of Western New York in 1986; President, Diocese of Ohio Standing Committee, '76-80; Deputy General Convention, '76-79.

Name: DR. CARROLL BREWSTER

Status	Address	Diocese	Prov.
Lay	126 Lounsbury Rd., Ridgefield CT 06877	Connecticut	I

President, Hobart & William Smith, '82-91; Senior Fulbright scholar, Khartoum, '82; President, Hollins College, Virginia, '75-81; Dean, Dartmouth College, '69-75; Chair of Directors, Presiding Bishop's Fund for World Relief, '82-91; Director, Episcopal Church Foundation '85-93; Executive Director, Hole-in-the-Wall-Gang Fund, '91-present.

Name: THE REV. MICHAEL B. CURRY

Status	Address	Diocese	Prov.
Clergy	1005 W. Lafayette, Baltimore MD 21217	Maryland	III

Parish priest, 15 years; Staff, Racism Committee of Southern Ohio; Member, Commission on Ministry, North Carolina, Maryland, Southern Ohio; Supervisor, Aspirants and Interns, Diocese of Maryland; Member, Council of College of Preachers.

Name: DR. MARY S. DONOVAN

Status	Address	Diocese	Prov.
Lay			

Director, Arkansas Women's History Institute, '82-84; Lecturer in Church History, Virginia Theological Seminary, Fall '92; Visiting Professor, General Seminary, Fall '92; publications, *Episcopal Women: Gender, Spirituality and Commitment*, 1992; *Women Priests in the Episcopal Church: The First Decade*, 1988.

Name: THE REV. WILLIAM DOUBLEDAY

Status	Address	Diocese	Prov.
Faculty	175 Ninth Avenue, New York NY 10011	New York	II

Professor, Pastoral Theology & Church & Society, General Theological Seminary, '87-Present; Deputy, General Convention, '88, '91, '94; involved in Anglican Church, South Africa; Lecturer, pastoral and social issues, ECUSA; writer of exam questions.

Name: THE REV. IAN T. DOUGLAS

Status	Address	Diocese	Prov.
Faculty	99 Brattle St., Cambridge MA 02138	Massachusetts	I

Founding Member, Episcopal Council for Global Mission; Member, Episcopal Seminary Consultation on Mission, '84-Present; Anglican Observer at U.N., '92-present; Standing Commission on World Mission; General Convention of ECUSA; Faculty, Episcopal Divinity School, Cambridge, MA, '89-present; extensive global work; extensive writings (Anglican publications, church histories, etc.)

Name: THE REV. MARK C. ENGLE

Status	**Address**	**Diocese**	**Prov.**
Clergy	201 E. Ridge Avenue, Marquette MI 49855	Northern Michigan	V

Served in variety of ministries: as curate, canon pastor, rector of two congregations; responsible for ministry development, Diocese of No. Michigan; Diocesan Council, Diocese of No. Michigan; Standing Committee, Diocese of Indianapolis; Field Education, Seasbury-Western and St. Luke's, Evanston IL; trained seminarians at latter.

Name: MS. MARSHA HARPER

Status	**Address**	**Diocese**	**Prov.**
Lay		Washington	III

Consultant, Diocese of New York, '91-92; Chair, Social Concerns Committee; Member, Task force on Racism & Urban Mission Committee, Diocese of New York; Executive Director, Putnam Co. (N.Y.), ACLU Chapter, '72-76; Consultant to non-profits for grant writing, '87-present; Acting Deployment Officer, Diocese of Washington at present.

Name: THE REV. T. JAMES KODERA

Status	**Address**	**Diocese**	**Prov.**
Faculty	212 Old Lancaster Road, Sudbury MA 01776	Massachusetts	I

Founder, Boston Japanese Ministry; President, Episcopal Asiamerica Ministry Advocates; Commissioner Episcopal Asiamerica Ministry; Professor of Religion, Wellesley College (specialty: comparative, Asian religions); committed to multiculturalism, ecumenism, and globalism.

Name: THE VERY REV. LLOYD A. LEWIS, JR.

Status	**Address**	**Diocese**	**Prov.**
Faculty	65 Fourth Street, Garden City NY 11530	Long Island	II

Ordained priest, 1972; served parishes in New York, Connecticut, and Washington, DC; Degrees earned: B.A., M.Div., M.A., M.Phil., and Ph.D.; Faculty, teaching New Testament, Virginia Theological Seminary, '78-91; Dean, George Mercer School of Theology, Garden City, NY, '91-present.

Name: THE REV. JOHN H. LOVING

Status	**Address**	**Diocese**	**Prov.**
Clergy	3 S. Randolph, San Angelo TX 76903	Northwest Texas	VII

Priest with pastoral care, served in 3 dioceses, 2 provinces; 9 years as member of Commission on Ministry, 2 dioceses; 7 years as Examining Chaplain for entering deacons, Canon 9 priests, those from other denominations seeking Episcopal orders; diocesan coordinator and mentor, EFM; Deputy to General Convention, 1994.

Name: THOMAS A. MASON, Ph.D.

Status	**Address**	**Diocese**	**Prov.**
Faculty	315 West Ohio, Indianapolis IN 46202	Indianapolis	V

Professor of History since 1976; author of several articles and one book on Church History; referee for journals, publishers, and grantmaking agencies; member, Historical Society of Episcopal Church.

Name: THE REV. LEONEL L. MITCHELL

Status	Address	Diocese	Prov.
Faculty	2122 Sheridan Ave. Evanston IL 60201	Northern Indiana	V

Presently, Professor of Liturgics, Seabury-Western Theological Seminary; past Lecturer in Ecclesiastical History and Liturgics, Berkeley Divinity School, New Haven, CT; Assistant Professor of Theology at University of Notre Dame; Author of many liturgical papers.

Name: ALDA M. MORGAN, Ph.D.

Status	Address	Diocese	Prov.
Lay	2451 Ridge Road, Berkeley CA 94709	California	VIII

Since 1984, provincial coordinator of educational programs, leader and consultant in several dioceses for various clergy gatherings and House of Bishops in '88; Acting Director, Continuing Education for CDSP; Program Associate for Ministry Development, Prov. VIII, '90-present.

Name: MS. NANCY PHILLIPS

Status	Address	Diocese	Prov.
Lay	HC 62 Box 86-E, Flippin AR 72634	Arkansas	VII

GOE reader, 4 years; EFM trainer, 2 years; EFM mentor, 9 years; "New Priest orientation," Diocese of Texas, 2 years; Lay Assistant to the Rector, 7-1/2 years; 6 years as Province VII religious education coordinator; Chair, National Network of Lay Professionals, 1992; teacher, administrator, enabler, energizer.

Name: THE RT. REV. HAYS H. ROCKWELL

Status	Address	Diocese	Prov.
Bishop	1210 Locust Street, St. Louis MO 63103	Missouri	V

Dean, Bexley Hall, '71-76; Member, Board for Theological Education, '71-76; Board of Directors, Union Theological Seminary, '77-86; strong interest in assessment of candidates for ordination.

Name: JOSEPH H. SMITH

Status	Address	Diocese	Prov.
Lay	1102 Devonshire Drive, Champaign IL 61821	Springfield	V

Commission on Ministry, 1993-present; Chair, Department of General Mission Strategy, '80-87; Deputy, General Convention, '82, '85, '88, '91 (on Education Committee); Chair, Task Force on Development of Ministry, 6 years; Member, Executive Committee of Midwest Province; Member, Board of Trustees, Seabury-Western, '86-present; Member, Church Deployment Board, 2 years; Associate Chancellor, University of Illinois.

Name: THE REV. LINDA STROHMIER

Status	Address	Diocese	Prov.
Clergy	1245 Tenth Avenue East, Seattle WA 98102	Olympia	VIII

In the state of New York, served on Commission on Ministry to develop and implement diocesan deacon formation program, served as co-chair of formation/education program; Program Coordinator, area ministry in exurban New York—worked with new forms of

ministry and organization; sponsored and supervised seminarians in New York and Seattle; Assistant Professor, Dept. of Religious Studies, Lehigh University, '88-89; Present, Canon Pastor, St. Mark's Cathedral, Seattle, engaged in full range of pastoral and parish activities.

Name: THE REV. CHARLES W. TAYLOR

Status	**Address**	**Diocese**	**Prov.**
Faculty	2451 Ridge Road, Berkeley CA 94709	California	VIII

Parish priest, '67-78; Professor of Pastoral Theology at Church Divinity School of Pacific, '78-present; areas of expertise include pastoral care, spirituality, liturgics, preaching, Christian education, church education, church administration; part-time assistant priest, '78-present; considerable training and expertise in constructing examinations.

Name: THE REV. PATRICIA WILSON-KASTNER, Ph.D.

Status	**Address**	**Diocese**	**Prov.**
Clergy	122 Pierrepont St., Brooklyn NY 11201	Long Island	II

Member, Standing Commission on Ecumenical Relations, International Anglican-Methodist dialogue group; participant in WCC conferences on ecology and theology; served on various diocesan committees; Vice-president, founding board of Mercer School of Theology; parish priest '89-92; Professor of Preaching, General Theological Seminary, '82-89; Professor, Theology, United Theological Seminary, New Brighton, Minn., '75-82.

Name: THE RT. REV. ANDREW F. WISSEMANN

Status	**Address**	**Diocese**	**Prov.**
Bishop		Western Massachusetts	I

Served 8 years on diocesan Standing Committee, chair, 2 years, this committee works closely with Board of Examining Chaplains and Commission on Ministry to oversee candidates for ordination; supervised seminarians in New England Parish Training Program, placing students in summer ministries; in two parishes, supervised diocesan-placed curates for training over 10 year period; Bishop, Western Massachusetts, '82-92.

Name: THE REV. CURTIS ZIMMERMAN

Status	**Address**	**Diocese**	**Prov.**
Clergy	310 North K Street, Tacoma WA 98403	Olympia	VIII

Founding member, Clergy Association of Puyallup, Wash.; Chair, Music and Liturgy Commission, instructor in liturgics in diocesan School of Theology, member of Commission on Education; vice-chair task force on Ministry; Member, Diocesan Council and Christian Initiation Task Force; Consultant with diocesan training and consulting services; Mentor for candidates for ordination; consultant, *The Hymnal, 1982.*

SECRETARY OF THE GENERAL CONVENTION

(1 to be elected)

Name: THE REV. CANON DONALD A. NICKERSON, JR.

Status	**Address**	**Diocese**	**Prov.**
Clergy	815 Second Avenue, New York NY 10017	Maine	I

Deputy to General Convention '70-73 & '79-85; Chair, HD Committee on World Mission; Council of Advice; Executive Council '82-86; Berkeley Divinity School, '64; '88 present, Secretary, General Convention; '86-present Executive Officer, General Convention and Secretary, Executive Council; oversees General Convention Office, coordinates work of interim bodies, produces journals and records, manages major national Church meetings; Trustee, Berkley Divinity School.

TREASURER OF THE GENERAL CONVENTION

(1 to be elected)

Name: ELLEN F. COOKE

Status	**Address**	**Diocese**	**Prov.**
Lay	815 Second Avenue, New York NY 10017	Virginia	III

BA, Georgetown University; previously, Asst. Treasurer, Diocese of Virginia, Asst. Treasurer and Consultant, Diocese of Massachusetts; previously, Business Manager, National Cathedral School; presently Executive for Mission Support and Treasurer of the Domestic and Foreign Missionary Society; responsible for administrative support and financial management for Episcopal Church Center.

Committee on Pastoral Development

MEMBERSHIP

The Right Reverend Robert Anderson, Retired
The Right Reverend Clarence Coleridge, Connecticut
The Right Reverend Richard Grein, New York
The Right Reverend Joseph Heistand, Retired
The Right Reverend Edward Jones, Indianapolis
The Right Reverend Charles Vaché, Retired
Roberta Walmsley, Ex Officio
The Right Reverend Robert Witcher, Retired
The Right Reverend Edward Chalfant, Maine, *Chair*
The Right Reverend Harold Hopkins, Office of Pastoral Development, Ex Officio

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 on Pastoral Development provides support to the body and members of the House of Bishops by acting as a Council of Advice for the Office of Pastoral Development and as a sounding board for the Director of the Office of Pastoral Development and by helping to discern the pastoral needs of the larger Church.
The Committee generally met twice a year during the triennium. During these meetings the Committee acted as a resource to Bishop Hopkins, the Director of the Office of Pastoral Development, and to the Presiding Bishop in areas relating to the episcopate. Particular emphasis has been on transitional issues for newly elected bishops and their spouses, deployment and career matters, pastoral concerns, and wellness. The Committee worked with Arlin Rothauge in its consideration of the diocese as a system, part of the Committee's ongoing commitment to consider and examine the relationship between the mission of the Church and diocese, and the Committee continued its discussion and research on the major paradigm shift from parish ministry to the episcopacy with the aim of writing a theological reflection on the office of the episcopacy.

During the triennium Beverly Wolfrum and Bishop Frank Griswold submitted their resignations to the Committee, and the members of the CPD acknowledge with great appreciation their efforts and commitment to the Committee.

FINANCIAL REPORT

Income	*1992*	*1993*	*1994*
Appropriated by Convention	$7200	$7200	$7200
Expenses	$4105	$7340	Not Available

OBJECTIVES AND GOALS FOR THE NEXT TRIENNIUM

- Develop and promote wellness models
- Review crisis situations and misconduct issues
- Continue work on transitional issues for bishops and their spouses
- Explore the establishment of a Secretariat for the House of Bishops
- Support and promote peer consultation for new bishops
- Develop and implement an annual New Bishops College that will focus on the theology of the episcopate, and the role of the bishop in the diocese, in the parish, and in the community
- Continue discussion, research, planning, and development of the diocese as system
- Explore developing a standard for continuing education, professional development, and sabbaticals for bishops and clergy
- Support the publication of "Front Row/Back Row"

BUDGET REQUEST

Resolution #A095

Resolved, the House of _____ concurring, **That there be appropriated from the Assessment Budget of General Convention the sum of $24,600 for the triennium for the expenses of the Committee on Pastoral Development.**

The Standing Commission on Peace with Justice

A. MEMBERSHIP

The Very Rev. William Rankin, *Chair*, Cambridge, Massachusetts (1994)
The Rt. Rev. Donald P. Hart, Honolulu, Hawaii (1994)
The Rt. Rev. James H. Ottley, Panama City, Republic of Panama (1994)
The Rt. Rev. Edward L. Lee, Jr., *Vice-Chair*, Kalamazoo, Michigan (1997)
The Rev. Robert L. Sessum, Lexington, Kentucky (1997)
Dr. William H. Anderson, Charlottesville, Virginia (1994)
The Hon. Viron P. Vaky, Potomac, Maryland (1997), resigned, *replaced by* Ms. Carolyn H. Carlburg, Altadena, California
Mr. Warren Preece, N. Orange, Massachusetts (1994)
Ms. Patricia A. Washburn, Estes Park, Colorado (1994)
Ms. Nell Gibson, New York, New York (1997)
Ms. Marcy S. Walsh, *Executive Council liaison*, Summerville, South Carolina (1994)
The Rev. Brian Grieves, *staff liaison to Episcopal Church Center*
Ms. Anne Shirk, staff

Representatives of the Commission at General Convention

In the House of Bishops, the Rt. Rev. James H. Ottley, the Rt. Rev. Donald P. Hart and the Rt. Rev. Edward L. Lee, Jr., are authorized by the Commission to receive non-substantive amendments to the report. In the House of Deputies, the Rev. Jane Garrett is authorized by the Commission to receive such amendments.

B. SUMMARY OF THE COMMISSION'S WORK

The Standing Commission on Peace with Justice met four times a year during the triennium. In addition, two subcommittees made fact-finding trips in the summer of 1993: to Hawaii and the Philippines (Hart, Rankin, Carlburg and Grieves) and to Panama, the Dominican Republic, Cuba, and Nicaragua (Ottley, Sessum, Anderson, Washburn, Gibson and Shirk). Two others visited the Middle East (Gibson and Sessum).

The Commission wishes to give special thanks to the Rt. Rev. Robert L. O. Longid, Bishop of Northern Philippines; the Rt. Rev. James H. Ottley, Bishop of Panama; the Rt. Rev. Julio C. Holquin, Bishop of the Dominican Republic; the Rt. Rev. Emilio J. Hernandez Albalate, Retired Bishop of Cuba; the Rt. Rev. Sturdie Downs, Bishop of Nicaragua; the Most Rev. Samir Kafity, Episcopal Bishop in Jerusalem; and their staffs for planning and hosting the visits of the two subcommittees.

Further gratitude is given the Rev. Gary L. Commins and the Rev. Nathaniel W. Pierce from the Episcopal Peace Fellowship, who drafted a working paper on international

arms sales and transfers for the Commission, and Lee Davis Thames who consulted with the Commission on the issue.

C. FINANCIAL REPORT

Income	*1992*	*1993*	*1994*	*Total*
Appropriated by Convention	$18,307	$33,005	$9,519	$60,831
Expenses				
General Meetings	13,845	5,045	6,849	
Task Force Meetings		25,572		
Postage, Telephone, Xeroxing	245	385	238	
Printing		2500	2,500	
Total	$14,090	$33,502	$9,587	-$57,179
		Balance:		$3,652

D. RESOLUTIONS OF THE COMMISSION

Resolution #A096

Resolved, the House of _____ concurring, **That the 1994 General Convention of the Episcopal Church commend to dioceses and parishes for study and discussion *Danger and Hope in a Turbulent World: A Quest for Christian Understanding*, a useful, current description of large-context global politics, produced by and available from the Diocese of Washington, Episcopal Church House, Mount St. Alban, Washington, DC 20016.**

Resolution #A097
Peace and Justice in the Philippines

Resolved, the House of _____ concurring, **That the 1994 General Convention of the Episcopal Church urges the U.S. government to adopt a foreign policy for the Philippines which promotes the protection of human rights, supports the reduction and/or restructuring of debt owed by the Philippine government to the World Bank and the International Monetary Fund, terminates direct and indirect military aid, discourages the "total war" policy of the current Philippine government against the insurgency, and supports land reform;** and be it further

Resolved, **That the Secretary of the 1994 General Convention be requested to send a copy of this resolution to the President of the United States, the Secretary of State and to the Episcopalian and other appropriate Members of Congress.**

Resolution #A098
Panama

Resolved, the House of _____ concurring, **That the 1994 General Convention of the Episcopal Church urges the United States government to complete reparations payments to the Panamanian people (appropriated in 1990 by Public Law 101-302) for the damage and destruction caused by the December 1989 invasion;** and be it further

Resolved, **That the Secretary of the 1994 General Convention be requested to send a copy of this Resolution to the President of the United States, the Secretary of State and to the Episcopalian and other appropriate Members of Congress.**

Resolution #A099
Cuba

Resolved, the House of _____ concurring, **That the 1994 General Convention of the Episcopal Church urges the government of the United States to re-examine its foreign policy with respect to Cuba, in light of the collapse of the Soviet Union and the subsequent human deprivation incurred by the withdrawal of Soviet support, and the continuing U.S. embargo;** and be it further

Resolved, **That the Secretary of the 1994 General Convention be requested to send a copy of this Resolution to the President of the United States, the Secretary of State, and to the Episcopalian and other appropriate Members of Congress.**

Resolution #A100
Nicaragua

Resolved, the House of _____ concurring, **That the 1994 General Convention of the Episcopal Church urges the United States government to honor its commitment to the Nicaraguan people by releasing the monies appropriated in 1990 under Public Law 101-302 to assist in the peaceful rebuilding of Nicaraguan society;** and be it further

Resolved, **That the Secretary of the 1994 General Convention be requested to send a copy of this Resolution to the President of the United States, the Secretary of State and to the Episcopalian and other appropriate Members of Congress.**

Resolution #A101
Refugee Policy

Resolved, the House of _____ concurring, **That the 1994 General Convention of the Episcopal Church urges the United States government to reformulate its refugee policies, abiding by the internationally accepted definition of "refugee," particularly as these policies pertain to persons from Central America and the Caribbean Basin;** and be it further

Resolved, **That the Secretary of the 1994 General Convention be requested to send a copy of this resolution to the President of the United States, the Secretary of State, the Director of the Immigration and Naturalization Services, and to the Episcopalian and other appropriate Members of Congress.**

Resolution #A102
Christian, Jewish, Muslim Conversation

Resolved, the House of _____ concurring, **That the 1994 General Convention of the Episcopal Church urges congregations to enter into conversation with American Jews and Muslims to develop mutual understanding and respect, to discuss their respective concerns with regard to peace with justice in the Middle East, and the continuance of the City of Jerusalem as an interreligious municipality with provision for the co-existence of Christians, Jews, and Muslims.**

Resolution #A103
Affirmation of the Israeli-PLO Declaration of Principles of September 1993

Resolved, the House of _____ concurring, **That the 1994 General Convention of the Episcopal Church:**

1. Affirms and supports the Israeli-PLO Declaration of Principles signed in September 1993.

2. Urges all parties concerned to do all in their power to implement the Palestinian Interim Self-Government Authority, and the elected Council, authorized by the above-mentioned Declaration, and all the other agreed upon principles and undertakings.

3. Urges the United States government to continue to promote the peace process and work with other nations to assure the necessary initial funding, as well as long-term regional economic development; and be it further

Resolved, **That the secretary of the 1994 General Convention be requested to send a copy of this resolution to Prime Minister Yitzhak Rabin, Chairman Yasser Arafat, the President of the United States, the Secretary of State, the Episcopalian and other appropriate Member of Congress, and to the Most Reverend Samir Kafity.**

Resolution #A104
Arms Sales

Resolved, the House of _____ concurring, **That the 1994 General Convention of the Episcopal Church urges the President and the Congress of the United States to:**

1. Strictly enforce the Arms Export Control Act and the Foreign Assistance Act in order to curtail international arms sales;

2. Expand the 30-day period to bar a weapons transfer to at least "30-days-in-session," to allow more time for Congress and the public to consider the long-term consequences of each arms deal;

3. To end taxpayer and other government subsidies for arms bazaars; and be it further

Resolved, **That the Secretary of the 1994 General Convention be requested to send a copy of this resolution to the President, the Secretaries of State and Defense, and to the Episcopalian and other appropriate Members of Congress, and that the Washington Office of the Episcopal Church be directed to report to the Standing Commission on Peace with Justice on this and other pertinent legislation.**

E. GOALS AND OBJECTIVES FOR THE COMING TRIENNIUM

We recommend that this commission take an interest in developments in South Africa, following the 1994 elections there. We also recommend that United States immigration policies be evaluated in the light of racial justice principles.

F. PROPOSED BUDGET FOR THE COMING TRIENNIUM

	1995	*1996*	*1997*	*Total*
General Meeting Expenses	$19,140	$10,525	$9,000	
Task Force Travel		25,765		
Postage, Telephone, Xeroxing	275	400	250	
Total	$19,415	$36,685	$9,250	$65,075

G. PROPOSED RESOLUTION FOR BUDGET APPROPRIATION

Resolution #A105
Funding for the Standing Commission on Peace with Justice

Resolved, the House of ____ concurring, **That the sum of $65,075 be appropriated for the triennium 1995-1997 from the Assessment Budget of the General Convention for the expenses of the Standing Commission on Peace with Justice.**

H. APPENDIX

Introduction

The Gospel challenges us to fashion a just and peaceable world. This is not at the periphery, but the center, of the Christian life. Jesus of Nazareth, our clearest perception of the Divine, based his entire ministry upon preaching good news to the poor, proclaiming release to the captives, and setting at liberty those who were oppressed (Lk. 4:18). In fulfilling this mission, he allied himself expressly with the hungry, thirsty, naked, sick, imprisoned, and the strangers—in short, with the real and potential victims of violence and injustice (Mt. 25:31-46).

Through the risen Christ, God has created a new community in which "there is neither Jew nor Greek, slave nor free, male nor female, but all are one" in him (Gal. 3:28). In faith, therefore, we now live in a new social order, where injustice-making distinctions based

upon race, culture, and gender are overcome so that we may truly be sisters and brothers to each other. To live justly, at peace, is the consummate life of Christian faith.

But still the creation groans in travail. The least, the lonely, and the lost—Jesus' special friends—still live at the mercy of the powerful. This is evident upon examining earlier reports of our Commission to General Conventions; so little relief, so little progress. We emphasize that filing a report, describing a problem, in no way means that things are therefore resolved. The situation in the Middle East is changing politically, for instance, but the economic prospects for many Palestinians will remain grim for years to come. The same can be said concerning the impoverished people in the small countries we visited south of the United States.

Looking ahead, we have the same concern: describing the bleak circumstances of the Philippine poor must not engender complacency because "now *that* issue has been addressed." The poor of that archipelago will always be with us, because the structural oppression there is durable. The good will of sincere Christians will be needed in the Philippines for a long time to come.

In the present triennium we elected to visit countries deeply entangled with the U.S. during its era of "Manifest Destiny"—the Philippines, Panama, Cuba, Dominican Republic and Nicaragua. The U.S. Episcopal Church, for example, came into Northern Luzon as a result of U.S. military, political and economic control of Manila. Anglican and later Episcopal clergy also accompanied U.S. fruit companies and other business interests settling in the Caribbean and Central America. Episcopal Church congregations grew up around these enterprises and were part of the cultures and economies they created.

We have rightly been proud of our Church's historic missionary activity, but our very involvement in many countries evokes a disturbing awareness of the violence and injustice associated with "Manifest Destiny" itself.

Episcopal Church bishops in the countries we visited invited us there. We went to listen and learn, returning with a deep appreciation for the faith and courage of the people, and a corresponding skepticism concerning historical and recent decisions made in the U.S. This will be elaborated in our report.

Still festering from the previous triennium like a raw sore is the Middle East crisis. Bishop Samir Kafity continues to plead for attention to that dangerous region; thus our report of 1991 is updated.

Also included is a report on international arms sales mandated by the 1991 General Convention.

To our great sorrow, we repeatedly discovered racism to be cause and effect of violence and injustice. The connections between "Manifest Destiny" and "white man's burden" are close and clear. We believe that eradication of race prejudice would be the most important single step leading to a just and peaceable world.

The Philippines

Charles Henry Brent, appointed Missionary Bishop of the Philippines in 1901 by the U.S. Episcopal Church, traveled to the mountains of Northern Luzon, where he declined three subsequent episcopal elections in order to continue establishing congregations in the beautiful, rugged Cordillera. Perhaps it was there that Brent wrote the well-known collect that begins, "Lord Jesus Christ, you stretched out your arms on the hard wood of the cross

that everyone might come within the reach of your saving embrace..." Nearly a century later, four members of the Standing Commission on Peace with Justice went to the Cordillera with the hope of witnessing the continuing struggle for peace and justice in the Philippines, and attempting to understand the moral imperatives of the United States toward its former colony. There we discovered a vital ministry of service amid terrible poverty, armed struggle, ambush, intimidation, extrajudicial killing and kidnapping.

In April 1993 our group initially met in Honolulu with Filipino expatriate clergy and the Consul General of the Philippines. Most of the priests were originally from the Mountain Province, where the insurgency led by the National Democratic Front (NDF) and its military arm, the New People's Army (NPA), is presumably centered; this is where we were headed. The issues, we were told, included the recent closure of the two major U.S. bases in the Philippines, and the economic and political implications of this; the large number of Amerasian children fathered by U.S. military personnel; land reform; the vexing problem of electrical blackouts (for which President Fidel Ramos has recently received emergency powers); the tremendous diversity of the Filipino people (which makes national unity so difficult); the shocking disparities in income; and the "total war" policy of the government against the NDF and the NPA.

At the headquarters of the Episcopal Church in the Philippines in Manila we were told of the concern about the round-up of political prisoners, the anti-subversion law, the foreign debt, the fact that only a tiny minority control all the land, and the hope for a justice-based (rather than force-based) peace. The principal tactical objective of the Episcopal Church in the Philippines is to avoid a perhaps lethal alignment with either the government or the NPA, while ministering among people caught in a web of helplessness and intimidation, without hope of control over their political or economic future.

The Episcopal Church in the Philippines was first established in Sagada, the most northern section of the Cordillera region. There, by government decree, all lands on a slope greater than 18 degrees belong to powerful interests in Manila, who run the government.

In Aguid, a mountain village in the Cordillera, the local Episcopal church was desecrated when the army used it as a garrison. There is a heavy military and paramilitary presence in the village and NPA activity as well. The paramilitary are set up by the army to control the insurgents. This frees the army to move on, in accordance with the "special operations" counter-insurgency philosophy learned from U.S. military advisors. There are over 150,000 paramilitary personnel now operating in the country. In reaction to U.S. "low intensity conflict" training of the military, the NPA "sparrows," a hit squad, killed a U.S. army colonel in downtown Manila.

The people had once tried to establish Sagada as a violence-free zone. Then the army, according to Sagada officials, staged a mock battle, presumably against encroaching NPAs, and moved back into Sagada. Both sides now carry out attacks on dwellings and encampments, roadside ambushes, assassinations, arrests, detentions, sabotage and disappearances. The people seem tired, patient, nervous, hopeful, and fatalistic all at once.

The Role of the Church

At the diocesan office in Bontoc, we met with staff from the Task Force Detainees, a non-governmental organization established by the Roman Catholic Church in 1974, two years after the declaration of martial law. This group is charged with investigating and

documenting political arrests and detentions, extrajudicial killings (known as "salvagings"), and disappearances. Present also were staff of the Human Rights Desk of the Cordillera People's Alliance, the Mountain Province, and from the Development Association for Tribes in the Cordillera.

The Rev. Victor Ananayo, Social Concerns Officer of the Episcopal Diocese of the Northern Philippines, described the Church's ministry as service among the people without becoming aligned with any group, government or insurgent. This is difficult when the military holds the view that whoever is not totally for the military is against the military. For instance, when the diocese interceded to have soldiers captured by the NPA turned over to the bishop, Robert Longid, the Church was caught between the families of these men, who wanted them home, and the army, who wanted them first. When the army arrived at the diocesan office they were blocked by the women of the soldiers' families, who took their men home. This was not the first time that the women had been effective in opposing the army. When government bulldozers were poised to strip mine for copper, the women disrobed and lay down in front of the vehicles; the drivers ran away.

Later, Bishop Longid spoke of the year when former President Ferdinand Marcos was forced into exile: "We found out in 1986 that driving out a tyrant does not end tyranny." When asked about danger to him personally, this impressive bishop said, "I told a missionary conference in Sewanee that one of these days Bob Longid may be killed, and the bullet will have come from you," referring both to U.S. arms transfers to his nation, and to the 1983 military statement naming him a "confirmed communist terrorist."

"The church has been critical of much government activity," said Bishop Longid, "especially regarding human rights. We protested, with the people, an enormous dam project that would have placed this entire city under water, displacing all the people. This whole region has been drained of its natural resources to benefit the wealthy. The Mountain Province is the headwaters for ten big rivers that water the lowlands; they have taken our gold and copper deposits. All these resources have been extracted, and nothing is put back into this region. In this office we settle tribal differences....You see we have staff workers for social concerns and for economic development. The Church must help the people, but for this we are accused of being NPA."

What we learned is confirmed by a late 1992 Amnesty International publication: "Since 1988 at least 550 people, all of them unarmed, have been killed by government or government backed forces in the Philippines. It is likely that many more have died....The armed opposition has also been responsible for political killings. The victims have included residents of rural communities, trade unionists, government officials and opposition group members suspected of spying for the military."

An Agenda for Change

The Episcopal Church in the Philippines is in real danger of being crucified. As members of the SCPJ tried to come to terms with the horror of this prospect, we were captured by the Church's determination to be faithful in service to the Filipino people. We remind the General Convention that since Bishop Brent our identity as Episcopalians has been tied to theirs. The Standing Commission on Peace with Justice was asked to request that the U.S. government protest human rights abuses, provide debt reduction or restructuring, end the arms transfers, promote land reform, repudiate official corruption,

refuse to participate in the government's "total war" policy, and support environmental protection, the things that make for justice and peace.

The ministry of the Episcopal Church is simple in concept: Give hope to the people, practically, by helping them in agriculture and development, and by witnessing in courageous patience to a divine promise of faithfulness to those who walk in darkness and in the shadow of death. But embodying the concept is not easy in a context of intimidation and violence. It requires tenacity, singleness and purity of heart, and no little portion of God's gracious mercy and protection.

Panama, Dominican Republic, Cuba, Nicaragua

These four countries, two in Central America, two in the Caribbean, visited by six members of the Standing Commission in June 1993, have histories and current political concerns that are closely intertwined with the United States. In Episcopal Church polity, three of these countries—Panama, Nicaragua and the Dominican Republic—are presently dioceses in Province IX of the Episcopal Church, USA. The Diocese of Haiti is part of Province II, and the Diocese of Cuba is extra provincial to the Metropolitan Council that consists of the Primate of Canada, the Archbishop of the West Indies and the President of the U.S. Church's Province IX. The legacy of Manifest Destiny in the Western Hemisphere, coupled with the end of the Cold War and rising ethnic tensions, has severely affected these nations to our south. Building and rebuilding democratic structures during this period of economic deprivation is causing much dislocation in all these societies.

Though U.S. citizens often stereotype these and other Central American countries on the basis of their Spanish language and Spanish cultural heritage, each of these nations has a unique history and culture. However, there are some common themes that run through their current struggles—not least of these being the long history of U.S. involvement and intervention in their internal affairs. The role of the Episcopal Church, originally chaplaincies of British and American business, is also unique in each. While small, the Church is growing. It provides a middle road between the Roman Catholic Church, whose hierarchy often sided with the oligarchy and continues to do so, and the rising evangelical sects which draw many with their message of personal salvation.

Central Americans, in particular, believe that North Americans view them as one people, without regard for the distinctions among them. While this report will look at the commonalities of issues, it also recognizes that each nation approaches them differently and is truly an individual unit.

The Commission identified several discrete concerns: land reform, racism in its several forms, the abrogation of human rights, drugs, national pride and self-esteem, and environmental issues. Each nation is seeking a representative form of government which will provide economic opportunity for the populace as a whole, but the role of the military remains problematic.

Panama

Panama has only recently recognized its role in the Central American region. Until the beginning of the twentieth century it was part of Colombia, and until 1968 the ruling oligarchy was supported by the U.S., whose concern was to keep the Panama Canal open. The most recent U.S., invasion was in 1989, and Panamanians believe the country remains

vulnerable to U.S. attack until the reversion of the Canal in the year 2000. Confidence appears low in both the judicial and legislative processes of government. The 1994 elections do not seem to hold great hope. The base of support for the president-elect is not likely to be broad, owing to the large number of political parties.

The next government of Panama will have to respond to the reversion of the Canal in 2000, drugs, the laundering connection between drug money and banking interests, and ecological problems. If a new Constitution can be written to modernize the governmental system and to make it more participatory, economic growth could result.

The 1989 invasion, coupled with the recession in the world economy, has left Panama with greater polarization of the rich and the poor than during the period of dictatorship. Continuing corruption, juvenile delinquency, homicides and other violent crimes, as well as rising drug trafficking and local drug consumption, plague the country.

Some Panamanians point with pride to the lack of race discrimination in the country, yet the existence of racism is apparent and must be acknowledged. Constitutionally, it is a non-racial society, yet indigenous ethnic groups have no rights and their land is being confiscated for mining and timber. Black Panamanians, descended from English-speaking and Anglican West Indians, were originally brought in 1853 to help build the railroad. Some became part of management during the building of the Panama Canal; this attracted a new group of West Indians. These Panamanians, living along the Atlantic side of the country, once made up the middle class in Colon. Now that the city is being rebuilt as a duty-free zone, the need for their professional skills is diminishing; affluent multi-national corporations will dominate the city. Black English-speaking Panamanians are being moved out, and Latin Panamanians are being brought in from the country to perform the service jobs.

The Episcopal Diocese of Panama has provided a voice of conscience for the Panamanian people. There is a recently formed Department of Human Rights, monitoring violations and providing advice to the bishop. In Colon, diocesan representatives work with the unemployed and advocate for indigenous people. Since there is little trust in political and judicial processes, people are increasingly turning to the Church for help.

The Dominican Republic

During a stop in the Dominican Republic necessitated by air connections to Cuba, the Commission studied the Haitian refugee situation. Since the first U.S. invasion of Haiti in 1917, Haitians have been fleeing over the mountains to work in the sugar cane, rice and coffee fields of the Dominican Republic. Some came for economic reasons, others to escape the political situation; many of these became virtual slaves. Since they displaced Dominican workers, the Haitians exacerbated tensions between the two countries.

In 1976 human rights organizations made accusations of slavery regarding children who were forced to cut cane. The Episcopal Church worked to expose the kidnapping of Haitian children and the conditions under which they worked. In 1991 the Episcopal Church's Committee on Ministry to Haitians challenged Dominican policy that Haitians born there could not be citizens.

Episcopal priests working in conjunction with the United Nations High Commissioner for Refugees (UNHCR) go into work camps to assist refugees in establishing their right to

legal status in the Dominican Republic. Out of thousands of applicants, 160 have been accepted by UNHCR and fewer by the Dominicans.

During an interview with the exiled Haitian Ambassador to the Dominican Republic in Santo Domingo, we learned of Haiti's repressive and corrupt political system which was in place until the mid-1980s. Social welfare, health, education and the environment were not considered in the national budget, while the army consumed 40% of all funds. With the fall of the Duvalier regime, the people looked for reform but were not able to find a political agenda around which to unite. Jean-Bertrand Aristide seemed to be the leader who could best express the different voices.

Cuba

Flying over the island of Cuba, we saw miles of roads criss-crossing the island, yet with scarcely a car. The streets of Havana convey more bicycles than automobiles; the effects of the oil embargo are clear. There is widespread lack of medicines, milk products and food for children and families. A limited number of fine restaurants are available to tourists, as are hard currency stores in hotels carrying food, personal necessities and specialties of Cuba. These were open only to foreigners, since Cubans were not permitted U.S. dollars. The dollar restriction has been lifted, but in all likelihood this only creates difficulties for Cubans, separating those with families in the U.S. from others.

Cuba's difficulties are exacerbated by the U.S.-imposed blockade. The collapse of the Soviet Union also destroyed the client state economy, developed over three decades. Finally, the March 1993 storm ravaged the fragile agrarian economy. Internal mismanagement is a fourth factor to blame for the current economic disarray. Still a fifth factor is political oppression. Free speech is restricted, human rights abuses abound, and corruption is rising. There is also concern about life in a post-Castro Cuba.

The U.S. Episcopal Church has joined the World and National Councils of Churches and various denominational groups in sending tons of food and medicine into the country. This is distributed through the Ecumenical Council in Cuba, a coalition of 21 denominations which includes the Cuban Episcopal Church. The Council guarantees that humanitarian aid goes to hospitals, schools, jails and directly to those most in need.

The work of the Episcopal Church in Cuba is growing, particularly since the Constitution was amended to guarantee religious freedom. This has opened the door for people to come back into the churches. The Episcopal Church in Cuba has a major involvement in AIDS/HIV ministry.

The courage of the Cuban church people deserves special mention: Despite the fact that church attendance and speaking out to visitors still puts Cuban people in jeopardy, many spoke freely with us. They affirmed the revolutionary accomplishments of improved education, health, and housing. The ecumenical groups urged lifting the embargo and working within the system, but we found wide variation in the political positions of church leaders. Their hope in the midst of despair moved and touched us deeply. The need for dialogue must be stressed since both the Cuban and the U.S. governments must work together to end the embargo and to bring Cuba successfully into the world of free nations.

Nicaragua

In the 1980s the U.S. was unyielding in its determination to undermine the economic and political stability of Nicaragua. Following decades of earlier interventions, our government committed millions of dollars to overt and covert efforts to unseat a duly elected government. Since the 1990 election of Dona Violetta Chamorro, we found that Nicaragua continues to be plagued by unemployment, rampant inflation and political instability.

Many told us that Dona Violetta remains a figurehead president, with her son-in-law, Antonio Lacallo, as de facto chief of state. The Sandinista presence is still strong, which is seriously questioned by both the right and the left. The U.S. has not released all the promised USAID money which might help "jump start" the failing economy. Nicaragua has become the second poorest country in the hemisphere.

Many in Nicaragua regard the current government as corrupt and inefficient. While the return of private property was promised, officials have not kept those promises. Property issues have not been resolved. Land was confiscated from the Somosa regime by the Sandinistas, who created cooperative farm ventures. As they left power, they were permitted to gain title to much of the socialized land. Now, land fraud has resulted in much property finding its way to the Chamorro family.

Nicaragua needs capital infusion to provide an adequate economic program. Export of natural resources—wood and shellfish in particular—is failing to create employment opportunities and is ruining the fragile ecology. Drug trafficking is increasing and social disintegration is apparent among the indigenous Miskito people of the Atlantic Coast.

The Constitution mandates health care, education and social security for all at government expense, but because the government cannot fund those services, the people are being charged for them. Lack of adequate medication and sanitation have made cholera and other diseases endemic. The highly successful literacy campaign of the Sandinista government has been abandoned, and many children are not in school because of the new costs.

Military courts have precedence over civil courts. Few justices have been replaced since the Sandinista days. The disarming of the contras and local militia has not been accomplished. Many human rights abuses are cited, and the National Security police remain in control in the countryside. Constitutional guarantees against search and seizure have been suspended, which gives the police inordinate power. The hope for change following the election has not materialized for the campesinos; costs have risen exponentially and land is not available. The country needs to be politically and socially stabilized.

The work of the Episcopal Church in Nicaragua is primarily in Managua and on the Pacific Coast. It facilitates social programs within the vulnerable social sectors and speaks out on human rights abuses in a new atmosphere of free speech.

Altogether, in these four countries, we found the mission and ministry of the Episcopal Church centered in concern for the campesinos, providing social services, and lifting up human rights abuses. Humanitarian support from the larger Episcopal Church is needed in the Caribbean and Central America. The U.S. Church should continue to be

concerned with these countries, to be sure help is directed to them, and to inform North Americans about our brothers and sisters to our south.

The Middle East

Because of our Commission's, and the Church's, deep and continuing concern with the Middle East, we have monitored the significant changes there and herewith update certain interests underlying previous General Convention resolutions:

Human and Civil Rights

Human rights violations involving Israelis and Palestinians have reached record levels. Since the Labor Party under Yitzhak Rabin assumed power in 1992, incidents of violence and house demolitions have escalated. Palestinians continue to cite extensive charges, while Israelis minimize and justify these offenses on the grounds of national security.

A. School and University Closings. During 1992-93 Israeli authorities permitted most of the secondary schools and universities for Palestinians in the Occupied Territories to reopen. While this marks a drastic change from the situation two years ago, the Israeli military continues to interfere and deny student access to these facilities. Thus the universities effectively remain closed to large segments of the Palestinian population. Although one can appreciate Israeli fear that the universities are staging areas for protest and street violence, it is essential that any future peace between them provide for the education of Palestinian youth.

B. Collective Detention and Punishments. In the wake of the September 1993 Declaration of Principles, large numbers of Palestinians in "administrative detention" have been released. However, many Palestinians suspected of crimes remain imprisoned without trial and reasonable access to legal representation. Collective punishment, involving the demolition and sealing of homes and curfews, continues.

C. Property, Water Rights, and Market Accessibility. Since 1992 Israeli construction of housing settlements on lands confiscated from Palestinians has increased dramatically, especially to the north of East Jerusalem. There is increasing Palestinian fear of being systematically dispossessed of their homeland. Water is the area's most critical natural resource, and Israeli water use far exceeds that of the Palestinians. Israeli administrative regulations still restrict access to water for Palestinian agriculture and sanitation.

For the past two years, Palestinians have been denied access to Israel for employment. This has had a devastating impact on Gazan and West Bank Palestinians.

D. Use of Firearms. The use of firearms by both Palestinians and Israelis has noticeably increased, and casualties among the Palestinians have continued to average one death per day. The potential for violence continues.

The September 1993 Declaration of Principles

The bold September 1993 Declaration of Principles commences the relationship between Israel and the Palestinians to share the land equitably. Despite early political optimism the peace process has just begun. For Palestinians the Declaration represents a

means to the creation of two autonomous states, while in Israel there is strong opposition in the government. The Most Reverend Samir Kafity, the Episcopal Bishop in Jerusalem, reminds us that much remains to be negotiated.

Conversations

The Israeli-PLO Declaration represents a major improvement in communication. To support negotiations, we again recommend that the Episcopal Church encourage dialogue among members of our Church and American Jews and Palestinians.

While the Episcopal Church has been engaged in Jewish-Christian dialogue for some years, little if any attention has been given to Muslim-Christian dialogue. Although the Presiding Bishop has begun such dialogue on the national level, local congregations need to understand Islamic history and culture, and be in dialogue with their Muslim neighbors. We would reemphasize that the Church Center should play a role in this effort, as should the seminaries.

Anglican presence in the Middle East is under Bishop Kafity, President-Bishop of the Diocese of Jerusalem. His jurisdiction includes Israel, Gaza, Jericho, and the Occupied Territories, as well as Jordan, Syria and Lebanon. The Diocese of Jerusalem, and indeed the entire Province, are most deserving of the prayers and support of our own Church and the Anglican Communion. In a region in such turmoil and need, we find the Anglican witness courageous and inspiring.

United States Aid to Israel and the Palestinians

U.S. funds are vital to enable Israel and the Palestinians to make peace.

Summary

The September 1993 Declaration has placed great demands upon the crucial Anglican ministry in Israel, Gaza, Jericho, and the Occupied Territories. Our Commission remains firmly committed to supporting the Diocese of Jerusalem, and concerned for the rights and treatment of large sectors of the Palestinian population in the West Bank—an area not yet affected or addressed by any Declaration of Principles.

We still believe that the issues and status of the Holy City of Jerusalem transcends the two-state solution. Jerusalem must remain an inter-religious municipality, allowing the coexistence of the three faith groups which claim it as holy ground.

Finally, every feasible effort should be made by the Episcopal Church in the United States to insure that the peace talks between Israel and the PLO continue.

Report on International Arms Sales by the United States

Introduction

There is nothing new in the Episcopal Church's concern over nations developing, procuring, deploying, selling and exporting military weapons of war. The 1979 General

Convention, for example, adopted the entire 1978 Lambeth resolution on "War and Violence," from which this passage comes:

> There is a worldwide misdirection of scarce resources to armaments rather than human need....[We call Christian people everywhere] to protest in whatever way possible at the escalation of the sale of armaments of war by the producing nations to the developing and dependent nations, and to support with every effort all international proposals and conferences designed to place limitations on, or arrange reductions in, the armaments of war in the nations of the world.

The primary focus of this report is the danger of increased warfare now escalating around the world, fueled by the sale of conventional weapons by the United States to foreign countries. It is, furthermore, the conclusion of this report, and the conviction of the Standing Committee on Peace with Justice, that the United States should neither export nor sell conventional arms. This international trade has both increased and realized the risk of war's devastation in this post-Cold War, over-militarized world. It should go without saying that there must be no export, sale nor proliferation of nuclear weapons. This subject has been addressed in earlier reports of our Commission. Because of the peace implications of God's merciful love, preeminently the divine commandment to love even one's enemies, arms sales of any sort are morally unacceptable by the Gospel of Christ and, therefore, to the Christian conscience.

The present report, in response to 1991 General Convention Resolution D-187, cites evidence that U.S. trade in weapons is escalating. Indeed, the United States now sells more arms to regions of potential conflict than all other suppliers combined. This is a threat to world peace and, ironically, is used as a rationale for maintaining a large, strong U.S. military establishment. We find that the forces driving this ultimately destructive trade policy are strong and entrenched.

It is estimated that by the mid-1990s the United States will be supplying 70% of the world's arms. This role of primary-arms-supplier- to-the-world is an economic and moral cancer eating away at the fabric of American society.

The International Context

As of 1992-93, the five Permanent Members of the U.N. (the U.S., Russia, China, Britain, and France) were responsible for 85% of all arms exports. Other leading exporters were Germany, Italy, Switzerland, Poland, and the former Czechoslovakia. These nations have been the sole exporters of the most technologically sophisticated and expensive weaponry. Thirty non-Western countries now have developed their own arms industries, mostly capable of more modest, light, conventional weaponry, such as artillery, armored trucks, helicopters, machine guns, rifles, and ammunition. In 1988 non-Western suppliers accounted for 12% of all arms exports, and 10% in 1991.

Illegal, covert sales are made from the United States. American-made semi-automatic pistols, rifles, revolvers, shotguns, and ammunition worth millions of dollars are being used around the world. (This Commission found expended American-made tear gas canisters and bullets in the Ahli-Arab Hospital in Gaza, supported by the Episcopal Church.)

After years of trailing the Soviet Union in arms exports, the United States has become, in the 1990s, the leading arms vendor in the world. Between 1988 and 1991, the U.S. sold one half of the arms bought in the Middle East ($36.5 of $73 billion). United States arms sales to the developing world set a then-record of $18.2 billion in 1990, and decreased to $14.2 billion in 1991, before the post-Persian Gulf War selling spree in 1992, when American sales skyrocketed.

During this time, Russia sold $2 billion in arms to Syria; France sold $680 million to Saudi Arabia. In the same eighteen-month span, U.S. sales to Saudi Arabia, Egypt, Israel, Turkey, Kuwait, the United Arab Emirate, Bahrain, Oman, and Morocco totalled $26.8 billion. Many of the weapons sold were among the most sophisticated available—combat fighters, air-to-air missiles, air-to-ground missiles, cluster bombs, and laser-guided bombs.

The U.S. now subsidizes exhibitions of U.S.-made weapons at trade shows around the world. High-ranking personnel from the Defense Department and Pentagon attend these bazaars to encourage the purchase of American-made weapons.

Attempts to limit arms sales meet a constant refrain: "If we don't sell arms, someone else will." Such expediency-based profiteering is impossible to square with the life and teachings of Jesus the Christ.

The Domestic Context

American defense industries seek to maintain high profits. Long dependent on the production of weapons, they rely on the international arms trade in a fluctuating economy. The U.S. is one of many nations using the weapons trade to cope with its unfavorable trade balance.

American companies export 15% of all conventional weapons they build. This is likely to grow to 20%-25%. At the current rate, exports' share will have risen at General Dynamics from 17% of its business in the mid-1980s to 50% in the mid-1990s, and at Martin Marietta from 8% in 1991 to 20% in 1994. Raytheon projects its expansion to foreign buyers from 20% to 40% between 1992 and 1997. Indeed, an Aerospace Industries Association speaker recently noted, "Exports are no longer just the icing on the cake. They are the cake."

Corporations sell blueprints, data, components, machine tools, and sometimes complete factories to buyers in other countries. In 1989 the U.S. exported $11.7 billion in military technology to culminate a decade averaging $8.3 billion in sales per year. Our government licenses each of these transactions.

Ironically, these developments make it ever more difficult for international agencies to monitor or control the weapons trade. In purely commercial terms, this creates long-term competitors for American industries, a reality that belies the notion that arms sales will save jobs for more than the short term.

Of particular concern to our Commission is the fact that American contractors provide arms to countries with histories of human rights abuses. In the 1980s, according to State Department and CIA analyses, over one half of U.S. weapons sold abroad went to authoritarian governments. During the Cold War, this was justified with my-enemy's-enemy-is-my-friend logic. More recently, relations with Kuwait, Saudi Arabia, and other oil-exporting nations were justified on the basis of retaining access to crucial resources

such as oil. Other trading partners are retained because they offer favorable military access agreements in exchange for weapons.

Efforts to reduce military forces in order to invest more resources in our domestic needs are doomed if we continue to supply the world with arms. The proliferation of conventional weapons will insure an increase in international violence and, therefore, justify the need for a larger American military establishment.

Proponents of the weapons trade portray the conflict between limitation and promotion of arms sales as "arms control vs. jobs." With defense budgets shrinking, exports are making up the shortfall for contractors who complain they would have to shut down production lines and lay off workers. A "Jobs Now" coalition of seven aerospace corporations and six labor unions actively promotes foreign sales. The huge sales in the fall of 1992 were a direct result of arms industry lay-offs, recession and lobbying by the defense industry.

Summary of Findings

Current trends in the international arms trade create two interlocking cycles: (1) a continual escalation of foreign trade in arms increases international destabilization and violence, and (2) a self-perpetuating need to increase arms sales is needed to sustain the habitually high profits of the defense industry.

Foreign arms sales will probably provide job protection for no more than the short term. Effects on international stability, however, are long term and unforeseeable. Government subsidies for arms exports reinforce the dependence of the U.S. economy on foreign weapons exports.

According to current laws, when the Executive Branch approves a transaction, Congress has thirty days to override it with a veto-proof resolution in the Senate and the House. No such Congressional override has ever occurred. The time constraint is one factor. Another is that the Congressional vote approving an arms sale is often not recorded, so Members of Congress can say what they like without having to take responsibility for their position.

The Executive and Legislative branches of government should (1) enforce current laws—the Arms Export Control Act and the Foreign Assistance Act—which are now routinely ignored; (2) expand Congress's 30-day period to bar a weapons transfer, to at least 30-days "in session," allowing more time to consider the long-term consequences of each arms deal; and (3) end taxpayer and other government subsidies for arms bazaars.

Conclusion

Everywhere we traveled we witnessed the displacement of indigenous people, the feminization of poverty, wholesale environmental degradation and, again, racism. These terrible human costs result directly from ignorance, carelessness, indifference, opportunism, and greed—the familiar vices toward which the Church's ministry is mobilized for healing. A renewed Christian commitment to human solidarity is desperately needed today.

We believe that Christians are called to care deeply and sincerely about the suffering of others. Christians are summoned to a compassionate intelligence, diligently analyzing injustice and violence in order effectively to be sisters and brothers to our neighbors (Lk.

10:29-37). We hope that what has been presented here will be discussed and taken to heart in local congregations that have become energized communities of moral discourse.

We have edited out much that clarifies and fortifies our presentation, in order to fit the space requirements of the Blue Book. Our larger work will be published, with related research, by Crossroad Books, tentatively under the title *Cracking the Monolith.* The book will appear as an adult education discussion document, which we commend to the Episcopal Church for study.

Our main finding withal is that our peculiar Christian duty in the present historical context is to listen carefully to the impoverished, the violated, the politically and racially oppressed. We have much to learn from them about the things pertaining to our salvation. There is no other first step on the long and rocky road to divinely promised and divinely given peace with justice.

The Joint Standing Committee on Planning and Arrangements

Joint Rule of Order VI (18) 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, with membership by rule as follows:

MEMBERSHIP

*The Executive Officer of General Convention
The Rev. Canon Donald A. Nickerson, Jr.
*Vice-President of the House of Bishops
The Rt. Rev. James H. Ottley
*Vice-President of the House of Deputies
The Rev. Wallace A. Frey, 1991-92; *vacant 1992-94*
*Secretary of the House of Bishops
The Rt. Rev. Herbert A. Donovan, Jr.
Secretary of the House of Deputies
The Rev. Canon 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
John D. McCann, Esq.
*Treasurer of the General Convention
Mrs. Nicholas T. Cooke III
President of the Board of the Episcopal Church Women
Mrs. Ginger Paul
*Vice-President for Program of the Board of the Episcopal Church Women
Ms. Mary Leigh Armstrong
*General Convention Manager
Mrs. Lori Ionnitiu
One Presbyter or Deacon
The Rev. Harry V. Nevels, Jr.
*One Lay Person
John K. Cannon, Esq.
Bishop of the Diocese in which the Convention meets
The Rt. Rev. Edward W. Jones
General Convention Chair of Local Committee
Mrs. Kathy Tyler-Scott
*The Presiding Bishop
The Most Rev. Edmond L. Browning

*President of the House of Deputies
Mrs. Pamela P. Chinnis, *Chair*
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 next General Convention and to propose an agenda which the Convention may accept or reject, with or without amendments. The Committee also investigates sites for future meetings of the General Convention and makes recommendations to the General Convention.

On January 27-28, 1992, the full committee held its first meeting in Indianapolis, Indiana, site for the 1994 Convention. Mrs. Pamela P. Chinnis, President of the House of Deputies, was elected chair, and Ms. Cheryl J. Dawkins of the General Convention Office was elected secretary.

Arrangements for the 70th General Convention, which had been held in Phoenix, Arizona, in 1991, were reviewed in detail and evaluated. There was widespread appreciation of the use of Bible-sharing table-groups of bishops, deputies/alternates, Triennial delegates and visitors as part of the daily Eucharist. Although some small groups did not function well, the majority of participants found the experience provided a valuable spiritual focus and opportunity for building community.

In keeping with the decision to adopt a simpler Convention life-style as part of a witness against Arizona's late-1990 decision not to observe the Martin Luther King, Jr., holiday, most 1991 exhibitors scaled back their displays so only 23,000 square feet were needed compared with 28,100 in 1988; 57 food and beverage functions were arranged compared with 127 in 1988; 990 persons participated in the community box lunch program; and $4,500 received from hotels in lieu of guest amenities (shampoo, soap) was given to diocesan shelter programs. Most Convention-goers found the modest style comfortable, appropriate and in keeping with religious principles.

The following resolution was adopted:

> Resolved, That the Joint Standing Committee on Planning and Arrangements expresses to the Diocese of Arizona and the Diocese of Navajoland its appreciation and thanks for the efficient, welcoming and gracious hospitality as hosts at the 70th General Convention of the Episcopal Church.

For the record, the following comparative registrations are reported:

	1988	*1991*
Bishops	188	202
Deputies/Alternates	1,135	1,111
Episcopal Church Women	475	484
Paid Visitors	1,500	1,776
Complimentary One-Day Passes	1,814	1,347*
Volunteers	1,200	1,250

**includes 257 who registered more than once*

The physical proximity, staff and volunteer support, and central coordination between secretariats of the two Houses in Phoenix was deemed successful, while experience with word processing and computer tracking of legislation in 1991 suggest ever-expanding future possibilities. The ease and speed of printing and photocopy technology facilitates timely distribution of information and thus expedites the legislative process, but it has contributed to an alarming increase in paper consumption, from 751,000 impressions in 1982 to more than two million in 1991. Proliferation of resolutions accounts for much of this: simply providing a copy of each of the 350 resolutions not included in the 1991 Blue Book for the notebooks of every bishop, deputy and alternate registered at the Convention alone requires half a million copies. Put another way, distribution of each resolution from a bishop, deputy or diocese, each committee report, each amendment or substitution, each legislative calendar, uses a minimum of three reams of paper. Hence measures to limit and consolidate legislative proposals prior to submission have significant implications for stewardship of resources as well as for improving the work flow and substantive decision-making of the Convention.

The Committee toured the Hoosier Dome and Convention Center facilities prior to reviewing plans for assigning space for 1994 Convention activities; assigned task groups to bring recommendations about use of technology, orientation, handling resolutions, the secretariat, visitors, an organizational chart of convention responsibilities, and volunteer assistants; and began work on the daily schedule within a framework beginning Wednesday, August 24, through Friday September 2, 1994. The latter was continued at subsequent meetings, and the results will be found in the Daily Agenda proposed below.

Exhibit plans were discussed and a motion carried that booths be limited to 20'x30', in the context of discouraging lavish displays while encouraging exchange of valuable information and resources, and providing a congenial setting for the informal contacts that nurture relationships and community within the hubbub of Convention. The committee also endorsed continuation of the simpler life style approach, including foregoing amenities in hotels and encouraging modest receptions and meal functions.

At its second meeting, January 11-12, 1993, the Committee heard reports from the task groups and discussed proposals for streamlining the legislative process, including increased use of the Consent Calendar in the House of Deputies and introduction of this device in the House of Bishops. The Committee adopted a motion calling for a change in the rules to permit a two-thirds vote in a Legislative Committee to place an item on the Consent Calendar, rather than the current requirement of a unanimous committee vote, and

voted against considering electronic voting in 1994, given high costs and uncertain benefits, but encouraged expanded use of audio-visual aids and computer support. A proposal for volunteer legislative assistants to provide logistical support for Legislative Committees was approved, for implementation by the Presiding Officers on a trial basis at the 1994 Convention. The Committee also discussed worship plans, agreed to include a free afternoon in the middle of Convention, and discussed procedures for election to the Joint Nominating Committee for the Election of the Presiding Bishop. Plans for the Triennial Meeting were reviewed, and a Joint Session on Sexism organized by the Episcopal Churchwomen was approved.

Resolution #A106

DAILY AGENDA OF THE 1994 GENERAL CONVENTION

Resolved, the House of _____ concurring, **That the 1994 General Convention function through the following activities:**

1. **Formal legislative sessions of the two Houses;**
2. **The several joint sessions;**
3. **Meetings of the legislative committees of the two Houses; and**
4. **Open hearings to be conducted as needed by all legislative committees;** and be it further

Resolved, **That the schedule and the daily timetable of the 71st General Convention held in Indianapolis, Indiana, 1994, be:**

Sunday, August 21, 1994

3:00 p.m. - 6:00 p.m.	Deputy Certification
4:00 p.m. - 6:00 p.m.	Orientation for House of Deputies' Dispatch of Business

Monday, August 22, 1994

9:00 a.m. - 12:00 p.m.	Orientation & Training for Chairs, Vice Chairs, Secretaries of Committees
2:00 p.m. - 3:00 p.m.	Volunteer Welcome and Introduction
2:00 p.m. - 6:00 p.m.	Committee Meetings

Tuesday, August 23, 1994

9:00 a.m. - 12:00 p.m.	Committee Meetings
2:00 p.m. - 3:30 p.m.	Orientations for all Bishops and Deputies
4:00 p.m. - 5:00 p.m.	Orientation for all Hispanic Deputies and Bishops
4:00 p.m. - 6:00 p.m.	Committee Hearings
8:00 p.m. - 10:00 p.m.	Committee Hearings

Wednesday, August 24, 1994 - 1st Legislative Day

7:30 a.m. - 8:45 a.m.	Deputy Certification
7:30 a.m. - 9:00 a.m.	Committee Meetings
9:15 a.m. - 10:30 a.m.	Opening Eucharist
10:45 a.m. - 12:45 p.m.	Legislative Session

12:45 p.m. - 2:00 p.m.	Lunch
2:00 p.m. - 4:15 p.m.	Legislative Session
4:30 p.m. - 6:00 p.m.	Joint Session
8:00 p.m. - 10:00 p.m.	CONVENTION FORUM

Thursday, August 25, 1994 - 2nd Legislative Day

7:30 a.m. - 8:45 a.m.	Deputy Certification
7:30 a.m. - 8:45 a.m.	Committee Meetings
9:00 a.m. - 11:00 a.m.	Bible Sharing, Eucharist and Theological Reflection
11:15 a.m. - 12:45 p.m.	Legislative Session
12:45 p.m. - 2:00 p.m.	Lunch
2:00 p.m. - 3:00 p.m.	Joint Session: Reports of Presiding Bishop and Executive Council
3:15 p.m. - 5:15 p.m.	Legislative Session
5:15 p.m. - 5:30 p.m.	Break
5:30 p.m. - 6:15 p.m.	Provincial Caucuses to nominate for Presiding Bishop Nominating Committee
6:00 p.m.	*End of time for filing resolutions*
8:00 p.m. - 10:00 p.m.	CONVENTION FORUM

Friday, August 26, 1994 - 3rd Legislative Day - FAST DAY

7:30 a.m. - 8:45 a.m.	Deputy Certification
7:30 a.m. - 9:00 a.m.	Committee Meetings
9:15 a.m. - 10:30 a.m.	Bible Sharing and Eucharist
10:45 a.m. - 12:45 p.m.	Legislative Session
12:00 p.m. - 12:30 p.m.	House of Deputies Special Order of Business: Program, Budget & Finance
2:00 p.m. - 3:45 p.m.	Legislative Session
2:00 p.m. - 2:30 p.m.	House of Bishops Special Order of Business: Program, Budget & Finance
4:00 p.m. - 6:00 p.m.	Joint Meeting, House of Deputies, House of Bishops and Episcopal Church Women — "A Vision of Wholeness: Overcoming Sexism"
8:00 p.m. - 10:00 p.m.	Committee Open Hearings

Saturday, August 27, 1994 - 4th Legislative Day

7:30 a.m. - 8:45 a.m.	Deputy Certification
7:30 a.m. - 8:45 a.m.	Committee Meetings
9:00 a.m. - 11:00 a.m.	Bible Sharing, Eucharist and Theological Reflection
11:15 a.m. - 12:45 p.m.	Legislative Session
12:45 p.m. - 2:00 p.m.	Lunch
2:00 p.m.	FREE AFTERNOON
	Suggested evening for Seminary Dinners

Sunday, August 28, 1994 - 5th Legislative Day

11:00 a.m. - 12:30 p.m.	Convention Eucharist and United Thank

		Offering Ingathering
	1:00 p.m. - 2:00 p.m.	Deputy Certification
	2:00 p.m. - 6:00 p.m.	Legislative Session
	8:00 p.m. - 10:00 p.m.	CONVENTION FORUM

Monday, August 29, 1994 - 6th Legislative Day

7:30 a.m. - 8:45 a.m.	Deputy Certification
7:30 a.m. - 9:00 a.m.	Committee Meetings
9:15 a.m. - 10:30 a.m.	Bible Sharing and Eucharist
10:45 a.m. - 12:45 p.m.	Legislative Session
12:45 p.m. - 2:00 p.m.	Lunch
2:00 p.m. - 6:00 p.m.	Legislative Session
8:00 p.m. - 10:00 p.m.	CONVENTION FORUM or Legislative Session

Tuesday, August 30, 1994 - 7th Legislative Day

7:30 a.m. - 8:45 a.m.	Deputy Certification
7:30 a.m. - 9:00 a.m.	Committee Meetings
9:15 a.m. - 10:30 a.m.	Bible Sharing and Eucharist
10:45 a.m. - 12:45 p.m.	Legislative Session
12:45 p.m. - 2:00 p.m.	Lunch
2:00 p.m. - 6:00 p.m.	Legislative Session
	Suggested evening for Province Dinners

Wednesday, August 31, 1994 - 8th Legislative Day

7:30 a.m. - 8:45 a.m.	Deputy Certification
7:30 a.m. - 9:00 a.m.	Committee Meetings
9:15 a.m. - 10:30 a.m.	Bible Sharing and Eucharist
10:45 a.m. - 12:45 p.m.	Legislative Session
12:45 p.m. - 2:00 p.m.	Lunch
2:00 p.m. - 2:45 p.m.	Joint Session: Program, Budget & Finance
3:00 p.m. - 5:30 p.m.	Legislative Session
	End of time allowed for filing committee reports (except on messages or Program, Budget & Finance)
7:15 p.m. - 10:00 p.m.	INDIANA NIGHT

Thursday, September 1, 1994 - 9th Legislative Day

7:30 a.m. - 8:45 a.m.	Deputy Certification
7:30 a.m. - 9:00 a.m.	Committee Meetings & Open Hearings for Program, Budget & Finance
9:15 a.m. - 10:30 a.m.	Bible Sharing and Eucharist
10:45 a.m. - 12:45 p.m.	Legislative Session
	End of time for consideration of report of Program, Budget & Finance
12:45 p.m. - 2:00 p.m.	Lunch
2:00 p.m. - 6:00 p.m.	Legislative Session
8:00 p.m. - 10:00 p.m.	Legislative Session

Friday, September 2, 1994 - 10th Legislative Day

7:15 a.m. - 8:00 a.m.	Deputy Certification
8:00 a.m. - 9:15 a.m.	Closing Worship
9:30 a.m. - 12:45 p.m.	Legislative Session
12:45 p.m. - 2:00 p.m.	Lunch
2:00 p.m. - 6:00 p.m.	Legislative Session
6:00 p.m.	*Adjournment sine die*

Resolution #A107

Resolved, the House of _____ concurring, **That neither House modify the foregoing schedule without due notice to the other.**

POTENTIAL SITES FOR FUTURE GENERAL CONVENTIONS

The 1991 General Convention authorized consideration of Anaheim, Denver, New Orleans, Orlando and Philadelphia as sites for the 1997 Convention. The General Convention Manager and Executive Officer were authorized to undertake preliminary visits to Denver, Orlando and Philadelphia. In January 1993 the Committee adopted a motion selecting Philadelphia as first choice, with Orlando as second choice, both to receive formal site visits from the Executive Committee, and agreeing to initiate and maintain dialogue with Denver in connection with the disputed anti-gay rights ballot measure in Colorado. Uncertainties about dates and space which arose during the site visits led the Committee to authorize a site visit to Denver also, where presentations from the diocese and from city and state officials provided valuable information about the ambiguous situation and ongoing legal battle regarding the civil rights of lesbians and gay men in the state.

After full discussion of all three sites, the Executive Committee voted to recommend Philadelphia as site for the 1997 Convention, and this vote was affirmed by telephone poll of the full Committee. Subsequently this recommendation was also endorsed by the Presidents of the Provinces, and by the Executive Council at its June 1993 meeting. All requirements of Canon I.1.14(c) having thus been fulfilled, the Committee submits the following resolution:

Resolution #A108
Site of the 1997 General Convention

Resolved, the House of _____ concurring, **That Philadelphia, Pennsylvania, be selected as the site for the 1997 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." The Committee also offered support to the

Diocese of Colorado, and continues to monitor the legal situation in hopes of being able to consider Denver as a Convention site at a later date.

The Convention Manager reported having received invitations from a number of cities interested in hosting the Convention in the year 2000 and briefly reported on facilities in each. In accordance with Canon I.1.14(a), the Committee proposes five possible sites for the Convention in the millennial year 2000 and certifies to the Convention the general willingness of the dioceses of the prospective sites to have those cities considered.

Resolution #A109
Site of the 2000 General Convention

Resolved, the House of _____ concurring, **That the following five sites be considered for the 2000 General Convention, and that no less than three be selected for final consideration:**

The five sites are: Anaheim
Cincinnati
Denver
Minneapolis
St. Louis.

1992-94 FINANCIAL INFORMATION

	1992 Expended	*1993* Expended	*1994* Budget
	$ 8,432	$18,599	$14,742

PROPOSED BUDGET FOR THE COMING TRIENNIUM

	1995	*1996*	*1997*
Committee	$11,520	$11,760	$15,680
Subcommittees	_____	8,820	_____
	$11,520	$20,580	$15,680

BUDGET APPROPRIATION FOR PLANNING AND ARRANGEMENTS

Resolution #A110

Resolved, the House of _____ concurring, **That there shall be appropriated from the Assessment Budget of the General Convention the sum of $47,780 for the expenses of the Joint Standing Committee on Planning and Arrangements.**

The Joint Standing Committee onProgram, Budget and Finance

MEMBERSHIP

Mr. Vincent Currie, Jr., *Chair*, Central Gulf Coast
The Reverend Ann S. Coburn, *Vice-Chair*, Connecticut
The Right Reverend Don A. Wimberly, *Secretary*, Lexington
The Reverend Lloyd E. Allen, Honduras
Ms. Bonnie Anderson, Michigan
The Right Reverend John F. Ashby, Western Kansas
The Right Reverend David C. Bowman, Western New York
Ms. Marge Christie, Newark
Mrs. Betty Connelly, Los Angeles
Mrs. Nicholas T. Cooke III, *Treasurer*
Charles E. Hawtrey, M.D., Iowa
The Right Reverend George N. Hunt, Rhode Island
The Venerable C. Eugene Jennings, West Texas
The Right Reverend Charles I. Jones III, Montana
The Right Reverend Robert L. Ladehoff, Oregon
The Reverend Canon Kermit L. Lloyd, Central Pennsylvania
B. Frank Mackey, Jr., Esq., Arkansas
The Reverend Canon James W. McLeod, El Camino Real
Mrs. Nancy L. Moody, Northern Indiana
Russell V. Palmore, Jr., Esq., Virginia
Ms. Diane B. Pollard, New York
Mr. Byron Rushing, Massachusetts
The Right Reverend Victor A. Scantlebury, Panama
Señora Catherine Saucedo, Western Mexico
The Right Reverend C. Cabell Tennis, Delaware
Mrs. Anne B. Tomlinson, North Carolina
The Reverend Robert G. Two Bulls, South Dakota resigned, *replaced by*
The Venerable Philip Allen, Minnesota
The Right Reverend William Wiedrich, Chicago

Committee members continuing from the past triennium met as a nominating committee at the Episcopal Church Center in New York on January 30-31, 1992. The Right Reverend George Hunt, as senior bishop, convened the meeting. The following were nominated to be officers of the Joint Committee for the triennium, subject to the approval of the full Committee.

Chair:	Mr. Vincent Currie, Jr.
Vice-Chair:	The Reverend Ann S. Coburn

Secretary: The Right Reverend Don A. Wimberly

Subsequently, the full Committee ratified their election by mail vote.

The following chairs of the several sections of the Committee were nominated and subsequently ratified by the full Committee by mail vote:

Audit Section Chair:	Ms. Diane Pollard
Program Section	
Chair:	The Right Reverend George N. Hunt
Vice Chair:	Ms. Bonnie Anderson
Expense Section	
Chair:	The Right Reverend C. Cabell Tennis
Vice Chair:	Mrs. Betty Connelly
Funding Section:	Russell Palmore, Jr., Esq.
Presentation:	Mrs. Nancy L. Moody
Structural Reform	
Co-Chairs:	The Reverend Ann S. Coburn
	Mr. Byron Rushing

The Executive Committee was appointed as follows: Mr. Currie, Mrs. Coburn, Bishop Hunt, Mrs. Moody, Mr. Palmore, Ms. Pollard, Mr. Rushing, Bishop Tennis, and Bishop Wimberly.

A schedule of meetings to do the work of the triennium was established and the Committee organized into working groups as follows:

I. Program	B. Anderson - L. Allen, M. Christie, G. Hunt, E. Jennings, C. Jones, A. Tomlinson, P. Allen
II. Planning	B. Connelly - J. Ashby, R. Palmore, B. Rushing, C. Saucedo, C. Tennis
III. Office of the Presiding Bishop	D. Bowman - V. Currie, R. Ladehoff
IV. General Convention	K. Lloyd - A. Coburn, C. Hawtrey, N. Moody, V. Scantlebury
V. General Management	F. Mackey - J. McLeod, D. Pollard, W. Wiedrich, D. Wimberly

The work of the Program, Budget and Finance Committee for the triennium was clearly outlined at the 1991 General Convention. The theme was "Structural Reform and the Delivery of Ministry." Representatives from Program, Budget and Finance were involved in most discussions around these issues during the triennium. The Committee shared a working relationship with the Administration and Finance Committee of the

Executive Council in monitoring the current budgets and proposing the budget for the next triennium. Program, Budget and Finance was actively represented on the Presiding Bishop and President of the House of Deputies Committee on Structural Reform. There were also representatives on the Council of Advice to the President of the House of Deputies. The Executive Committee received reports from its liaison to Executive Council, the Right Reverend Don Wimberly, at every meeting.

EXECUTIVE COMMITTEE

The Executive Committee met February 23, 1992, May 21-22, 1992, October 15-16, 1992, March 19-20, 1993, and October 7-8, 1993.

The meeting on May 21-22, 1992, at the Episcopal Church Center was to organize the work of the full Committee. The primary responsibilities of the Joint Standing Committee are to recommend funding and spending policies on program, expense and budget to each General Convention for the succeeding triennium and, between General Conventions, to maintain the balanced budget policies, assuring that income is equal to proposed expenditures each year; monitor the priorities established by General Convention and give advice to Executive Council with regard to any adjustments in priorities; and require and receive an audit by a Certified Public Accountant, of all aspects of operations.

At its October 8, 1993, meeting the Executive Committee approved the Treasurer's decision to spend $350,000 (or all the funds available) in this triennium for the design, application and implementation of the automation plan for the General Convention, which covers the Journal of General Convention, work between General Conventions and work during the General Convention. The Archivist of the Church constructed the index to the database of past actions of General Conventions. By August 1994 the texts of six General Conventions in resolution form will be available for retrieval and research. The next triennium will see an electronic network and bulletin board with all dioceses, electronic voting, and the Blue Book and the 1994 Journal automated.

On January 3-4, 1994, the Executive Committee voted to recommend to the Executive Council, its Standing Committee on Administration and Finance, and the full Committee on Program, Budget and Finance that the General Convention adopt a unified budget, funded by an asking based on diocesan income, including revenues from unrestricted investments. It was felt that by combining all operations into one budget, and funding it with one asking, the financial understanding of the national Church would be made clearer. The Executive Committee is also reviewing the work of all committees, commissions and interim bodies and taking a closer look at their purpose, with emphasis on which ones should continue to be funded and which may be "sunsetted."

The Executive Committee recommends moving to a unified budget with the funding formula to reflect parochial giving to dioceses, plus unrestricted income with four tiers. The funding would be a single asking based on each current year's diocesan income from parochial giving and all unrestricted general operating investment income. This asking will be on a graduated percentage basis established within the following four income ranges:

- 15% of income from $0 to $500,000
- 17% of income from $500,001 to $1,000,000
- 19% of income from $1,000,001 to $2,000,000

- 21% of income from $2,000,001 and over

The Executive Committee also recommends a unified budget that will include the categories "Canonical" (General Convention, Office of the Presiding Bishop) and "Corporate" (The Domestic and Foreign Missionary Society) as a priority. A portion of the budget designated as "Program/Planning" will be subject to such considerations as available funding and changes in priorities.

FULL COMMITTEE

The full Committee met March 20-21, 1993, and will meet on April 15-17, 1994, to receive the program and budget proposals of the Executive Council. A full day has been set aside at the April 1994 meeting to address racism and inclusivity and how the Committee can be sensitive to those issues in doing its work and in our broader ministries in the world. The main work of the Committee is done at General Convention. Members are being oriented for the work ahead. The Program Section of PB&F will be organized as a "committee of the whole," allowing the entire Committee to be familiar with all budget issues.

In the last three trienniums, the Expense Section of the Program, Budget and Finance Committee has used the challenge process as an opportunity for chairs to meet and, in a collegial fashion, review funding and allocate any lapsed balances to appropriate new requests and/or to support work under way and required by action of General Convention. In lieu of a traditional challenge process, all interim body chairs met with the Presiding Bishop and President of the House of Deputies on March 18, 1993, in New York, to review their work to date and request additional funding if necessary. Additional funding requests were reported to the full PB&F Committee by the chair, and the following mid-term adjustments were approved:

- $10,000 for the Standing Commission on Music;
- An additional $13,200 for a total of $29,900 to cover expenses in the Nominations Committee for 1993 and 1994;
- $3,010 for the Joint Commission on AIDS to meet the costs of the September, 1993 meeting in Panama;

Also, the Committee, at its March 20-21, 1993, meeting approved the following:

- Fund an Advisory Council on Sexual Exploitation in the Office of the Presiding Bishop in 1993—a total of $125,000 for the 1992-94 triennium;
- $40,000 additional for the interim meeting of the House of Bishops in the year 1994 in preparation for the 1994 General Convention;
- Exhibitor booth rentals at the 1994 General Convention:
  - Affiliated organizations will be increased to $700 from $650,
  - Programs and activities of the General Convention and the Executive Council will be increased to $650 from $600,
  - Commercial exhibitors charges will be $900;

- $150 a day per deputy, for food and lodging, up to $7,500, so that orientation for the deputies from Province IX can take place the day before the General Convention begins.

The Joint Standing Committee also adopted a recommended change in the Rules of Order, Joint Rules, to reflect its current practice and to facilitate its organization at the beginning of each triennium. The proposed resolution is shown at the end of this report.

FUNDING SECTION

As a follow-up to the Open Hearing on Funding held by the full Committee at the 1991 General Convention in Phoenix, the Funding Section of the Committee held an Open Hearing on October 7, 1993, in Chicago, Illinois, for the purpose of listening to representatives from throughout the Church regarding funding the national Church program. The Committee heard from fourteen dioceses representing the Church-at-Large. Without exception, these speakers called for a new system of funding, preferably a system based on money available to the dioceses versus the Net Disposable Budget Income (NDBI) of congregations. Generally, dioceses wanted to support the national Church, but are in a financial squeeze when the asking is based on a formula over which they have less control. This Open Hearing heavily influenced the Program, Budget and Finance Committee to recommend a change in the funding formula.

AUDIT SECTION

The Audit Section met May 19, 1992, June 4, 1992, October 9, 1992, December 10-11, 1992, May 17, 1993, November 8, 1993, and April 14, 1994. The Audit Committee carried out its canonical function of making timely reports to the Executive Council, having reviewed and accepted the reports of the external auditors for the years ended December 31, 1991, and December 31, 1992. Except for depreciation on certain long lived assets the Society complies with fund accounting principles and received a clean opinion. The Audit Section maintained close contact with the internal auditor and external auditors during the triennium and served as a Council of Advice to the Treasurer. The Audit Committee also implemented with the external auditors a plan for Operational Reviews which would go beyond financial accounting in the units of the Episcopal Church Center. The Committee is requesting proposals from auditing firms for the year 1995.

PRESENTATION SECTION

Technicians and artists are coordinated for the newsprint presentation to the General Convention in Indianapolis. 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.

Resolution #A111

Resolved, the House of ____ concurring, **That the following additions (shown in italics) become a part of Rules of Order, Joint Rules II:**

II. Joint Standing Committee on Program, Budget and Finance

10 (a). (Second Paragraph) ***The Presiding Bishop, President of the House of Deputies, Secretary of the General Convention,***

(b). Organization. (Second Sentence) ***These elections shall be accomplished by March 31, of the year following General Convention.***

(B). Organization. (Third Paragraph) ***There shall also be an Executive Committee whose membership shall include, but not be limited to, the officers of the Committee, the chairs of the several sections, and the ex officio members of the Committee.***

(i) This Committee shall serve in its capacity until new members of the Executive Committee are appointed or elected.

(ii) This Committee shall act as the nominations committee for new committee officers and section chairs for the ensuing triennium. Election of committee officers and the section chairs shall be by the whole committee, either in meeting assembled or by a vote by mail.

(The remainder of the Rule remains the same.)

Resolution #A112

Resolved, the House of ____ concurring, **That $118,000 be appropriated for the work of the Joint Standing Committee on Program, Budget and Finance for the 1995-97 triennium.**

1995	*1996*	*1997*
$ 18,000	$ 40,000	$ 60,000

Expenditure for the 1992-1994 Triennium

Actual 1992	*Actual 1993*	*Proposed 1994*
$ 15,653	$37,803	$ 58,890

The Standing Commission on The Church in Small Communities

A. MEMBERSHIP

The Rt. Rev. Charles F. Duvall, Pensacola, Florida (1994)
The Rt. Rev. John H. Smith, Charleston, West Virginia (1997)
The Rt. Rev. John S. Thornton, Boise, Idaho (1997)
The Rev. Roger S. Smith, *Chair*, Manchester, Maine (1994)
The Rev. Phebe L. Coe, Sherwood Forest, Maryland (1997)
The Rev. David Mihalyi, Waterloo, New York (1997)
Mrs. Kathleen Bates, Cedartown, Georgia (1994)
Ms. Veronica B. Flowers, Dorchester, Massachusetts (1994)
Ms. Mary Hassell, Faribault, Minnesota (1994)
Mr. Harry Denman, *Executive Council Liaison*, Coffeyville, Kansas (1997)
Mr. John Jackson, Tulsa, Oklahoma (1997)
Mrs. Blanche Powless, *Vice-Chair*, Green Bay, Wisconsin (1997)

Executive Staff Officer:
The Rev. Allen Brown, Jr., Rural/Small Community Ministries Officer

B. INTRODUCTION

The Episcopal Church is a denomination of small churches. The Annual Parochial Reports indicate:

(1) 35% of Episcopal congregations have less than 50 people in average Sunday attendance.
(2) 70% of Episcopal congregations have 150 people or less in average Sunday attendance.

More than a third of Episcopal Churches involve 50 or fewer people in attendance on Sunday mornings. This fact should play an important role in the development of mission strategy, evangelism and programs for education and spiritual development. The small church, or the family and pastoral size congregation, is, in general, more relational in its life and work than a larger congregation. It tends to deal with projects rather than program. The small church is, therefore, different from the large church, but not weaker.

C. SUMMARY OF THE COMMISSION'S WORK

The Commission met four times during the triennium, in the dioceses of Montana, West Virginia, Fond du Lac, and the Central Gulf Coast. We continued our policy of meeting in dioceses with large numbers of small churches and churches in small communities, and where dioceses are involved in some creative forms of ministry in these settings. At each meeting we spent one full day visiting small congregations to learn first-hand of both the issues facing

these congregations and the innovative approaches to ministry developing in these congregations. These visits included the opportunity of sharing in the life of Native American congregations, congregations in Appalachia in which innovative forms of Cluster Ministry are being developed, and in small communities of the Gulf Coast where population growth is presenting issues of growth and ministry to these congregations. All of these involved issues of new forms of leadership.

Two members of the Commission participated in the international conference "Christian Response to Rural Change," sponsored by the Arthur Rank Centre in Stoneleigh, England. This ecumenical conference included representatives from several Eastern Bloc countries, Africa, Ireland, England, Australia, Canada and the United States, and was extremely informative. Through a process of consultation and dialogue, the conference focused on:

> "(1). Our first-hand experiences facing persons in rural communities. We sought a Christian response to rural change in the light of our understanding of the Kingdom of God.
> (2). Our attempts to grapple with the demands and challenges facing the Church's own weakness in its ministry and structures.
> (3). Our knowledge of GATT, CAP, and Nafta that affect the world."

The conference reached a consensus in reaffirming that God is moving history towards God's appointed end, and we envision a society in which:

> "(1). The people affected by decisions have a share in the decision making.
> (2). All human beings exercise their stewardship for the rest of creation particularly in responsibility for the natural environment and other human beings.
> (3). All primary producers and rural workers receive a fair remuneration for their labor."

Recommendations from this conference were:

> "The churches make a greater commitment to the rural population and institutions by developing mission in rural areas with particular attention to such topics as:
>
> (1). Social and economic structure in rural areas;
> (2). Hunger and abundance;
> (3). The implications of technology on the environment;
> (4). Pricing policies, systems, production, processing, trading and the role of the consumer;
> (5). The impact of policies on rural people and their institutions."

Members of the Commission also participated in a consultation sponsored by the Bangor Theological Seminary in Bangor, Maine, on leadership. In order to provide communication in other areas affecting the work of the Commission, representatives of the Commission also attended a meeting of the Task Force on Women and Violence and a meeting of the Environmental Stewardship Team. Two members of the Commission served as liaison with the Committee on Congregational Development. A member of the Standing Commission on Church Music was also invited to one of our meetings to help the Commission explore the matter of appropriate music in small congregations. Members also shared in the following ecumenical conferences:

(1). *Religion and Rural Life: Ministry in the Heartland*, an ecumenical event sponsored by Rural Church Network of United States and Canada;
(2). *Conference on Licensed Lay Ministry*, another ecumenical event sponsored by the Missouri School of Religion;
(3). *Symposium on Cross-cultural and Multi-cultural Liturgical Explorations*;
(4). *Synagogy II*, teams of lay and clergy leaders who are directly involved with Episcopal small congregations, co-sponsored by the Commission. (A progress report is available from the Rural and Small Community Ministries Office at the Episcopal Church Center.)

At its second meeting, in West Virginia, the Commission adopted the following goals for its work during the triennium:

GOAL I:

Focus the Church on the awareness and use of the baptized ministry of our Church in small communities:

(a). Identify, prepare and support ordained leaders for small church ministry.
(b). Identify, prepare and support lay leaders for churches in small communities.
(c). Encourage models of ministry which promote partnership of lay/ordained ministry.
(d). Engage dioceses and seminaries in development of leadership programs in/for churches in small communities.
(e). Call on General Convention to designate 1997 as a year of celebration of the church's ministry in small communities.

GOAL II:

In cooperation with the Environmental Stewardship Team, we will seek ways to address the issues of economic development, appropriate use of resources, the disposal of waste and other environmental issues as they affect the Church's ministry in small communities:

(a). Appoint a liaison to the Environmental Stewardship Team.
(b). A sub-committee of this Commission to take chapters one and two of the ACORA report, digest and publish it for the Church.

(c). Assure an ongoing input to the Environmental Stewardship Team from the perspective of the churches in small communities.

(d). Communicate to the churches in small communities appropriate information, including the theology and concerns of the Environmental Stewardship Team.

The 1991 General Convention referred the following resolutions to this Commission, and we have addressed them as follows:

(1). *Resolution A172a*, support rural and small town ministries, and seek ways to address issues of economic development, disposal of waste, and matters arising from the continuing crisis in non-metropolitan and rural areas. In consultation with the Environmental Stewardship Team, we felt that a church-sponsored resource center for people living in rural areas be established to provide materials to enable people to take effective local action. We explored issues of economic development, justice issues, and land use in the small communities during our visitations in congregations in Appalachia and among Native Americans.

(2). *Resolution A085a*, concerning racism, sexism review by interim bodies. We noted that we have a broad representation on the Commission. We explored "what it means to be marginalized and that this Commission is called on to model wholeness and hope." We also noted particular areas that would be reflective in the Church's ministry in small communities. These two areas were a frequent part of our discussion, particularly as they impact small communities. We also noted in almost every small community visited during the triennium evidence of racism, economic discrimination and class differences.

(3). *Resolution D196a*, concerning mission and ministry in the small congregation. New Orleans General Convention Resolution A108a also called on the seminaries to identify faculty as resource persons for small church life and ministry. Please refer to the section of this report titled "Work of the Commission."

(4). In response to action by the Executive Council on migrant farmworkers, we requested the Staff Officer to follow up and report back to Executive Council through the Commission. The Staff Officer has served as the advisor for the Migrant Ministry Task force. We support the recommendations set forth by the Migrant Ministry Task Force:

(a). That the Episcopal Migrant Ministry network continue to be developed with the support and encouragement of the wider Church.

(b). That a resource center for this ministry be developed in cooperation with other denominations and secular agencies.

(c). That a survey be undertaken to determine the extent of diocesan and local church involvement in this ministry.
(d). That adequate funding be budgeted during the next triennium to support this work.

D. WORK OF THE COMMISSION DURING THE TRIENNIUM

In response to GOAL I the Commission engaged in the following actions:

1. Several members of the Commission and the Staff Officer are exploring training and support for ministry in small communities with several of the seminaries. At least one of the seminaries is now engaged in providing continuing education in the area of small church ministry, as well as providing support for Local Priests and Deacons, who have proven to be an important factor in the development of team ministry for rural communities. We encourage dioceses to strongly consider the use of Local Priests and Deacons for ministry in small communities, urging that the norms of regular continuing education and participation in a team approach ministry be a part of this ministry.

2. The Commission continues to sponsor and support both lay and clerical leadership training through New Directions Ministries, in particular, the Leadership Academy for New Directions (LAND) and the Appalachian Ministries Educational Resource Center (AMERC) in Berea, Kentucky, and to support programs such as EMF and Rural Social Science by Extension. Through a newly developed communication called *Jottings* we have sought to enable dioceses to take advantage of these resources through a network of diocesan rural ministry officers who are in touch with the Staff Officer. Through *Jottings* we have raised the consciousness of such programs as EMF for the development of lay leadership. We have also encouraged dioceses to submit models of ministry for publication and networking.

3. During 1993 the Commission sponsored a week-long training program at Berea, Kentucky, on ministry in small communities for newly ordained deacons assigned to small communities, in which nine dioceses participated. This was done in cooperation with AMERC. We expect to repeat this course in the future. We believe it is vitally important for newly ordained persons entering leadership positions in the Church in small communities to enter that ministry with some initial training.

4. In several dioceses we experienced the development of a team ministry approach, using a combination of seminary-trained clergy, Local Priests and Deacons, and lay persons, which is proving very effective in those circumstances. This may provide an important model for the identification, preparation and support of laity and clergy for ministry. Those places using this approach to ministry have found that it strengthens the concepts and practice of the ministry of the baptized. One interesting note in this respect is that at the Rank Centre Conference in England in June 1993 we learned that the Presbyterian Church in rural Australia has developed a nearly identical approach to ministry. This underlines our awareness that the Church is facing widespread change, and that we have much to learn from one another as we experiment with models for ministry. Many of the small churches of rural England are exploring this approach to ministry. It is exciting to see a model for ministry such as this one developing independently in several corners of the earth in response to worldwide changing economic and social patterns.

5. With regard to the proposed year of celebration of the Church's ministry in small communities, the Commission has submitted, in response to 1991 Resolution A174s, calling on the Commission to set a year for this celebration, a resolution to the 1994 General Convention designating 1997 as the "Year of Celebration."

6. Through consultation with the Standing Commission on Music and the Standing Liturgical Commission, the Commission has begun to explore the development of leaders in music and liturgy in small communities, particularly with regard to ministry among Native Americans, African-Americans, Hispanics, and in Appalachia. We encourage small churches to use *Lift Every Voice and Sing II*, which is an excellent music resource for small congregations.

7. In cooperation with the Standing Commission on Music, we are exploring the need for appropriate music for small congregations, taking into account social and cultural factors. This would be in keeping with Resolution A140a of the 1991 General Convention and would recognize the diversity of musical style in sharing the Good News in the contemporary church.

In response to GOAL II the Commission engaged in the following actions:

1. A member of the Environmental Stewardship Team met with this Commission at its meeting in West Virginia, and a member of the Commission attended a meeting of the Environmental Stewardship Team in December 1994. At the latter meeting, we reported on our discussions with regard to proposed 1991 Resolution A107 and found ourselves in agreement with the Team in seeking to develop a resource center for churches in small communities where local people can obtain resources to respond to these issues as they arise and seek alternate solutions.

2. In working with the Environmental Stewardship Team, we recognized that matters raised by the ACORA Report are being dealt with by that Team, and we therefore referred the ACORA Report to the Team for their further consideration. We have been assured of the opportunity for ongoing input for the work of the Stewardship Team. As a result of our dialogue with the Stewardship Team, we commend to the Church the "Caring for Eden" document, which is a short course exploring the spiritual dimension of the environmental crisis.

Other matters included in the work of the Commission are:

1. The serious issue of health insurance costs to small congregations. Our concern about this matter has been communicated to the Church Insurance Corporation.

2. The current reporting forms of the Church and the Church Pension Fund for reporting clergy stipends and benefits do not take into account developing models of ministry, such as cluster or geographical ministries. This results in inaccurate figures being reported in many places. The Church Pension Fund has acknowledged our request to investigate this and is working on the matter.

3. As reported above, *Jottings* is a new publication sponsored by the Commission and the Staff Officer to network and share important information with regard to ministry in small communities.

4. We acknowledge the urgent need for and urge the General Convention to support the creation of an Assistant Rural and Small Community Ministries Field Officer, to work closely with the Staff Officer.

5. Changing patterns of rural family life and the economic base of rural communities seem to have heightened the serious issues of violence against women and children in small communities. The church's awareness and willingness to respond to this problem becomes, therefore, an important aspect of the Church's ministry in small communities. We commend the publication *Breaking the Silence*, published by the Committee on the Status of Women of the Episcopal Church. We also commend the Church Pension Fund in its addressing this issue by requiring dioceses to engage in educational events around violence, child abuse, child sexual abuse and sexual harassment. We need to help church leaders recognize the presence of abuse within church households, when it is present.

E. FINANCIAL REPORT

Income	*1992*	*1993*	*1994*	*Total*
Appropriated by Convention	$18,355	$22,815	$ 5,000	$ 46,170
Expenses				
Meetings	$16,147	$17,021		$ 33,168
Subcommittee/Networking	799	3,158	646	4,603
Projects	1,409	2,636		4,045
Telephone, Postage				
Reporting			1,700	1,700
	$18,355	$22,815	$ 2,346	$ 43,516

F. RESOLUTION OF THE COMMISSION

Resolution #A113

Resolved, the House of ____ concurring, **That 1997 be designated as a year of celebration of the small church, a year in which the ministries of these congregations are lifted up and celebrated.**

EXPLANATION

This matter has been brought before the Convention and was adopted in 1991, as Resolution A174s. (See page 395 of the Journal of General Convention of that year.) The above resolution is an implementing resolution for that previously adopted.

G. GOALS AND OBJECTIVES FOR THE NEXT TRIENNIUM:

Because of the nature of this work, the Commission has voted to continue the following goals and objectives for the work we have begun:

GOAL I:

Focus the Church on the awareness and use of the baptized ministry of our Church in small communities:

(a). Identify, prepare and support ordained leaders for small church ministry. This would include advocating church policies which support and encourage clergy to do ministry in small communities.

(b). Identify, prepare and support the ministry of the baptized.

(c). Encourage models of ministry which promote partnership of lay/ordained ministry.

(d). Engage dioceses and seminaries in development of leadership programs for the baptized in/for churches in small communities.

(e). Implement the resolution on the year of celebration of the Church in small communities:

(1). Design and distribute appropriate supplemental liturgical material to use for the celebration.

(2). Incorporate those portions of Goal II needed for the year of celebration.

(3). Appoint a task force to implement the year of celebration.

GOAL II: Continue to pursue the production and distribution of an appropriate song book for the small church to be ready for distribution in connection with the year of celebration of the Church in small communities.

GOAL III: To continue to work in cooperation with the Environmental Stewardship Team and such other boards and agencies pertaining to the rural crisis.

(a). We will seek ways to address the issues of economic development, appropriate use of resources, the disposal of waste and other environmental issues as they affect the Church's ministry in small communities.

(b). Assure an ongoing input to the Environmental Stewardship Team from the perspective of the churches in small communities.

(c). Continue the use of *Jottings* to network among congregations in small communities, and for improved communication around issues of the environment, economic development, and social justice issues in the small community.

(d). Affirm the work of the Migrant Ministry Task Force to pursue their recommendations during the triennium.

H. PROPOSED BUDGET FOR THE TRIENNIUM

Income	*1995*	*1996*	*1997*	*Total*
Appropriated by Convention	$40,100	$59,150	$24,220	$123,470
Expenses				
Meetings	$29,280	$30,000	$15,360	$74,640
Subcommittee/Networking	5,000	17,450	980	23,430
Task Force: Small Church Yr.	5,520	11,400	5,880	22,800
Telephone, Postage	300	300	300	900
Reporting			1,700	1,700
	$40,100	$59,150	$24,220	$123,470

I. PROPOSED BUDGET RESOLUTION FOR THE TRIENNIUM:

Resolution #A114
1995-97 Budget Request

Resolved, the House of _____ concurring, **That there be appropriated from the assessment budget of the General Convention the sum of $123,470 for the expenses of the Standing Commission on the Church in Small Communities.**

The Committee on the State of the Church

CONTENTS

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B. Report of the Committee
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Parochial Report
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D. Statistics

A. MEMBERSHIP

	Province
Canon Jean Mulligan, *Chair*, Goffstown, New Hampshire	I
The Reverend Marshall Hunt, *Vice Chair*, Massachusetts (DC)	I
Mrs. Dixie Hutchinson, *Scribe*, Dallas, Texas	VII
The Reverend Keith Ackerman, Arlington, Texas	VII
Mr. Richard P.M. Bowden, Atlanta, Georgia	IV
Mrs. Ann Fontaine, Lander, Wyoming	VI
Mrs. Diana Frade, San Pedro Sula, Honduras	IX
Mr. Delbert C. Glover, Wilmington, Delaware	III
Mrs. Bettye Jo Harris, Keneohe, Hawaii	VIII
Mr. Harry Havemeyer, New York, New York	II
Mrs. Sally Head, Ann Arbor, Michigan	V
The Reverend Daniel Hopkins, Aurora, Colorado *	VI
The Very Reverend H. Scott Kirby, Eau Claire, Wisconsin	V
The Reverend Caryl Marsh, Salt Lake City, Utah	VIII
The Reverend Barnum McCarty, Jacksonville, Florida	IV
The Reverend Diana Parada, Panama, Panama	IX
Dr. Warren Ramshaw, Hamilton, New York	II
The Reverend Rosemari Sullivan, Alexandria, Virginia	III

Ex. Officio: Mrs. Pamela Chinnis, President of the House of Deputies
Mrs. Nicholas T. Cooke III, Treasurer
The Reverend Canon Donald A. Nickerson, Secretary of the General Convention

* Unable to attend any meetings

B. REPORT OF THE COMMITTEE

Meetings of the State of the Church Committee were held in Canton, Mississippi (1992), Delray Beach, Florida (1993), and Indianapolis, Indiana (1994). With each gathering we deepened mutual respect for each other, and rejoiced in the diversity of individual contributions as the working relationship and goals were addressed.

In the initial meeting of the Committee, *ISSUES* which we believe are affecting the mission and ministry of the Episcopal Church in the parish, diocese, nation, and the world were identified. As we worked in small groups and shared findings with the committee of the whole, it became increasingly apparent that three significant *THEMES* emerged: IDENTITY, STRUCTURAL AUTHORITY, and TRUST. The variety of particular concerns and issues which called forth our human energies at all levels of church life, seemed to be interrelated within the meaning of these words.

After the meetings of the Committee, when we returned to our work at various responsibilities and locations within the Church, we were able to confirm again and again that Identity, Structural Authority, and Trust are three fundamental issues dominating life in the Church and in society.

In order to develop a greater understanding of these three aspects in the life of the Church, we examined several sources:

A. We conducted a survey of the diocesan Standing Committees, to which nearly sixty percent of the dioceses responded. We asked the Standing Committees three questions:

(1). Please identify issues, concerns, and tasks in your diocese which receive considerable attention and are of paramount importance at the parish level and at the diocesan level;

(2). Where do you observe strength, health, and vision in your diocese?

(3). Where do you observe conflict, tension, and fracture in your diocesan life?

B. We reviewed the Parochial Reports from the dioceses, especially examining the accounts of parish outreach activities in the reports.

From these and other sources we observed the persistence of specific issues and concerns of the Church in which the Committee identified the themes of Identity, Structural Authority, and Trust:

- Racism, sexism, ageism, and classism are found on all levels of our life together.
- Parochialism breaks and fragments the sense of the oneness of our Church.
- Reports of sexual misconduct bring pain to our members and our leaders.
- We are unable to recruit, ordain, and deploy a sufficient number of African Americans, Asians, Hispanics, and Native Americans.
- Difficulties in communication, coordination, and implementation emerge as pervasive issues in many of our structures, conventions, councils, synods, commissions, and committees in doing the work of the Church.

- Despite the increased giving to our parishes, our financial stewardship indicates a shift from support of the national and diocesan programs to more localized needs.
- Tension and controversy surround the autonomy process in Province IX.

On the other hand, we have learned with excitement that numerous outreach enterprises challenge and inspire people in parishes large and small, and in rural and urban communities. We also learned of positive experiences of outreach and linkage of congregations, ecumenically and internationally. We are evangelists as we strive to be faithful, Christ-centered, loving, and caring persons.

Living and working in the Body of Christ, with our discontinuity and our visions, we hope to be responsive to Christ's call to respect the dignity of all people. The will to accomplish this, we believe, is under the guidance of the Holy Spirit.

The Committee shares with the Church our focus upon Identity, Structural Authority, and Trust.

IDENTITY

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America (commonly known as the Episcopal Church) is part of the Anglican Communion. We are united as the Church in congregations, dioceses, provinces, and in the General Convention.

Our multinational richness includes churches in Mexico, Central America, the Caribbean, and Northern South America as well as Taiwan, Micronesia, and the Convocation of American Churches in Europe. We are urged to strengthen and expand our missionary efforts in these countries, even as our financial resources are changing our response.

Ours is a Church with rules and guidelines. We have an historic episcopate. We are sacramentally based. We are creedal. Our ethos is centered in scripture, tradition, and reason. We are nurtured in God's Word. God has given us life and God sustains that life in us individually and corporately.

By means of these common themes which run throughout our Identity we see that we are diverse—multi-racial, multi-national, and multi-cultural. This reality gives us opportunities for rejoicing and working together. Our Baptismal vows require us to work for God's Kingdom within the Church and the World.

The Book of Common Prayer, our liturgy, and our worship unite us. Theological, traditional, and liturgical diversities which exist in our Church—often recognized as sources of tension—offer means to grow and achieve deeper understanding of one another.

STRUCTURAL AUTHORITY

"All baptized people are called to make Christ known as Savior and Lord, and to share in the renewing of his world" (BCP). This calling is a gift of the Holy Spirit, which empowers people for the administration of the Church. The structural manifestation of administration is currently a source of challenge, joy, and struggle.

As Episcopalians we are deeply troubled by the issue of structural authority. The exercise of authority and the foundation upon which it stands underlie many of our difficulties.

The question is whether the present structures of authority will enable and empower the ministry of the faithful gathered in community. Structural authority can be "positive in nature" and "moral and spiritual, resting on the truth of the Gospel, and on a charity that is patient and willing to defer to the common mind."[74]

Structure in the Episcopal Church is currently seen by some as a hindrance to effective ministry. Questions are being raised across the Church about a range of issues related to structure as expressed in the diocesan visitation reports, other surveys, and conferences. There is crisis within the Church when those in authority exercise, or fail to exercise, authority. Because of this, many see authority working against the formation of community. national Church against the diocese, diocese against the congregation, congregation against the individual, and a reverse flow impacting all of these characterizes the way many see authority working within the Church, not for unity but for conflict.

A strong desire is evolving that authority in the Church be seen as a common possession of the whole Church. It is possible in this light to redefine authority in terms of distribution rather than foci of power. It is possible to see authority as collegial and interactive, among the laity, deacons, priests, and bishops. However, this leaves unanswered inquiries about what will enable leadership to speak and act for the whole. We should also not take lightly that keeping a balance among scripture, tradition, and reason is difficult to maintain, impossible to legislate, but essential to the exercise of ministry in the Church.

All our answers to the question of the exercise of structural authority must potentially carry the vision of finding a way forward, in Christ's cause, together.

TRUST

> Trust is a sense of safety with the other, a sense of respect for the other, reflecting confidence in the self and the other. Trust is felt. Trust is built on experience. Trust is easily broken, and harder to rebuild once lost. Trust is the ability to disagree in safety and love. Trust can be broken by acts of omission and commission. We expect trust in the Church and when that trust is broken, we are disillusioned and hurt.

We love each other because God first loved us. In the same way, we extend trust to each other because God first trusts us as indicated by the freedom God gives us. God calls us first into being and trusts us with the stewardship of Creation.

In our present lives in the Church the breakdown of this trust is evident in ways such as these:

- Our unwillingness to hear each other in our diversity, creating struggles which may result in winners and losers;

[74] 1948 Lambeth Conference

- Our inability to reveal what we really think and who we actually are for fear of the judgment of others, which may adversely affect our lives and our work;
- Our failure to trust others who are different from ourselves by reason of race, gender, class, nationality, sexual orientation, and theology;
- Our growing awareness of sexual misconduct, which threatens our trust and calls us to repent our past avoidance of these issues and our disregard of its victims;

Our loss of trust by all these means and others like them calls us to acknowledge the degree to which we have fallen short of trust made available to us by God.

"But we turned against you and betrayed your trust and we turned against one another" (BCP, Eucharistic Prayer C). That God became flesh impels us to engage the created world. Thus, we cannot avoid confronting issues on which faithful Christians may not agree. Clearly, we need to rebuild trust if we are to carry out the mission of the Church. We, like St. Paul, are, therefore, committed to the ministry of reconciliation and through it, guided by the Holy spirit, to that hope which does not disappoint us.

As we prepare for the 71st General Convention, let us consider the presence (evidence) of these issues in our work together in the past, present, and future. As we go about our decision-making, we might measure how our decisions will *enhance* and make positive our Identity, Structural Authority, and Trust. Each of these fundamental issues needs ongoing recognition and continuing attention.

THE SUBCOMMITTEE ON THE PAROCHIAL REPORT

A subcommittee of the Committee on the State of the Church has considered the Parochial Report, its form and its directions to those in our parishes and congregations who are charged with completing the yearly report. Building on the work of the Committee on the State of the Church from the previous triennium, and working with the staff persons at the Church Center responsible for the Parochial Report, the present subcommittee reviewed and revised the instructions, especially for the part of the report gathering vital statistics from parishes and congregations. The subcommittee in its work considered the Parochial Report on a line-by-line basis, first to understand the purpose of each question and then to develop an instruction that would assure the best and most reliable answer to the question. Each instruction for the Parochial Report was rewritten in the process and sometimes changed fundamentally.

The subcommittee proposed to the full Committee of the State of the Church, which approved the change, that the stewardship section of the report reflect *persons* making pledges and giving to the Church rather than *households*, the present unit of measure.

The subcommittee made no changes that affect the Canons pertaining to the report, but did agree with an earlier State of the Church Committee to gather information on the Parochial Report on the salaries and benefits provided to clerical and lay employees of parishes and congregations. That collection of data is being made with the 1993 report.

Spanish Language Parochial Report

Responding to 1991 General Convention Resolution A180, to produce a form of the Parochial Report in Spanish for use especially in Province IX, the Committee on the State of the Church has approved the first report form in Spanish, which is being used to gather parish and congregational vital statistics and financial data for the year 1993.

Vital Statistics

The Office of the Treasurer has reported the following information in reviewing and comparing the 1992 vital statistics from the Parochial Report:

- *Membership*: Total baptized membership continues to reflect a modest but steady improvement and has increased again as the result of a *net gain* in increases over decreases, i.e., there are more persons being baptized, received, confirmed, and restored from inactive status than there are losses by death, transfer out, or removed for other reasons. The 1992 increase of approximately 17,300 members brings our baptized membership as of January 1, 1993 to 2,492,197 members.

- *Baptized membership over/under age 16*: Again in 1992 we continue to find discrepancies in total membership when congregations are asked to break baptized members into over and under 16. Since this change was introduced into the Canon in 1985, the total membership at the beginning and end of the year has never matched the total baptized members at the beginning and end of the year.

- *Communicants:* As of December 31, 1992, communicants totaling 1,758,197 represented 71% of baptized membership, and confirmed communicants in good standing totaling 1,615,395 represented 65% of baptized membership.

- *Others:* In 1991, provision was made for the reporting of persons active in the congregation not reflected in baptized membership, communicants, or confirmed communicants in good standing. As of December 31, 1992, 124,619 persons were active in the parishes, an increase of 12% since December, 1991. *How these persons and their participation affect attendance and stewardship statistics should be studied.*

- *Sunday attendance:* Average 52 Sunday attendance was 824,571 persons, or 33% of baptized membership. Easter attendance was 1.9 million, or 75% of baptized members, an increase of 3% over Easter 1991.

- *Christian education*: During 1992, there were 335,318 children (13.5% of baptized membership) participating in Christian education programs led by 72,164 teachers and leaders. These statistics for 1992 children and teachers reflect a decease of approximately 2% in both categories, which should be studied. In addition, there were 39,327 Sunday adult education programs

offered during 1992 with an average attendance of 124,545, or 15% of the average 52 Sunday attendance (comparable to 1991).

- *Programs (Outreach):* In 1992, parishes provided support for an average per participating parish of 4.4 self-help programs per week; 140,000 people were served at soup kitchens; 69,000 people were served through food pantries.

Financial Statistics

The Office of the Treasurer has provided the following information based on the financial statistics from the 1992 Parochial report data:

- At year's end, December 31, 1992, parishes and other congregations report assets, liabilities, and fund balances of $9.3 billion, an increase of 9% over 1991.

- 1991 revenues totalled $1.243 billion, of which $959 million or 77% represented operating revenues. Total expenditures were $1.2 billion, of which $1 billion or 83% represent expenditures within the congregation, including operating expense, improvements and the purchase of land and buildings; and 17% represents expenditures for work outside the congregation, a total of $210,755,912.

- The 1992 parochial reports reflect 649,669 pledging units for 1993 (26% of baptized membership as of January 1, 1993), totaling $652,773,000, and an average per pledging unit per week of $22.08.

The statistics analyzing the membership and Net Disposable Budget Income (NDBI) for 1992 by provinces and dioceses will be found at the end of this report.

Other detailed information and data on the vital and financial statistics of the Church can be found in *The Episcopal Church Annual* and the *Journal* of the 71st General Convention.

C. FINANCIAL REPORT

	1992	*1993*	*1994*
Appropriated by General Convention	$19,950	$21,000	$21,000
Expended		11,915	20,588

Proposed Budget for Triennium	*1995*	*1996*	*1997*
General Convention Appropriation	$22,000	$22,000	$22,000

Resolution for Budget Appropriation

Resolution #A115

Resolved, the House of _____ concurring, **That there be appropriated from the appropriate budget of the General Convention the sum of $66,000 for the triennium for the expenses of the Committee on the State of the Church.**

Jean E. Mulligan, Chair
Marshall W. Hunt, Vice Chair

D. STATISTICS

(See following pages)

1992 PAROCHIAL REPORTS
ANALYSES OF MEMBERSHIP AND FINANCIAL DATA

	(A) BAPTIZED MEMBERS	(B) 52-SUN. AVG. ATT.	(C) (B) % OF (A)	(D) NDBI	(E) PLATE AND PLEDGE	(F) (E) % OF (D)
PROVINCE 1						
Connecticut	80,064	23,920	29.88	30,406,138	20,758,259	68.27
Maine	17,145	5,496	32.06	5,502,865	3,997,087	72.64
Massachusetts	98,875	24,547	24.83	25,570,060	17,279,145	67.58
New Hampshire	17,011	5,229	30.74	4,654,922	3,402,844	73.10
Rhode Island	32,006	8,247	25.77	7,177,814	5,108,322	71.17
Vermont	9,684	3,557	36.73	3,240,720	2,114,976	65.26
Western Massachusetts	23,970	7,969	33.25	7,354,699	4,931,549	67.05
TOTAL:	278,755	78,965	28.33	83,907,218	57,592,182	68.64
PROVINCE 2						
Albany	25,678	8,129	31.66	7,107,437	5,084,712	71.54
Central New York	25,760	8,252	32.03	8,314,553	5,762,923	69.31
Long Island	75,861	20,095	26.49	19,822,669	13,537,503	68.29
New Jersey	64,243	19,364	30.14	17,796,552	13,922,004	78.23
New York	65,747	21,190	32.23	36,195,874	16,795,159	46.40
Newark	44,059	12,374	28.09	15,376,584	11,450,244	74.47
Rochester	16,774	5,566	33.18	5,800,685	4,223,038	72.80
Western New York	23,242	7,180	30.89	6,460,929	4,815,678	74.54
TOTAL:	341,364	102,150	29.92	116,875,283	75,591,261	64.68
PROVINCE 3						
Bethlehem	17,959	5,456	30.38	5,974,683	4,069,443	68.11
Central Pennsylvania	18,866	6,634	35.16	6,087,490	4,925,524	80.91
Delaware	13,552	4,195	30.95	5,944,124	4,279,242	71.99
Easton	10,135	3,440	33.94	3,190,590	2,498,130	78.30
Maryland	47,492	14,993	31.57	16,614,571	12,697,340	76.42
Northwestern Pennsylvania	7,256	2,688	37.05	2,845,704	1,773,944	62.34
Pennsylvania	72,850	20,915	28.71	27,234,612	17,397,944	63.88
Pittsburgh	21,631	8,375	38.72	9,773,543	7,631,093	7,808
Southern Virginia	36,335	13,386	36.84	13,940,947	11,876,342	85.19
Southwestern Virginia	13,737	4,666	33.97	5,692,489	5,041,939	88.57
Virginia	82,064	28,891	35.21	36,497,534	31,320,925	85.82
Washington	42,693	18,132	42.47	25,234,504	16,339,784	64.75
West Virginia	12,853	4,468	34.76	5,358,478	4,365,835	81.48
TOTAL:	397,423	136,239	34.28	164,389,269	124,217,485	75.56

	(A) BAPTIZED MEMBERS	(B) 52-SUN. AVG. ATT.	(C) (B) % OF (A)	(D) NDBI	(E) PLATE AND PLEDGE	(F) (E) % OF (D)
PROVINCE 4						
Alabama	30,076	10,519	34.97	14,660,027	13,410,409	91.48
Atlanta	49,145	15,730	32.01	21,784,847	19,891,691	91.31
Central Florida	39,028	15,379	39.41	15,798,706	14,080,907	89.13
Central Gulf Coast	20,160	8,076	40.06	8,451,986	7,726,931	91.42
East Carolina	17,419	6,281	36.06	7,184,619	6,379,510	88.79
East Tennessee	16,726	6,085	36.38	8,241,242	7,561,358	91.75
Florida	30,446	11,556	37.96	11,635,533	10,937,318	94.00
Georgia	16,319	6,900	42.28	7,685,834	7,019,821	91.33
Kentucky	10,510	3,891	37.02	4,336,921	3,754,035	86.56
Lexington	9,234	3,644	39.46	4,118,914	3,454,061	83.86
Louisiana	19,668	6,436	32.72	7,473,469	5,969,356	79.87
Mississippi	21,045	7,884	37.46	9,330,617	8,436,370	90.42
North Carolina	44,075	14,036	31.85	17,500,400	16,106,668	92.04
South Carolina	24,594	10,041	40.83	11,395,633	10,410,983	91.36
Southeast Florida	40,930	14,789	36.13	14,278,076	11,428,035	80.04
Southwest Florida	42,079	17,399	41.35	15,614,146	14,026,831	89.83
Tennessee	12,585	4,989	38.80	5,910,421	5,473,683	92.61
Upper South Carolina	25,410	8,589	33.80	10,185,290	9,765,270	95.88
West Tennessee	12,116	4,505	37.18	6,027,691	5,301,105	87.95
Western North Carolina	14,136	5,932	41.96	6,195,186	5,472,137	88.33
TOTAL:	495,974	182,661	36.83	207,809,558	186,606,479	89.80
PROVINCE 5						
Chicago	47,634	16,965	35.62	19,381,270	16,297,851	84.09
Eau Claire	2,667	1,160	43.49	1,003,186	865,466	86.27
Fond Du Lac	9,863	2,963	30.04	2,439,555	1,833,421	75.15
Indianapolis	13,079	5,262	40.23	6,316,768	4,157,712	65.82
Michigan	53,994	15,269	28.28	17,518,051	13,762,809	78.56
Milwaukee	15,364	6,145	40.00	6,470,535	4,936,129	76.29
Missouri	16,702	5,813	34.80	7,258,459	6,051,565	83.37
Northern Indiana	8,288	3,336	40.25	3,152,215	2,841,666	90.15
Northern Michigan	3,230	1,034	32.01	821,166	645,982	78.67
Ohio	40,804	11,943	29.27	14,861,552	11,274,318	75.86
Quincy	3,419	1,368	40.01	1,359,706	984,081	72.37
Southern Ohio	27,682	9,221	33.31	12,074,056	9,198,350	76.18
Springfield	7,462	3,055	40.94	3,215,518	2,216,375	68.93
Western Michigan	15,763	4,986	31.63	5,342,829	4,615,638	86.39
TOTAL:	256,951	88,520	33.28	101,214,864	79,681,363	78.72

	(A) BAPTIZED MEMBERS	(B) 52-SUN. AVG. ATT.	(C) (B) % OF (A)	(D) NDBI	(E) PLATE AND PLEDGE	(F) (E) % OF (D)
PROVINCE 6						
Colorado	36,676	12,530	34.16	12,325,023	10,574,936	85.80
Iowa	14,472	4,624	31.95	5,029,744	4,167,280	82.85
Minnesota	31,529	10,078	31.96	9,391,292	7,981,291	84.99
Montana	6,880	2,335	33.94	1,990,763	1,669,337	83.85
Nebraska	12,549	4,228	33.69	3,658,102	3,131,987	85.62
North Dakota	3,296	909	27.58	801,958	663,797	82.77
South Dakota	12,506	3,331	26.64	1,809,411	1,465,953	81.02
Wyoming	9,829	2,746	27.94	2,488,986	2,106,654	84.64
TOTAL:	127,737	40,781	31.93	37,495,279	31,761,235	84.71
PROVINCE 7						
Arkansas	14,279	5,421	37.96	6,091,015	5,631,448	92.46
Dallas	36,447	12,281	33.70	13,600,264	12,987,466	95.49
Fort Worth	18,688	7,100	37.99	5,920,667	5,661,801	95.63
Kansas	16,291	5,246	32.20	5,826,894	5,033,241	86.38
Northwest Texas	10,106	3,351	33.16	4,447,574	3,972,178	89.31
Oklahoma	19,311	6,929	35.88	8,083,753	7,350,907	90.93
Rio Grande	14,449	5,568	38.54	5,482,919	5,000,361	91.20
Texas	74,801	24,685	33.00	29,391,065	27,068,297	92.10
West Missouri	13,037	5,177	39.71	6,202,140	4,897,246	78.96
West Texas	29,390	10,264	34.92	12,081,219	11,339,311	93.86
Western Kansas	3,175	1,165	36.69	1,089,805	975,091	89.47
Western Louisiana	14,172	4,903	34.60	6,107,849	5,619,709	92.01
TOTAL:	264,146	92,090	34.86	104,325,164	95,537,056	91.58
PROVINCE 8						
Alaska	7,964	1,783	22.39	1,781,586	1,542,803	86.60
Arizona	26,502	10,307	38.89	8,461,406	7,851,102	92.79
California	30,356	9,900	32.61	13,908,751	11,327,239	81.44
Eastern Oregon	4,193	1,182	28.19	1,059,413	953,517	90.00
El Camino Real	18,076	5,803	32.10	6,230,497	5,521,213	88.62
Hawaii	10,420	4,050	38.87	4,377,436	3,095,275	70.71
Idaho	5,414	1,848	34.13	1,533,239	1,441,544	94.02
Los Angeles	82,665	22,273	26.94	26,277,474	21,960,064	83.57
Navaho Missions	1,580	313	19.81	95,387	14,072	14.75
Nevada	5,818	2,145	36.87	1,756,674	1,573,833	89.59
Northern California	19,709	7,196	36.51	7,708,909	6,520,685	84.59
Olympia	35,575	12,163	34.19	13,125,606	11,731,470	89.38
Oregon	23,437	7,816	33.35	7,127,124	6,506,451	91.29
San Diego	21,545	7,750	35.97	8,204,941	7,044,698	85.86
San Joaquin	10,734	4,576	42.63	4,634,055	4,073,395	87.90
Spokane	11,587	3,330	28.74	3,358,384	2,941,498	87.59
Utah	5,471	1,625	29.70	1,313,970	1,214,103	92.40
TOTAL:	321,046	104,060	32.41	110,954,852	95,312,962	85.90
GRAND TOTAL:	2,492,396	825,466	33.12	926,971,487	746,300,023	80.51

The Standing Commission on Stewardship and Development

INTRODUCTION

Your Standing Commission on Stewardship and Development has **looked** long and hard at the state of Stewardship and has been much **instructed** by the Diocese of the Dominican Republic and its growth in giving. We have **shared concern** for the trend nationally from corporate stewardship outreach to more local and congregational work. We **rejoice** in the relatively high level of individual giving in the Episcopal Church. We **worry** about the shrinking base of giving and the number of shrinking congregations. We **fear** that concern only for maintenance at all levels of church life, and the loss of funds for mission, advocacy, making of grants and new work may cloud the focus of Stewardship—the glad and free sharing of God's bounty for the strengthening and extension of the realm of God here on earth. We **believe** that the Church has much work to do in the vital and urgent task of reasserting the intimate connectiveness of the people's offerings of alms, pledges, and gifts of money with the sacrifice of praise and thanksgiving which is the Eucharist. We **uphold** the individual's need to return God's gifts of time, talent and treasure, and we **recognize** the Church's responsibility to be a faithful steward in the allocation of these gifts. We **pray** for a renewal of a sense of holiness about our corporate and individual giving.

MEMBERSHIP

The Rt. Rev. Richard L. Shimpfky (1997), Prov. VIII, El Camino Real
The Rt. Rev. Charles L. Longest (1994), Prov. III, Maryland
The Rev. Richard H. Cobbs (1997), Prov. IV, Southwest Florida
The Rev. Carole J. McGowan (1997), Prov. VII, The Rio Grande
Mrs. Ruth A. DeMelo (1997), Prov. IX, Dominican Republic
Mr. Frank P. Foster, Sr. (1994), Prov. I, Massachusetts
Mrs. Iris E. Harris (1997), Prov. III, Washington
John L. Harrison, Jr., Esq.* (1997), Prov. III, Pennsylvania
Mrs. Barbara J. Lewis** (1994), Prov. II, Western New York
Mr. Manuel G. Mesa (1994), Prov. IV, Southeast Florida
Ms. Cynthia Schwab (1997), Prov. VII, West Missouri
Mr. Ralph Spence, Jr.*** (1994), Prov. VI, Montana
The Rev. Bill Caradine, Assisting Staff
The Rev. Hugh Magers, Assisting Staff

* Executive Council Liaison
** Fills the term of Dr. Elisabeth Koenigh, resigned
*** Fills the term of John L. Carson III, resigned

Commission Representatives at General Convention

In the House of Bishops, the Rt. Rev. Richard L. Shimpfky is authorized to receive non-substantive amendments to this report. In the House of Deputies, the Rev. Richard H. Cobbs IV 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.

SUMMARY OF THE COMMISSION'S WORK

The Commission met five times during the past triennium: Feb. 24-26, 1992, Orlando, Florida; Sept. 24-26, 1992, Orlando, Florida; Feb. 25-27, 1993, Santo Domingo, Dominican Republic; Sept. 16-18, 1993, Racine, Wisconsin; Feb. 24-26, 1994, Burlingame, California.

The Commission made the following disposition of the work committed to it for action by the 70th General Convention:

A185a (Theology of Mission). The Commission took no action because of parallel work on the Church's mission by Executive Council.

A186a and A192 (encouraging the making of wills and Christian stewardship). The Commission communicated this to *Episcopal Life* and all diocesan newspapers.

A188 and A191 (encouraging 50-50 giving). The Commission communicated with all the dioceses and received reports from 40.

A197s (stewardship education and policies in seminaries). The Commission communicated with and received responses from all the accredited seminaries of the Episcopal Church.

A200 (extra budgetary giving). The Commission took no action on this resolution because there is no need at this time to coordinate a program of extra budgetary giving.

A202 (restrictions and conditions in endowment gifts). After study, the Commission concluded that this is less and less a concern due to the greater care already being taken by prospective donors and the objects of their beneficence. The Commission applauds the good work being done throughout the Church by planned giving officers at all levels.

Santo Domingo Report

At the invitation of our member from the Diocese of the Dominican Republic, Mrs. Ruth De Melo, the Commission met in Santo Domingo, Feb. 25-27, 1993. The purpose of the

meeting was two-fold: 1) to make our presence known and 2) to find out what is being done in the Diocese in the area of stewardship.

The experience was exciting and uplifting on many levels. We met with Bishop Holguin, clergy and lay members of the Diocese. They shared with us their theology of stewardship. They also outlined their stewardship plans for gaining autonomy.

The Diocesan Stewardship Committee is working to change the direction of giving through education and evangelism. They are also working on changing the infrastructure to realize their goals. All this work is being accomplished with minimal resources. We were all energized by the work that is being done in the Dominican Republic and we will continue to hold them up in our prayers.

Report on 50/50 Giving

The Commission received an impressive number of stories in response to our survey of dioceses regarding 50/50 giving. Over half of the 40% that responded are promoting 50/50 giving, and many have endorsed it through local resolutions. About 25% provided actual percentages for giving to others, and another 25% reported no active stewardship program at all. The response indicated that the Narrative Budget process was used to define ministry in 20% of the dioceses.

The Commission feels that the personal witness provided through this storytelling indicates an increasing awareness of our responsibility to share God's blessings. Additional storytelling should be encouraged with an effort towards publication. We feel there is a need to develop standards which define "giving to others" to assist in measurement and to identify the ministries we wish to uphold. Providing mission support in rural diocese and promoting outreach through ministry among congregations must be included and encouraged. The Narrative Budget was an effective tool where it was applied.

It should be noted that spending by the Domestic and Foreign Missionary Society honors the standard of 50/50 giving.

Stewardship Conferences

Twelve Regional Stewardship Conferences provided by the Stewardship Office have generated enthusiasm and enriched the theology of stewardship for over 1,500 participants. These workshops are designed for networking ideas and training consultants to assist in developing stewardship programs. In addition, the S.T.A.R. program for local stewardship consultations has been very effective for individual congregations and dioceses. In this program, the Stewardship Office provides consultant training at the local level. The goal is to give each of the approximately 8,000 congregations of the Episcopal Church access to a trained consultant.

The Commission commends those involved in these ministries, which are essential to our stewardship development. All congregations and dioceses are encouraged to participate in these programs by contacting the Stewardship Office and requesting a consultation. We also recommend continued development of materials to assist those attending workshops in taking the message home.

RESOLUTIONS OFFERED TO CONVENTION

Resolution #A116
"Stewardship Is Giving Witness"

Resolved, the House of _____ concurring, **That the 71st General Convention of the Episcopal Church recognizes that individual giving of time, talent and treasure is a living witness of our appreciation for the blessings received from Our Lord;** and be it further

Resolved, **That we embrace the phrase "Stewardship is Giving Witness" ("Mayordomia es el vivo testimonio de dar") and agree to promote this theology throughout the Church**

Resolution #A117
Hispanic Stewardship

Resolved, the House of ____ concurring, **That the 71st General Convention of the Episcopal Church provide resources to the Office of Stewardship in Mission Planning to develop, in cooperation with the Hispanic Desk, programs of stewardship education and implementation for Hispanic Episcopalians (linguistically and/or culturally);** and be it further

Resolved, **That $150,000 be allocated for the next triennium to develop printed and video materials in Spanish and to offer seminars and workshops in Spanish for Hispanic lay leadership, clergy, seminarians and youth.**

EXPLANATION

The Episcopal Church faces a pastoral emergency and evangelical opportunity in Hispanic growth. Direct translation of existing stewardship materials is in most cases inappropriate and ineffective due to difference in both culture and experience. This resolution will make it possible for Hispanics to understand and participate in the stewardship process of our Church.

Resolution #A118
Stewardship with Interim Bodies

Resolved, the House of _____ concurring, **That the 71st General Convention of the Episcopal Church request that the Executive Council explore new ways to achieve the tasks delegated to our standing commissions and committees;** and be it further

Resolved, **That an effort be made to identify methods to improve communication and work toward more efficient allocation of resources.**

EXPLANATION

The broader membership of our Church has limited exposure to reports to General Convention and resolutions. The call for fewer resolutions also limits the amount that can be

shared. While the experiences and insight gained by members of interim bodies is substantial, we must find ways to allow more individuals to participate with an eye towards stewardship of resources.

Resolution #A119
Environmental Stewardship Team

Resolved, the House of _____ concurring, **That this 71st General Convention of the Episcopal Church applauds the work of the Environmental Stewardship Team during this triennium, and urges continuance of their good work in the next triennium.**

EXPLANATION

The Commission on Stewardship and Development commends the excellent work and leadership of the Environmental Stewardship Team created by the 70th General Convention in Resolution A195s, which stated, "That the Episcopal Church, acknowledging the sovereignty of God and God's call to us in the servanthood of Christ, continue to engage environmental issues, passionately caring for the earth and striving to live into the promises and mandates which are ours as stewards of creation." Due to the urgency of continuing the environmental work at all levels, the work must go on and even be expanded in light of the crises brought about through our misuse of the resources of our small planet.

Resolution #A120
Stewardship Petition

Resolved, the House of _____ concurring, **That this 71st General Convention of The Episcopal Church affirms the tithe as the minimum standard of giving for Episcopalians;** and be it further

Resolved, **That we the Deputies and Bishops of this Convention do hereby affirm through our signatures that we are tithing, or that we have adopted, or will adopt, a plan to tithe within the next three years;** and be it further

Resolved, **That we call all members of this Church to join us in accepting the tithe as the minimum standard of Christian giving;** and be it further

Resolved, **That the Secretary of the Convention be directed to distribute signatory pages for Bishops and Deputies of each Diocese signifying their commitment to the tithe as the minimum standard of giving**; and be it further

Resolved, **That the Secretary be directed to collect the signatures with this resolution and publish the list of signators in the Journal.**

EXPLANATION

This resolution is consistent with the Presiding Bishop's call to "act in faithful stewardship in response to the biblical teaching of the right use of God's creation" (Mission Imperative VI) and the Executive Council's presentation and affirmation of that call.

We concur that "while the stewardship of what has been given to us involves far more than money, we recognize that the tithe of our money is a critical and necessary way of witnessing to our faith and to sharing with others."

We, the members of the Standing Commission on Stewardship and Development, affirm this call through our signatures, and we present this resolution to the members of this Convention for their approval, signature and action.

Resolution #A121
Liturgical Affirmation of Offerings

Resolved, the House of _____ concurring, **That the Standing Liturgical Commission be directed to study ways in which the liturgical forms of worship may teach and proclaim the offering of both alms and oblations (money, bread and wine, and other gifts) as constituting the people's offering at the Eucharist.**

EXPLANATION

Prior to the *Book of Common Prayer 1979*, all preceding Prayer Books explicitly connected the gifts of money (alms) with the bread and wine as the people's offering by reference to them in the Prayer for the Whole State of Christ's Church, which came after the Offertory and was said at the Holy Table. In the 1979 Prayer Book there is only a rubric, often ignored, directing alms to be placed on the Table and no reference in the Prayers of the People to alms as offering.

OBJECTIVES AND GOALS FOR 1995-1997

During the next triennium, the Commission will:

1. Continue to teach that the tithe is the minimum standard of giving for members of this Church.
2. Proclaim that "Stewardship is Giving Witness" ("Mayordomia es el vivo testimonio de dar").
3. Continue the teaching and the telling of stories of the Apostolic Principle of spending as much on others as on ourselves, with the diocesan pledge viewed as the congregation's participation in Apostolic Mission and Ministry.
4. Establish and develop liaison with the theological seminaries of the Church with the aim of strengthening the practice and teaching of stewardship theology and church support in the seminary communities.
5. Develop materials and opportunities for stewardship education that appropriately reflect the wide diversity of this Church, e.g., regional, cultural, ethnic and age.

6. Develop a mechanism for the gathering, interpreting, evaluating and reporting of stewardship and church support data from the nine provinces of the Church.
7. Develop a strategy to address the 43 percent of our members who do not pledge.
8. Continue to work toward establishing the practice of giving at least 1% to the accredited seminaries by all congregations in the Church.
9. Continue to encourage cooperation among the agencies of the Church in their public education, fund-raising programs and long-range development.
10. Make materials available to encourage the development of narrative budgeting among parishes, dioceses and institutions of the Church.
11. Coordinate with the Environmental Task Force on stewardship issues.
12. Study the possibility of forming a National Church Mortgage Insurance Program.

FINANCIAL REPORT 1991-1994

Income	*1992*	*1993*	*1994*
Convention appropriation	$16,008	$17,325	$9,825
			$9,825 (budget)*
Total expenses	$16,069	$19,873	

* actual expenses not available as of 2/26/94

REQUESTED TRIENNIAL BUDGET 1995-1997

	1995 (2 meetings)	1996 (2 meetings)	1997 (1 meeting)
Travel	$16,380	$16,900	$ 8,710
Housing and meals	5,005	4,160	2,080
Subcommittee expenses	810	830	
Consultants	500	500	500
Office expenses & miscellaneous	300	300	300
Total Budget request	$22,995	$22,690	$11,590

Resolution #A122

Resolved, the House of _____ concurring, **That there be appropriated from the Assessment Budget of General Convention, the sum of $57,275 for the triennium for the expenses of the Standing Commission on Stewardship and Development.**

Respectfully submitted,

The Rt. Rev. Richard L. Shimpfky
The Rev. Carole J. McGowan
Co-chairs

The Standing Commission on the Structure of the Church

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INTRODUCTION

The Standing Commission on the Structure of the Church (hereinafter referred to as "the Commission") is charged by the Canons (Title I, Canon 1, Section 2(n)(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 the 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. David E. Johnson	1994	Massachusetts
The Rev. Gayle Harris	1994	Rochester
The Rev. William Malottke, *Vice-Chair*	1994	Springfield
The Very Rev. Durstan R. McDonald	1997	Texas
Mrs. Margaret (Peg) Anderson, *Executive Council Liaison*	1994	Arizona
Mr. Charles M. Crump, *Chair*	1994	West Tennessee
Mrs. Carmine Goodhouse	1997	North Dakota
Mrs. Betty Gilmore, *Secretary*	1997	Northwest Texas
Mrs. Audrey M. King	1994	Newark
Mr. Jorge Lee	1997	Northern Mexico
Mr. George McGonigle, *Consultant*	1994	Texas

The Commission voted to authorize Bishops Ball, Beckham and Johnson with respect to the House of Bishops, and the Chairman, Mr. Crump, and Mrs. Gilmore, the Secretary, as to the House of Deputies, to accept or reject, on behalf of the Commission, any non-substantive amendments proposed in the respective Houses.

MEETINGS OF THE COMMISSION

The full Commission met three times during the triennium; at Toddhall Retreat and Conference Center, Columbia, Illinois, on April 26-28, 1992, and November 15-17, 1992, and

at the St. Columba Episcopal Conference Center, Memphis, Tennessee, on November 7-9, 1993.

I. General Convention

A. Resolutions

1. Volume of Resolutions

The number of resolutions introduced at General has increased from 368 in 1982 to 582 in 1991. In 1991 "A" resolutions introduced by interim bodies accounted for 41% and "D" resolutions introduced by deputies accounted for 36% of all resolutions introduced. The number of legislative days remained the same at ten for the 1982 and 1991 Conventions. The Commission believes this volume of resolutions is the principal cause of the frustration of many bishops and deputies with resulting call for change in procedure.

As a result of this frustration the Presiding Bishop and President of the House of Deputies held two meetings during the triennium of representatives of seven different groups who were concerned with the structure of the Church, although the Canon specifically authorizes this Commission to study and make recommendations concerning the structure of the General Convention and of the Church.

The Commission recommends restraint by all parties in the introduction of resolutions and the elimination of resolutions which simply restate positions already expressed in prior resolutions unless there has been a major change of circumstances.

In an effort to reduce the volume of resolutions the Commission recommends the following resolutions for adoption by the House of Deputies and House of Bishops respectively:

Resolution #A123

Resolved, **That Rule VI.21 of the Rules of Order of the House of Deputies be amended by inserting a new paragraph (c) as follows and by renumbering the subsequent paragraph:**

> **(c). All resolutions of Deputies shall be proposed by one Deputy and be endorsed by not less than two additional Deputies, all three being from different dioceses. Individual Deputies shall be limited to proposing not more than three resolutions.**

Resolution #A124

Resolved, **That Rule IV of the Rules of Order of the House of Bishops be amended by adding at the end of said rule the following:**

> **All resolutions of Bishops shall be proposed by one Bishop and be endorsed by not less than two additional Bishops, all three being from different dioceses. Individual Bishops shall be limited to proposing not more than three resolutions.**

2. Amendment to Joint Rule III - Resolutions not Concurred

It has been the practice at past General Conventions for resolutions not concurred to be referred to interim bodies. The Commission believes this results in a proliferation of resolutions for the ensuing triennial. Any proponent of a resolution is free to submit the idea to an interim body, to the Executive Council or have the resolution reintroduced at the succeeding General Convention. Consequently, the commission recommends the following resolution:

Resolution #A125

Resolved, the House of ____ concurring, **That Joint Rule III.14 be amended by designating the same as 14(a) and by adding the following as 14(b):**

> **Resolutions not reported by a legislative committee or not acted upon by both Houses shall have no further force or effect following the adjournment of the General Convention at which they are introduced.**

3. Consent Calendar

Rule III.6 of the House of Deputies provides for a Consent Calendar on which a resolution reported out of a legislative committee is placed on the Calendar if the report is by unanimous action and the committee recommends placement of the matter on the Consent Calendar. There is further provision that such a resolution may be removed if any lay or clerical deputation requests removal.

The Commission recommends that Rule III.6 be amended to change the requirement of a unanimous to a two-thirds vote and to require three rather than one lay or clerical deputations for removal from the Consent Calendar.

The Commission recommends the adoption of the following resolution by the House of Deputies:

Resolution #A126

Resolved, **That the ninth sentence of the second paragraph of Rule III.6 of the Rules of Order of the House of Deputies be amended (i) by striking the word ~~unanimous~~ and inserting the words *by two-thirds of the members present*; (ii) by striking the tenth sentence reading ~~For purposes of this provision, a unanimous vote is a vote with no member voting nay.~~ and (iii) by amending the eleventh sentence by striking the words ~~any lay or clerical deputation~~ and inserting the words *any three lay or clerical deputations.***

The Commission has been advised that some members of the House of Bishops are considering the adoption of a Rule of Order providing for a consent calendar in that House.

With slight change in wording to replace the words "three lay or clerical deputations" with the words "three bishops," the amended Rule VI of the House of Deputies could be made applicable to the House of Bishops by the insertion of this Rule into the section of Daily Orders of the Rules of Order of the House of Bishops as a new paragraph VI with the renumbering of the succeeding paragraphs.

B. House of Deputies

1. Amendment to Standing Order I

Prior to the adoption of an amendment to Article I, Section 4 of the Constitution by the General Convention of 1970, Missionary Districts, later termed Missionary Dioceses, were entitled to representation in the House of Deputies by one clerical and one lay deputy. Consequently, Standing Order I of the House of Deputies provided for the seating of Deputies from Missionary Dioceses alphabetically in groups of four. Since 1970, when all dioceses, including those formerly known as "Missionary Dioceses," are entitled to representation by four deputies in each order this alphabetical grouping in Standing Order I is no longer necessary. The Commission recommends the adoption of the following resolution by the House of Deputies:

Resolution #A127

Resolved, **That Standing Order I of the Rules of Order of the House of Deputies be amended as follows:**

> **Prior to the meeting of each General Convention, the Secretary of the House of Deputies shall determine, by lot, the seats to be occupied by the Deputation from each Diocese. ~~and Missionary Dioceses. Missionary Dioceses shall be taken alphabetically in groups of four, and, in the allotment, each group shall be treated as one Diocese.~~**

2. Reduction in Size of the House of Deputies

As early as the General Convention of 1874 resolutions were proposed to study some form of proportional representation or to reduce the representation of each diocese from four to three deputies in each order. Although promptly tabled, this proposal for reduction has appeared with increasing frequency through the intervening almost century and a quarter.

For the past thirty years, up until the General Convention of 1991, this Commission proposed either a form of proportional representation or a Canon to reduce the size of the deputations from four to either three or two as permitted by the Constitution. Generally these proposals have been defeated by an overwhelming negative vote.

Therefore, this Commission submitted no proposal for reduction in its report to the 1991 General Convention and no resolution to achieve reduction was offered by any province, diocese or deputy.

The Commission is not unmindful of the fact that there are expressions of dissatisfaction with the size of the House of Deputies based upon the assumption that the size impedes the orderly process of business. This Commission again has voted unanimously to offer no resolution to reduce the size of the House of Deputies for the three reasons presented in the 1991 report:

- 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.
- Reduction in size to three in each order or by proportional representation does not effectively address the question of unwieldiness.
- Such reductions would not result in appreciable financial savings.

In this report the Commission offers a fourth reason for not proposing a reduction in size. As heretofore stated, there are several proposals presently being made to expedite the business of the House of Deputies which, if adopted, may address the allegations, whether or not well-founded, that the size of the House is impeding the progress of business.

C. Unicameral Legislative Body

In view of current and significant studies on the structure of General Convention, the Commission does not favor consideration of a unicameral Legislative Body at this time.

II. Interim Bodies

A. Linking with Legislative Committees

Upon the recommendation of this Commission the Presidents of the two Houses have appointed the chairs of legislative committees at a much earlier date than in prior years and have encouraged the interim bodies to invite them to their meetings, most of which involve final adoption of Blue Book reports. This has established a liaison between the interim bodies and the legislative committees with the hope that a better understanding of the recommendations will result in more expeditious consideration of these proposals by the legislative committees during the General Convention.

B. Participation by Members

Without proposing a formal resolution on the subject the Commission unanimously adopted the following recommendation to the Presiding Bishop and the President of the House of Deputies:

> The Chairs of Standing Commissions will inform the appointing Presiding Officer of members who have failed to participate with a recommendation that the appropriate Presiding Officer write the member asking if the member wishes to continue on the commission. If the member fails to reply, such member will be replaced on the commission.

C. Joint Commission on HIV/AIDS

In reviewing the work of Joint and Standing Commissions established by General Convention, this Commission has concluded that the work being done by this Church in the fields of HIV/AIDS awareness and advocacy for care for the victims of HIV/AIDS and their families needs continuing emphasis and support. The worldwide nature of the HIV/AIDS crisis and its impacts upon all elements of society serve to strengthen the Commission's concern in this crucial area.

Accordingly, the Commission recommends to Executive Council that it create a commission of Executive Council to guide and undergird its efforts in program development and advocacy relating to the impacts of HIV/AIDS upon people everywhere. This Commission believes creation of such a commission by Executive Council will enhance the Council's educational programs and its communications and advocacy strategies, thus assuring that this Church is providing sustained leadership toward eliminating this scourge as well as pastoral care for those affected by HIV/AIDS.

To further strengthen the Church's ministries relating to the HIV/AIDS crisis, this Commission is recommending to the 1994 General Convention that its Standing Commission on Health be the venue for development of policy and legislative initiatives by General Convention as may be needed from time to time relating to awareness and understanding of HIV/AIDS and to this Church's engagement in effective education and advocacy efforts.

The Commission believes that if these actions are taken by Executive Council and the Standing Commission on Health, the Church's commitment to ministries in this area will be appropriately manifested and supported, and the Joint Commission on AIDS can be discontinued.

It should be noted that for the 1992-94 triennium, the program budget provides $100,000 annually for HIV/AIDS ministry educational resources under Mission Operations and $40,000 annually for the National Episcopal AIDS Coalition under Advocacy, Witness and Justice Ministry.

In making these recommendations this Commission is continuing its charge to assist General Convention in separating the functions of program development and advocacy by Executive Council from those of policy and legislative proposal development by the commissions of General Convention. Further, in a time of increasing pressure on budgetary resources, the Commission is striving to further, by these recommendations, approaches to ministry which are effective, efficient, and conform to canonically mandated functions and procedures.

Accordingly, this Commission submits the following resolution:

Resolution #A128

Resolved, the House of _____ concurring, **That the Executive Council establish a commission on HIV/AIDS whose duty it shall be to focus the Church's attention on the theological, ethical and pastoral questions inherent in the HIV/AIDS crises; to develop recommendations and strategies to increase awareness throughout the Church of the HIV/AIDS crises; to facilitate communication with and among the several organizations, institutions and programs engaged in HIV/AIDS ministries within and related to the**

Church; and to advocate to the Church and to the world concern for those affected with the HIV/AIDS; and be it further

Resolved, **That the commission on HIV/AIDS shall consist of 1 Bishop, 2 Presbyters or Deacons and 3 Lay Persons;** and be it further

Resolved, **That the commission on HIV/AIDS shall be a commission of Executive Council; shall report annually to the Executive Council on its activities and progress; and shall report to the General Convention in 1997 and thereafter.**

In the event the foregoing resolution is adopted creating an Executive Council commission on HIV/AIDS, this Commission recommends the adoption of the following resolution:

Resolution #A129

Resolved, the House of _____ concurring, **That Canon I.1.2(n)(4) be amended by changing the period at the end thereof to a comma and by adding the following: *including all aspects of the HIV/AIDS crises*;** and be it further

Resolved, **That Canon 1.1.2(o) be deleted.**

III. Bishops

A. Term of Presiding Bishop

After careful consideration and consultation this Commission is recommending that, effective at the close of the 1997 General Convention, the term of office of the Presiding Bishop be limited to nine years instead of the present twelve-year limitation. This recommendation is made because of the increasing workload and pressures on the Presiding Bishop. The Commission notes that many diocesan bishops are retiring well before the age of mandatory retirement, as further indication of the arduous duties of the office of a bishop having jurisdiction.

The Commission recommends the adoption of the following resolution:

Resolution #A130

Resolved, the House of _____ concurring, **That Canon I.2.2 be amended by striking the words ~~twelve years~~ in the third line thereof and substituting in lieu thereof the words *nine years.***

B. Amendment to Canon III.22.1(c) - Biographical Information

In its report to the 1991 General Convention this Commission made several recommendations regarding consents by Standing Committees to the consecration of bishops-

elect. One recommendation was that there be included in the documents sent to Standing Committees by the Standing Committee of the Convention of the electing diocese a summary of biographical information relating to the bishop-elect. This amendment to the Canon was rejected by the House of Bishops for reasons unknown to this Commission. The recommendation made in that report was one of several resulting from requests by various Standing Committees to the Presiding Bishop for assistance in fulfilling their responsibilities regarding the giving of consents. This Commission is resubmitting this question by the following resolution:

Resolution #A131

Resolved, the House of _____ concurring, **That Canon III.22.1(c) be amended to read in part as follows:**

> **If the election of a Bishop shall have taken place more than three months before the meeting of the General Convention, the Standing Committee of the Diocese electing shall by their President, or by some person or persons specially appointed, except as provided in Sec. 5 of this Canon, promptly send to the Standing Committees of the several Dioceses a certificate of the election by the Secretary of Convention of the Diocese, bearing a statement that evidence of the Bishop-elect's having been duly ordered Deacon and Priest and the certificates as to mental and physical examination as required in Sec. 1(a) of this Canon have been received and that a testimonial in the form set out in Sec. 1(a) of this Canon has been signed by a constitutional majority of the Convention, *and a summary of biographical information relating to the Bishop-elect;*...**

C. Criteria for Consideration by Standing Committees

In further response to the request of the Presiding Bishop to provide some guidance to Standing Committees in their consideration of giving consent to the consecration of bishops-elect, this Commission in its report to the 1991 General Convention recommended a list of criteria to be considered by Standing Committees. This proposal was rejected by the House of Bishops, but this Commission resubmits the following Resolution:

Resolution #A132

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:**

> **The criteria set forth in Canons III.21.1(a) and (c) and III.7.12, the list of offenses for which a Bishop may be tried under Canon IV.1, and the capacity and demonstrated ability of the Bishop-elect to meet the standards of the Declaration in Article VIII of the Constitution, are the standards by which the Standing Committees shall determine the qualification of the Bishop-elect before giving consent to consecration.**

IV. The Mexican Covenant

As directed by Resolution A235a of the 1991 General Convention, this Commission has considered the proposal that the five dioceses in Mexico create a separate province and withdraw from the Episcopal Church.

The Commission has received the draft of the Covenant Agreement approved by the Covenant Committee of the Episcopal Church and representatives of the dioceses in Mexico and the report of the Treasurer of the Domestic and Foreign Missionary Society and the Executive for World Mission as to the estimated amount and duration of financial support to be required for the proposed province.

After consideration of these documents, it is the recommendation of the Standing Commission on the Structure of the Church that the request of the dioceses of Mexico to withdraw from this jurisdiction of the Anglican Communion in order to form an autonomous province of the Anglican Communion be granted.

The Commission adopted the following statement as a recommendation to the Executive Council, to the Treasurer, and to the Executive for World Mission to apply to grants to be made to the new province in Mexico as well as similar grants to others in the future.

> The principles contained in Canon I.7. shall apply to all grants and funds provided by the Domestic and Foreign Missionary Society to other jurisdictions.

V. The Archives

The Commission notes that Canon I.5. provides for the establishment of the Archives of the Episcopal Church and assigns to the Archives the purpose of preserving the records of the General Convention and of the Executive Council and "other records and memorabilia of the life and work of the Church, so as to further the historical dimension of the mission of the Church."

The Commission believes that implicit in the foregoing are the functions of designing and reviewing the implementation of records management systems for the General Convention and the Executive Council. Only by such involvement in records systems design and management can preservation work of the Archives be effective and efficient.

This Commission recommends that the Board of the Archives establish the foregoing as policy for the operation of the Archives. Further, the Commission recommends that the Board of Archives, reporting through the Executive Officer of the General Convention, be accountable to the General Convention and to the Executive Council for the proper discharge of these responsibilities.

VI. The St. Louis Symposium

The Commission was represented by three of its members at the St. Louis Symposium in August, 1993, which was conducted by the East Tennessee Initiative. An outgrowth of this meeting is Shaping Our Future, headquartered in Knoxville, Tennessee, with the Rev. Jon

Shuler as Executive Director. He attended meetings of the Commission in November 1992 and 1993.

The Commission has been advised that Shaping Our Future has two goals:

1. That the Great Commission from the Gospel of Matthew be made the mission of the Episcopal Church, and
2. That there be reform of all the structures of the Church to accomplish that mission.

We also understand that this organization wants to be in partnership with every other responsible body in the Church as it perceives that there is a need to radically simplify the way the work of the Church is done. Not only is this Commission vested with canonical authority to study and make recommendations concerning the structure of the General Convention and the Church, but several other groups also are examining the structure.

VII. 1991 Resolutions Referred to the Commission

A. A143, Trustees of General Theological Seminary

The General Convention requested this Commission to study the requirement in the Constitution of the General Theological Seminary that a certain number of its Trustees be elected by the General Convention, and recommend to the 71st General Convention alternative ways of maintaining the link between the Seminary and the Church.

The Commission finds no reason to recommend change in this matter.

It is clear that this request stems from Resolution A142 (1991), which very appropriately places the travel expenses of those Trustees elected by the General Convention within the Expense Budget of the Convention. It is now clearly understood, and noted by the Committee on Nominations, that when required, such expenses are covered by the Seminary. At the present time there is no need to enact the provisions of A142 calling for travel expenses of Trustees elected by General Convention be included in the Expense Budget.

However, the Commission does recommend the following resolution to remove unnecessary language from Joint Rule VII.18(d):

Resolution #A133

Resolved, the House of ____ concurring, **That Joint Rule VII.18(d) be amended as follows:**

(d) Trustees of the General Theological Seminary, ~~serving in lieu of the separate committees on the General Theological Seminary of the two Houses.~~

B. A235a, Autonomy Within the Anglican Commission

See IV. The Mexican Covenant above.

C. A237, Oversight of Interfaith Dialogue

The General Convention of 1991 charged this Commission to develop a recommendation for policy oversight of interfaith dialogue to be presented at the 71st General Convention. We believe it is best to utilize existing committees rather than to proliferate new committees. The Presiding Bishop's Advisory Committee on Interfaith Relations is the natural body for this responsibility. This can be implemented by the Presiding Bishop without the necessity for a resolution of General Convention.

D. A238a, Autonomy and Loss of Diversity

This Commission was charged by the 70th General Convention with consideration of the implications of the loss of diversity in our decision-making bodies due to processes of autonomy and to make recommendations to incorporate Anglican Partners into our decision-making. Although it initially appeared that a modification of House of Deputies Rule 60(a) might address the issue of loss of diversity, we came to believe that an approach that is both more local and more global would be a better way for the Church today. We propose that the dioceses of our Church find ways to include companion dioceses in their life and decision-making processes, on the one hand, and on the other that this issue be explored in the wider context of the Anglican Consultative Council.

The Commission also considered the question of amending Rule 60(a) to delete Liberia, and while the Commission believes this should eventually be done for consistency, the current political climate in Liberia does not make this a timely move.

E. B023a, Study of Composition and Function of the Committee on the State of the Church

It is this Commission's collective opinion that changing the composition and function of the Committee on the State of the Church would have a negative effect on the autonomy enjoyed by both Houses of General Convention.

The current practice of the House of Bishops producing a Pastoral Letter with input from the House of Deputies by access to the State of the Church report provides for indirect participation by the House of Deputies. It is understood that the Presiding Bishop is solely responsible for the opening address to Convention. Parochial reports in each diocese are available annually to each Diocesan, Coadjutor and Suffragan Bishop, providing at least a partial appreciation of the contents of the current State of the Church document. The House of Deputies has but one main vehicle, which is the State of the Church Document, to communicate vision and long range goals.

It is the opinion of this Commission that the autonomous nature of the above-stated document is significant and important beyond the composition of the committee which writes it. Because the existing structure allows for dialogue and consultation with any sources, including bishops, for the writing of the document, seeking additional members beyond the House of Deputies is unnecessary and conflicts with the intent of a bicameral structure.

F. D112s Control Growth of Blue Book Resolutions

This resolution requested this Commission to study the coordination of the work of the interim bodies by the Executive Office of General Convention to minimize duplication of work and consolidation of proposed Blue Book Resolutions dealing with the same subject matter.

The Commission notes that Canon I.1.13 provides that the Executive Officer of the General Convention shall "coordinate the work of the committees, commissions, boards and agencies funded by the General Convention expense budget." Additional considerations regarding the tracking and consolidation of proposed Blue Book resolutions are being addressed by the newly created position of legislative secretary in the office of the Secretary of the General Convention. Further, this Commission has continued to advocate and track the development of the computerized databases undertaken by the office of the General Convention and by the Archivist. The Commission is advised that such a system should be operative for the 71st General Convention.

GOALS AND OBJECTIVES FOR THE COMING TRIENNIUM

1. Evaluate the present function and structure of General Convention and propose alternate models, if possible, to the next General Convention.
2. Study a possible reconfiguration of Provinces.
3. Further review of the consent process for Bishops.

FINANCIAL REPORT

	1992	*1993*	*1994*
Appropriated	$15,400	$11,000	$2,600
Expenses	$10,420	$10,351	$ 300*

*Estimated

PROPOSED BUDGET AND BUDGET RESOLUTION

The Commission estimates its costs for the next triennium as detailed below and submits the following resolution:

	1995	*1996*	*1997*
Meetings	$19,000.00	$19,000.00	$2,000.00

Resolution #A134

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 $40,000.00 for the triennium 1995-97.**

The Board for Theological Education

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MEMBERSHIP

The Rt. Rev. Frank Allan
The Rev. Sharon L. Ciccarelli*+
Mrs. Barbara Borsch*
Dr. Harold H. Brown
Dr. Richard Couper*
The Rev. Don Curran*+
The Rev. Dr. Edward de Bary
The Rt. Rev. Robert W. Estill*, *Chair*
Dr. Harley Henry
Ms. Essie L. Johnson*
The Rev. Robin P. Martin* (appointed 12/90)
The Very Rev. William Petersen*
Dr. Warren C. Ramshaw
The Rev. Kathleen Sams Russell
The Rt. Rev. Chester Talton (resigned 3/92)
The Rt. Rev. Douglas Theuner*
The Rev. Preston T. Kelsey II, *Executive Director*

* Term expires at 1994 General Convention
+ Appointed as a seminarian

Representatives of the Board at General Convention:

The Rt. Rev. Frank Allan, House of Bishops, is authorized by the Board to receive non-substantive amendments to the report.

Dr. Harold H. Brown, House of Deputies, is authorized by the Board to receive non-substantive amendments to the report.

SUMMARY OF THE BOARD'S WORK

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 six Episcopal students have been receiving scholarships for ministry and four other Episcopal students have been awarded doctoral scholarships.

2. Support has continued for Seminarians with Lay Vocations. Eight seminarians from five schools were assisted by BTE grants to their respective seminaries. The last two conferences have been held with the National Network of Lay Professionals. The theme of the January 1994 Conference was "A New Vision—A New Day." Mr. David Booth Beers, the Presiding Bishop's Chancellor, gave the keynote address. Biblical reflections were led by Dr. Don Compier of CDSP.

3. In fulfilling its canonical duty "to promote continuing cooperation between and among the Theological Seminaries of the Church" (Canon III.30.2[c]), the BTE has supported with two grants the establishment of the Anglican Association of Biblical Scholars under the direction of the Rev. Dr. Michael H. Floyd, professor of Old Testament at the Episcopal Theological Seminary of the Southwest.

4. The BTE continues to work with the Presiding Bishop's Select Committee of Bishops and Deans chaired by the Rt. Rev. Frank Cerveny. A proposed change in the canons to establish one major evaluation during the middler year of postulants applying for candidacy will be presented to the General Convention. It is to be found in the Council for the Development of Ministry (CDM) report. Further discussion continues on the timing and place of the General Ordination Examination (GOE) in the ordination process.

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 (96 dioceses reporting) and 1992 (99 reporting) surveys produced the following information:

	1984		*1992*	
Three years in an Episcopal seminary	218	70%	243	72%
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%	25	7%
A Diocesan school or program plus one year at an Episcopal seminary	7	2%	5	2%
Read for Orders	11	4%	8	2%
Other	10	3%	18	4%
Total	312	100%	337	100%

6. The BTE continues to be active in the work of the CDM. During this triennium Ms. Essie Johnson served on behalf of the BTE. The Executive Director assisted the Rev. John Docker, Staff Officer of the CDM, in the work with provincial meetings of Commissions on Ministry.

7. In response to Resolution A036a of the 70th General Convention, the Presiding Bishop appointed a committee to design and implement a structure for more efficient, creative and effective coordination and administration of all functions relating to ordained ministry. As a result of this review, in early 1992 a new organizational cluster was created in the Office of the Presiding Bishop under the supervision of the Rt. Rev. Harold Hopkins of the Office of Pastoral Development. The Professional Ministry Development Cluster consists of the Executive Director of the BTE; the Executive Director of the Church Deployment Office (CDO), the Rev. James Wilson; and the Staff Officer of CDM.

8. In the fall of 1993, Mrs. Mary Williams was hired to conduct a review of the Church Deployment Board (CDB), the BTE and CDM with the charge to answer the question, "Is there a better way these two Boards and Council can be structured?" In December 1993, she submitted a "Review of CDB, BTE, and CDM Structures," recommending the establishment of a Board for Professional Ministry Development to replace the two previous boards and council. The report was received by the BTE at its February 1994 meeting for review.

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. Figures for 1992, the most recent year for which figures are available, reveal congregations gave $3,177,922 to Episcopal seminaries or .34 percent and $412,822 or .04 percent to other theological institutions. This is a decrease of $348,873 in giving to the accredited seminaries from 1991 or -.05 percent. The giving to other theological institutions declined $18,793 but remained at .04 percent.

The 1991 General Convention reaffirmed its commitment to the 1 percent program and asked "each diocesan bishop to make 1% for theological education a high priority of diocesan encouragement, education, and stewardship, so that by the 1994 General Convention all congregations of the Church are participating" (A226a).

The BTE would like to salute the following dioceses for the leadership they have demonstrated in 1 percent participation in 1992:

Diocese of Indianapolis,	.96%
Diocese of Nevada,	.91%
Diocese of the Rio Grande,	.82%
Diocese of Hawaii,	.79%
Diocese of Northwest Texas,	.77%
Diocese of Utah,	.76%
Diocese of Mississippi,	.75%
Diocese of North Carolina,	.72%
Diocese of Western Louisiana,	.72%
Diocese of Quincy,	.71%
Diocese of Vermont,	.71%

The seminaries, their boards, deans, faculty, and students join the BTE in expressing their gratitude for this financial support of theological education in the accredited seminaries.

Resolution A224a - "Strategic Planning"

Committee Membership: Dr. Richard Couper, *chair*, The Very Rev. William Petersen, Dr. Warren Ramshaw, The Rev. Kathleen Russell.

In seeking to carry out 1991 General Convention Resolution A224a, BTE established a committee to work on the call to gather representatives named in the resolution to address the 1991 BTE report, "The Care of Learning: On the Stewardship and Coordination of Resources for Theological Education." Attention was directed to: (1) the seminaries' relationship to the Church's mission, with particular attention to the vision of the role of theological education in that mission; (2) issues of utilization and diversity; (3) the design and development of special programs; (4) lay theological education; (5) present and future faculty development; (6) ecumenical collaborations; and (7) common administrative services and reporting for accounting and financial management. These seven were then grouped into two categories: (a) the seminaries' relationship to the Church's mission, and (b) the question of utilization and diversity, particularly regarding the programs and faculty resources in our seminaries.

Early in the triennium it became evident that funding for a gathering would not be available. The committee then sought to find other ways by which to pursue the intention of the resolution.

The role and relationship of the seminaries to the Church's mission and the matter of utilization of seminary resources was an early area of exploration by the committee. Not surprisingly, the renewal of the ministry of the baptized, the reclaiming of the diaconate, and the economic struggle of congregations has had its effects on the seminaries.

This can be seen in the number of M.Div. degree earned by students at the eleven seminaries. This number has declined over the past ten years, from a high of 896 in the academic year 1984-85 to 703 in 1993-94. Yet at the same time the total number of students throughout this period has hovered around 1000, an indication of the changing programs offered by the seminaries.

In light of these numbers members of the committee and the Executive Director engaged in conversations with chairs of Boards of Trustees and deans of the seminaries. The conversations focused on their reactions to these changes in their student bodies and on the future life of their seminaries as they saw it from their own perspectives. In certain instances anxiety was expressed about the future academic and financial viability of the seminaries in light of these declining M.Div. enrollments. At the same time they expressed concern over the nature and quality of students.

Moving to another area, if more and more theological education in the future is going to occur locally, at least two questions will need to be examined: (1) the relationship of the seminaries to these endeavors, and (2) the question of spiritual formation of candidates for ordination. Related to these two questions are fundamental apprehensions about quality, consistency, and fragmentation.

Often the BTE is asked questions about the faculties of our Episcopal seminaries. Are they active in the life of local congregations? Do faculty members participate sufficiently in the parish life of the Church to be good role models for the seminarians they are training to become future ordained leaders in the Church?

During 1992-93, a Seminary Faculty Study was conducted. The study sought to learn about the relationships of the faculty with the Church and the participation of faculty members in the life of parishes, dioceses, and national committees. Responses were received from 129 of the 155 seminary faculty members, a high rate of return for such a survey.

Here are some highlights of the Seminary Faculty Study (January 1994):

- 75% of the responding faculty are ordained and 25% are lay persons. 90% identified themselves as Episcopalians.
- Essentially, 80% of those responding are providing some non-liturgical activity in their parishes.
- 85% participate in the liturgical life of parishes.
- 63% are currently involved in the affairs of their dioceses.
- 85% say participation in the life of the Church outside of the seminary is expected.
- Of those participating in the life of the Church at the diocesan and national level, it is twice as likely that they are teaching theology.
- Faculty members who are younger and *male* are more likely to be active at the diocesan level.
- Faculty members who are younger and *female* are more likely to be active at the national Church level.
- Of the 31 lay faculty members surveyed, 15 are male and 16 female.
- Among ordained faculty members, 93% are male, 7% female.
- Lay faculty members as a group are younger than ordained faculty members.

In addition to the information gained, the survey gives the BTE and the Church an opportunity to view the seminaries as a single resource to the Church for theological education. Copies of the full report are available from the BTE Office, 815 Second Ave., New York NY 10017.

Finally, in December 1993 members of the committee and the Executive Director met with the Council of Deans at their annual meeting. In addition to reviewing the issues noted above, the deans expressed continuing apprehension about student indebtedness. Not only are students bringing former educational and personal debts, but tuitions and living expenses while at seminary are primarily carried by the students themselves with limited diocesan or parish financial support.

As a consequence of this meeting, the BTE looks forward to continuing on a regular basis future meetings with the Council of Deans.

The 1% plan continues to provide important financial support for the seminaries, $3,177,922 in 1992, 34% of the potential. In view of a study which demonstrated the importance of the support of the bishop, there is a continuing need for bishops to keep the plan before their diocese and congregations as called for by the 1991 General Convention (A226a). The plan continues to suffer from a vulnerability to changes in rectors and, more recently, increasing demands on parish financial resources.

While the closing of seminaries immediately surfaces as a possible response to these financial pressures, it was noted that past history has not demonstrated that the resources of the closed seminary are incorporated into the ongoing enterprise of theological education in the Episcopal Church. The immediate beneficiaries, if any, appear to be local non-Episcopal seminaries.

In conclusion, the committee wishes to draw the attention of deputies and bishops at the 1994 General Convention to the following:

- A learned and capable leadership, both lay and ordained, will be more important then ever to the mission of the Church in an increasingly secular world.
- Financial support for theological education, including the 1% plan, will need to be increased for the education and training of this future leadership.
- Financial aid for students and adequate compensation for faculty are an integral part of the financial responsibility the Church has for its future leaders.
- The decline in the M.Div. enrollments at the eleven seminaries calls for the Church in partnership with these schools to develop further uses of these resources for theological education beyond the preparation of priests.
- Without the dioceses and the seminaries engaging in the exploration of new uses of the resources to be found in our eleven seminaries, the future of more than one of these institutions is problematic.

Theological education in the Episcopal Church is at a *kairos* moment. The resources for theological education which our forbears have bequeathed to us are in danger. The present moment calls for bold visions for theological education so that the mission to which the Episcopal Church is being called can be carried forward with capable, well trained and educated leadership. Nothing less than the concern and support of all Episcopalians will suffice.

Resolution A225a - "Distance Learning"

Committee Membership: the Rev. Dr. Edward de Bary, *chair*, Dr. Harold Brown, Ms. Essie Johnson, the Rev. Robin Martin, the Rt. Rev. Douglas Theuner.

The committee responded to 1991 General Convention resolution A225a, which dealt with non-residential training and education-at-a-distance programs and our seminaries. The committee identified several aspects to this resolution. These were:

- Encouraging seminaries to provide non-residential programs for lay and clergy.
- Encouraging seminaries to use technological advances (computers and television) to help disseminate their programs.
- Increase and improve non-residential offerings to minorities.
- Work with other agencies, programs and the national Church to extend theological education beyond the seminary campus.

Resolution A225a came from suggestions in "The Care of Learning" (December 31, 1990), which affirmed that theological education is "...a characteristic feature of the Church's life and mission always, everywhere, and for all" (p.16). The committee believes that theological education is a "cradle to grave" process. As the primary repository of our theological expertise, our seminaries provide the fonts from which this education originates.

This opens new possibilities as well as responsibilities for our seminaries, which are called to educate or at least support indirectly the education of professional/ordained clergy, volunteer/ordained clergy, professional lay persons, and volunteer lay persons. By "volunteer" we mean non-stipendiary or "amateur" in the classical sense of performing a function for the sake of loving and serving rather than remuneration. It also means that the distinction between "Christian Education' and "Theological Education" will no longer exist in the way it has in the past.

Non-Seminary Programs - The committee recognized that numerous programs exist outside our seminaries to prepare lay people and clergy for ministry. "The Care of Learning" states (p.22) that 94 dioceses have programs for ministry development or diocesan schools. A more recent survey done by the committee elicited responses from only 48 programs located in 45 dioceses. These programs tend to be ephemeral, as we know that some dioceses did not report all the programs operating within their geographical boundaries.

This points to a problem: There exists no central registry of structured programs which lead to ordination. If accountability is increasingly necessary, then a national registry of authorized programs should exist. Whether such a registry should extend to programs other than those which lead to ordination deserves additional discussion.

The Seminaries and Technology - The committee observes that technology is moving rapidly to expand the possibilities for at-a-distance learning at affordable costs. In September 1993 the committee arranged a meeting of representatives from our seminaries to review education-at-a-distance and the use of technology. Various aspects of technology were discussed. Specific suggestions and a consensus emerged during the three-day meeting. The Rev. Clement Lee of the national Church office, and the Rev. Dr. Frederic Burnham, Director of Trinity Institute, also participated. The meeting included an informal survey of what is currently happening with technology in our seminaries. It concluded with an agreement to continue the discussions under the acronym SCOTT (Seminary Consultation on Television and Telecommunication). The goal of the consultation is to yoke the seminaries for capitalization and purchasing of technical equipment as well as to

cooperate in joint ventures between all or some of the seminaries. Some specifics from the initial consultation are:

Computers are used in all our seminaries but to varying degrees. Only one seminary makes them available to all faculty and has its buildings wired for intercommunication from each work station, including accessibility to Internet.
Representatives reported some resistance to computers, but most faculty and staff use them for word processing and some data gathering. Several of the seminary libraries are networked with computers, but only some are linked to Internet, the international education, business and government computer link.
Representatives agreed to work at their institutions to bring them onto Internet. The Rev. Clement Lee promised technical and consultative support.

A Video Network through the Episcopal Cathedral Teleconferencing Network has begun to expand in the Church. During a visit at Trinity Church it was suggested that a network to serve the seminaries, in order to share programs between schools as well as with other stations, is possible and affordable. A one-way communication with feedback, in a town meeting type format, is possible via telephone lines but is not truly inter-active. Virginia Theological Seminary has used this technology for a program with the Diocese of West Texas.

Teleconferencing, via telephone lines and varying degrees of sophistication in video and sound production, is possible between several locations with small groups of people. Thus the classroom can be expanded across vast distances. Seabury-Western, in a consortium with other Chicago area theological schools, is looking at this kind of technology to expand their campus to Detroit.

Interactive video via computers is becoming increasingly available at low cost and may be a wave of the future since it permits data exchanges as well as live picture and sound. Standard telephone lines and off-the-shelf equipment are used.

Educational theory and the development of educational methods in seminary education is a challenge offered in "The Care of Learning." It becomes even more important when considering the technological challenge. Assistance will be necessary to learn how to use the technology as well as how to teach in these new and different media. This will allow for the development of our ability to extend offerings over distances to various cultures, language groups, and to reach minorities who in the past were often excluded in the past.

The committee recommends: In lieu of formal resolutions to the General Convention the committee recommends to its successors during the next triennium that nurture of the consultation (SCOTT) between our seminaries be given a high priority. A subsequent meeting is now scheduled for April 15-17, 1994. We think SCOTT should be given support with funding if necessary in order that it can continue until it becomes established. SCOTT will benefit the entire Church by developing an organizing network of Episcopal seminaries and other educational opportunities linked by electronic communications and cooperative endeavors. Working together to develop programs and seek funding, learning to use new

technology and broaden and improve our theological offerings, will make our seminaries more viable as well as improve our opportunities for theological education.

Resolution A227a - "Recruitment and Screening"

Committee Membership: Mrs. Barbara Borsch, *chair*, the Rt. Rev. Frank Allan, the Rev. Sharon Ciccarelli, the Rev. Don Curran, Dr. Harley Henry, Mr. Kent Fairfield, *consultant*.

Since its founding in 1970, the Board for Theological Education has concerned itself with the selection, education and deployment of Church leaders (Canon III.30.2).

In December 1993 the BTE published "Recruiting for Leadership: Challenges and Hopes," the third in a recent series of reports which began with "Leadership and Theological Education in the Episcopal Church" (1987). Following is a brief account of the background and content of this latest report.

As a result of the 1987 report, the 1988 General Convention directed the BTE to study the Church's recruitment of leadership and make recommendations to the 1991 General Convention (A183).

The resulting research, conducted during the 1988-91 triennium, revealed general complaints about diocesan procedures in three overlapping areas: vocation, education, and deployment. In addition, the screening of candidates—having become much more prevalent than the recruitment of them—seemed biased against younger applicants and those who were from minority ethnic groups, especially troubling in view of the number of dioceses becoming increasingly multi-ethnic. The research also pointed out that non-whites, women and younger persons had fewer opportunities for parochial employment.

At the 1991 General Convention, the BTE's recommendations included recruitment practices, the training of Commissions on Ministry, and deployment strategies.

An addition to the Ministry Commission Canon (III.2.3) directed the Church to reclaim its historical responsibility for actively recruiting people to leadership positions so new candidates might be encouraged to come forward to balance and augment those who were already presenting themselves for service.

Accompanying resolutions also requested that dioceses provide training for Commissions on Ministry "in awareness of the important cultural differences among ethnic communities from which prospective postulants may come," and that they "develop explicit strategies for deploying women clergy and clergy from ethnic communities."

On this basis, in 1992-93 a committee of the BTE, supported by a grant from the Lilly Endowment, surveyed responses to the new canon on recruitment and the related resolutions. Their study, which culminated in the 1993 report on "Recruiting for Leadership," included seven on-site consultations in the dioceses of Maryland, Montana, and West Texas, where committee members and a consultant met with panels of clergy and lay leaders. Subsequently, four other dioceses contributed information and comments to the report.

Copies of the full 38-page report are available on request from the office of the BTE, 815 Second Ave., New York NY 10017.

Readers of this report should be aware that it focuses on recruitment for the ordained ministry. The investigating committee's basic assumptions were that the primary sacrament of ministry is baptism, and that the ministries of priesthood and diaconate—although not

more important than those carried out by the laity—represent unique leverage points in the leadership of the Church.

The report looks at four dilemmas underlying the issue of recruitment and at contextual issues in the larger Church system. It then describes some implications for action in recruitment followed by a discussion of the recruitment of younger persons, persons from minority groups and women.

It came as no surprise that carrying out Canon III.2.3 through deliberate recruitment of candidates for the ordained ministry will not be easy. Four of the dilemmas confronting Commissions on Ministry and other diocesan groups are expressed in the following statements explicated in the report:

"If we succeed in recruiting more aspirants, that just means we'll have to turn down even more candidates than we do now."

"Should we be looking for aspirants who are qualified to develop specific areas of the Church's mission, or faithful people with general skills, willing to serve in whatever way is eventually asked of them."

"Many people are drawn to consider their call to ordination, but many good ones are turned off by the hurdles they have to clear to get there—and even then there's no assurance of getting a job."

"Our bishop may lay out expectations for the diocese, but there's no telling what autonomous parishes will choose to do on their own."

Exploration of these dilemmas reveals that recruitment must be understood in terms of the more fundamental issues of mission and leadership. The report maintains that the search for new leaders demands that all levels of the Church consider where they want to proceed. The important questions are, "What mission(s) are we called to fulfill? Whom do we envision leading our parishes, dioceses, seminaries, and national Church?"

Mission thus points to our specific needs for leadership, which in turn guides recruitment. This deliberate process is, throughout, undergirded by our theology.

To be deliberate and proactive in the search for leadership to carry out the mission(s) of the Church runs counter to many of the selection procedures already in place. These are framed to screen out many of those seeking ordination on the grounds that the number of aspirants is far greater than the anticipated number of available paid positions in a diocese.

On the other hand, the committee found others in the Church beginning to consider approaches to recruitment and training more closely related to mission rather than finances and numbers, and contending that new questions must be asked of aspirants which go beyond qualities of faithfulness, prayerfulness, and dedication: "What part of the Church's mission are you called to carry out? Are you excited by the prospect of participating in the mission and willing to train for it?"

Such considerations lead inevitably to the perceived need to enlarge and enhance the pool of potential leaders by including more younger persons and members of under-represented ethnic groups, especially in view of the composition of the current group of seminary students.

The committee also concluded that recruitment, no matter how deliberate and dedicated, cannot guarantee employment. Problems of "deployment" are a substantial obstacle to recruiting the leadership of the future. Consultations in the three dioceses made it clear that women and persons from minority groups are aware, on the basis of their experience, that they have only limited expectations about their opportunities for leadership

in the Church of today. There can be no question that these restrictions make recruitment more difficult.

The committee found that, on the whole, participants in our study supported initiative in recruitment, finding it congruent with their faith and theology. They also saw the need for more precise criteria for leadership and for exploring the Church's particular mission in their locale.

Frequently participants pointed out the need to seek out and utilize the talents of the laity more effectively while carrying out the search for ordained leadership.

In reflecting subsequently on the dynamics and responses in the seven diocesan consultations, the committee reaffirmed the value of calling together key persons who have mutual concerns for the Church but who do not usually or regularly meet together. The various panels with whom we worked consistently demonstrated great energy and a broader than usual view of the Church and its mission as a result of the bringing together of perspectives. Each of the panels included about a dozen clergy and lay persons, and meetings and conversations lasted over a two-day period. With careful planning, the good offices of our consultant, and an atmosphere of mutual trust, the sessions were both focused and creative.

Building on the experience of these consultations, the committee noted that parochialism, while perhaps useful in sustaining local congregations, too often blinds congregants to the larger mission and the larger needs of the Church, as well as to their own roles and responsibilities in both.

It is the conviction of the committee that the search for leadership—and the necessary discussion of the mission it must carry out—should be as important in the life of the parish as it is in that of the diocese. Parishes have a crucial role to play in the development of a vision of mission and leadership because they play an all-important role in recruitment and deployment.

The committee concludes that Commissions on Ministry, in implementing new procedures for the recruitment of leadership, are well advised to stimulate discussion of the key issues at the parish level, and to take the time to hear what those at the parish level have to tell them about mission, leadership, and the recruitment of the future leaders of the Church.

Title III Seminary Report

The narratives which follow were supplied by the seminaries in response to the questions listed below. The Text appears as submitted by seminary officials.

I. What are some of the distinct features of _____ ?
II. What were your major accomplishments these past three years?
III. What are your major needs these next three years?

Berkeley Divinity School at Yale

I. 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. There are three full-time professors of liturgics, offering the largest number of courses available in any Episcopal seminary. We have, as well, 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, this year, a new program in professional studies, which will offer, through the course of a student's career, a number of opportunities to take special workshops in various areas concerning the practice of ministry. For students who complete a requisite number of courses, we will award a Certificate in Professional Studies.

Bexley Hall

I. Bexley Hall was the first seminary of the Episcopal Church founded (1824) outside the original thirteen United States. Today Bexley Hall features an exemplary stewardship of resources through partnership in a common faculty, curriculum, and budget in the Divinity School at Rochester, New York, and through a covenant relationship with St. Bernard's Institute (Roman Catholic), all on a single campus. Bexley Hall's enrollment and faculty/staff population represent 25% of the Divinity School as a whole. The advantage of moderate tuition charges is further enhanced by a superlative financial aid program. Essential aspects of Anglican identity in formation for ministry—such as canonically mandated courses, Daily Office and Eucharist, annual retreats and quiet days—are deepened by daily ecumenical engagement with professors and seminarians of other traditions in classroom, chapel or refectory. Signature features especially include nationally recognized programs in Black Church Studies and Women and Gender Studies. Distinguished lectureships, such as those provided by the twice-yearly Rossiter Alumni/ae Program, bring outstanding Anglican leaders and theologians to campus. CPE opportunities within the Strong Medical Center at the University of Rochester and a master's degree program with emphasis in Pastoral Music in conjunction with the outstanding Eastman School of Music are also an attraction. Finally, parochial or special ministry Field Education experiences are available in easily accessible nearby inner-city, suburban, or rural settings.

II. The work of the last triennium has been a thorough revision of the curriculum undertaken in conjunction with a preliminary reform and restructuring of the faculty that aims at a greater integration of the theological enterprise in service of the Church and as a means for integrating theological education for those being formed for ordained/lay ministry. Chief features of the new curriculum include (a) the integration of artistic, ethnic, gender, and global perspectives into all academic course work; (b) the establishment of a required introductory team-taught Junior Seminar focused on exposure to the range of the theological enterprise and the relationship of faith and reason; (c) a required Senior Colloquium centered on the integration of academic and field work experiences under the aegis of an ecclesially based spirituality; and (d) the completion of the roster of Anglican studies with the addition of a course in "The Life and Mission of Contemporary Anglican

Parishes." Also, our D.Min. program was revised, strengthened, and opened to non-residential study.

III. Major needs include (a) present and prospective faculty replacements to be made in the areas of Church History, Old Testament, Homiletics, and Theology; (b) an increase in the number of African-American Anglicans taking advantage of the Black Church Studies program; (c) a general increase in an M.Div. enrollment that has been on a plateau for several years; and (d) further development and funding of our developing pilot program in conjunction with the Standing Commission on the Church in Small Communities that envisions Bexley Hall as a special center in educating and forming clergy for ministry in smaller churches or communities.

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 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 multi-cultural environment of the San Francisco Bay area.

II. We are celebrating CDSP's Centennial year (1993-94), culminating with the participation of the Presiding Bishop. In the past three years we have added Dr. Linda Clader, a very experienced teacher and excellent preacher, as Professor of Homiletics. Professor Don Compier, a refreshing and versatile young teacher of Systematic Theology, is completing his second year. Professor John Kater has brought to fruition a major new program of Ministry Development, working closely with leaders in the Dioceses of Province VIII. A Centennial Capital Campaign has raised four million of the five million dollar goal with six months remaining. The funds are for endowment of scholarships and faculty chairs. The Business of God luncheons in eight major cities in the West have attracted national attention with thousands of business and church leaders, including Archbishop Carey.

III. The ATS/WASC Accreditation self study makes it clear that, along with most Episcopal seminaries, CDSP must face declining enrollment and shortages of resources by engaging in serious strategic planning. The process will involve CDSP's major stakeholders seeking a common vision for the future. We are collaborating with dioceses of Province VIII in a program for theological education of persons preparing for ministries in rapidly growing Hispanic congregations. We will continue vigorous efforts to recruit the most able student body with concentration in 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. Faculty of Episcopal Divinity School are known for academic rigor in all areas of theology, for pedagogies which emphasize the significance of diverse congregational and social contexts, and for their contributions to Church and scholarly publications. In this faculty of 50% women and one-third persons of color, concerns for the full inclusion of women and racial/ethnic minorities are central, not peripheral. As a community we express the School's continuing and historic commitments to peace and justice. The demanding EDS curriculum—praised in a report of the Association of Theological Schools as "a new model of theological education"—is designed to prepare mature adult learners for pastoral, prophetic and scholarly leadership. The collective learning of this School is enhanced by its diverse and increasingly international student body. The option of doing the M.A. and D.Min. degrees in Feminist Liberation Theology is another distinctive feature of the School. Students also have access, through an active cross-registration program, to over 400 courses taught within the Boston Theological Institute (BTI).

II. The finest additions to this community of faith and learning have been our new faculty members: the Rev. Charles Bennison, Jr., and the Rev. Dr. John Hooker, both of whom are in Pastoral Theology; the Rev. Dr. Ian T. Douglas in Contemporary Society; Dr. Kwok Pui Lan in theology, and the Rev. Joan Martin in Social Ethics; additionally, the Very Rev. Dr. William Rankin teaches courses in Social Ethics and Professional Ethics. In recent years EDS has strengthened ties with Weston School of Theology, a Jesuit seminary that shares our library, classrooms and chapel. The number of student enrollments has for the past four years risen to the high 40s. We have instituted programs and retreats to enhance development of student spiritual life and ministerial formation. We have as well added educational, liturgical and musical events for the local community.

III. We have identified three major areas for future financial development: (1) increasing endowment funds particularly for faculty salaries and student financial aid; (2) seeking additional resources to enhance continuing education programs and to strengthen education for urban, suburban and rural ministries; and (3) securing funding to update computer capabilities for learning, research and planning.

Episcopal Theological Seminary of the Southwest

I.
- Formation for parish ministry in a community that gathers and scatters.
- The only Episcopal Seminary with shared executive leadership by Dean and Provost.
- The Certificate of Individual Theological Studies is individually designed for each student.
- The only Episcopal Seminary with a certified Clinical Pastoral Education center.
- The Center of Hispanic Studies of Province VII is located on our campus.
- A unique program in Middler Field Education in the community. Courses in Parish Administration and Christian Spirituality.

II.
- New Campus Center completed.
- Initiation of a M.A.R. in Pastoral Care Degree.
- New faculty appointment in Ethics and Moral Theology.
- Development office established.
- Strategic Planning process completed.
- Lilly grant for Board development.
- Cornerstone grant for model project on stress in marriages during seminary and the ministry.
- Ten-Year reaccreditation completed.

III.
- Computerization of the library.
- Recruitment of two new faculty members.
- Implementation of the M.A.R. in Pastoral Care.
- New classrooms and faculty offices.
- Implementation of Cornerstone pilot project.
- Continued implementation of the strategic plan report.

General Theological Seminary

I.
1. Residential, worship-centered beauty.
2. Concentration on the basic elements of theological education.
3. Cross-registration links with UTS, NYTS, Hebrew Union.
4. New York City as a unique learning environment.
5. Center for Christian Spirituality, Center for Jewish-Christian Studies and Relations, Instituto Pastoral Hispano.
6. The College for Bishops.

II.
1. Library renovation.
2. Administrative restructuring/cost-cutting.
3. The hiring of two excellent new teachers (in Ethics and Modern Church History).
4. The reversal of a downward trend in enrollment.
5. The orderly transfer of leadership from one Dean to another over the course of an interim year.
6. Open and honest facing of issues in human sexuality.
7. Reconfiguration of cleaning and maintenance services.

III.
1. Large infusions of scholarship aid monies.
2. Continuing renovation of dormitories.
3. Better communication with the larger Church.

Nashotah House

I.
1. A catholic ethos, emphasizing a disciplined spiritual life centered in the sacraments.
2. A comprehensive core curriculum.
3. A magnificent contemplative setting on a four hundred acre lakefront campus.

4. Modern town house style apartments for married students.

II. 1. Celebration of the Sesquicentennial of our founding with a series of major events.
2. An administrative transition involving appointment of a new Dean, Business Manager, and Director of Development.
3. Filling of four faculty vacancies.
4. Establishment of a new pastoral referral team.
5. Institution of a summer term offering courses leading to the S.T.M. degree.

III. 1. Additional sources of scholarship aid.
2. Additional married student housing.

School of Theology of the University of the South

I. 1. An Episcopal seminary founded in the mid-19th century as part of a distinctly Episcopal university.
2. An ongoing commitment to a dynamic understanding of a comprehensive Anglican Christianity, not tied to a single "school" of Anglicanism; having its own integrity, but welcoming a wide variety of theological viewpoints and liturgical practices, in short, a microcosm of the Episcopal Church.
3. An attempt to balance worship, spiritual formation, academic studies, ethical awareness, and practical training, stressing the interrelationships among these experiences.
4. The policy of keeping student indebtedness to a minimum, and in virtually no case to more than $9,000. A lower cost of living, subsidized tuition, a work-study program, etc. help make this possible.
5. The integrated relationship between the Seminary and the Sewanee Center, the home base of EFM (Education for Ministry), DOCC (Disciples of Christ in Community), and other programs.

II. 1. Establishment of a strong financial condition for the School of Theology:
a) a balanced budget,
b) significantly increased designated and capital gifts,
c) increase in 1% revenue by more than 35%,
d) installation of sound accounting and reporting procedures.
2. A 100% rate of graduating seniors (allowing for two who went into year-long CPE chaplaincies).
3. Sustained growth, both in the Seminary (now at its maximum approved enrollment) and in our extension programs (EFM: 8,000 4-year graduates and 6,465 current students; DOCC: 687 current students).
4. Continued faculty productivity and service: important publications for major journals and publishers; service on many national Church commissions, international ecumenical dialogues.
5. A much enhanced relationship between the Seminary and the College and University (administratively, programmatically, in personal relationships, and in ministry activities).

6. The reorganization of *St. Luke's Journal of Theology* into the *Sewanee Theological Review*, with growing readership and acclaim.

III. 1. A new Chapel for the School of Theology. The outstanding architect E. Fay Jones ("Thorncrown," the "Mildred Cooper Chapel,") has accepted the commission to design it.
2. New Seminary/Sewanee Center buildings: a refectory; a new, larger student study center; larger facilities for EFM, DOCC.
3. New housing for seminarians and refurbishing of current housing. All students live in apartments or houses, not dormitories. To accommodate a large student enrollment, we need more housing.
4. Fifty percent more faculty slots in the Seminary, and 50% more professional staff positions in Sewanee Center. Possible expansion of the Sewanee Center mission and programs.
5. Enhancement of our spirituality programs (both for seminarians and as continuing education).
6. Continued growth in 1% giving, alumni/ae contributions, capital gifts, especially for financial aid (to sustain the no/low loan policy) and the facilities needs named above.

Seabury-Western Theological Seminary

I. Seabury-Western's program is centered in worship—specifically the round of daily offices and daily Eucharist. Our primary mission is to serve the Episcopal Church by the preparation of men and women for its leadership—ordained and lay—by training them to be anchored in spiritual discipline and corporate worship and to respect the varieties of liturgical expression and the diversity of persons and cultures in our community.

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 Chicago area seminaries are open to our students. Adjacent Northwestern University provides educational resources and recreational facilities.

II. Over the last three years Seabury-Western has worked to solidify its new programs: Doctor of Ministry in Preaching; Doctor of Ministry with Concentration in Anglican Ministries; and Cooperative Master of Divinity Program in Detroit, Michigan.

The newest program is the Cooperative Master of Divinity Program with the United Theological Seminary of the Twin Cities. In this program students seeking ordination in the Diocese of Minnesota who are unable to attend a three-year residential program in an Episcopal seminary complete a portion of their work at United Seminary and a portion at Seabury-Western in a special program, with consultation with the Commission on Ministry of the Diocese of Minnesota.

III. The Seminary has launched a $3.1 million capital campaign to address needs for faculty support and student financial aid; facility improvement; and the establishment of the Seabury Institute, an initiative designed to "challenge the Church to grow in faith and numbers by carrying out research and development projects in partnership with parishes."

Addressing issues raised by a number of upcoming faculty retirements will present significant challenges.

Trinity Episcopal School for Ministry

I. Firmly rooted in the mainstream of the Anglican Communion, Trinity was born of the renewal movements of the 1960s and 1970s. The founders wanted to create 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," and structurally open to innovation and change.

Trinity's unique 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, and a close pastoral relation is maintained between faculty 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, many of which have settled in Ambridge, and evangelical scholarship, fellowship, and cooperation.

II. In the last three years, Trinity has expanded its offerings and outreach to satisfy the diversity of needs for training for ministry. The student body has grown steadily and now (the 1993-94 academic year) has over 100 degree or diploma students and almost 70 others taking courses. A unique two-year diploma in youth studies, combining classroom study and guided field education was created, and the process begun to create a two-year master's degree in missions and evangelism.

Also created was an innovative program (the "TEEM 100" courses) granting seminary credit for courses taken by extension. The courses, giving a comprehensive introduction to the Old and New Testaments, Church history, and theology, may be used as preparation for residential study, diaconal formation, or lay education.

Trinity pursued new opportunities for experiential training in ministry. Among them, a group of students under the direction of the faculty have become lay vicars of a dying urban parish.

A "June Term" and a "January Term South" continuing education programs were added to our "January Term." The first week of June Term was dedicated to a national church planting conference.

Work was begun on a new administration building needed to support the expanding programs and allow us to expand the growing library, which Trinity is working to make a center for studies in mission, evangelism, and similar subjects.

III. In the next three years, we expect further growth in the student body and in our programs. To support them, we need to double our financial supporters, complete the administration building, and expand both the library's facilities and the collection.

Virginia Theological Seminary

I.
1. An outstanding faculty committed to the preparation of both clergy and lay leadership for the Church;
2. Active participation in the Washington Theological Consortium, which provides an ecumenical context for our programs;
3. A strong Field Education program using the many resources of the Washington metropolitan area;
4. A widely acclaimed program of continuing education for clergy;
5. The Center for the Ministry of Teaching, which in addition to offering a program of Christian education for our M.Div. students, offers a Master of Arts in Christian Education and assists parishes in strengthening their programs. The Center has also published the Episcopal Children's Curriculum, which is being used in 2500 parishes;
6. A Lay School of Theology providing evening courses for those who live in the area.

II.
1. The completion of the Addison Academic Center and the Lettie Pate Evans Auditorium, which provide modern teaching facilities for all of our programs and are available for limited use by outside groups;
2. The renovations of two major buildings to provide more adequate faculty and administrative offices;
3. The adoption of a cross-cultural requirement for all M.Div. and MTS candidates;
4. The virtual completion of the Episcopal Children's Curriculum, which provides a resource for parish programs of education;
5. Hosting the meeting of the Inter-Anglican Theological and Doctrinal Commission, chaired by Archbishop Robin Eames;
6. Adoption by the Board of Trustees of a plan to establish an International Research Center for the Anglican Communion;
7. New faculty: Mitzi Jarrett, Librarian and Assistant Professor; the Rev. David R. Adams, Associate Professor of New Testament; Dr. Raymond Glover, Professor of Music and Organist for the Seminary. His duties include offering the Church help in educating musical directors for smaller parishes.
8. Completion of the Capital Fund Campaign for an endowment to support the newly built Academic Center;
9. ATS reaccreditation.

III.
1. Selection of a new Dean and President;
2. Replacement of several faculty who will be retiring;
3. A continuing review and possible revision in the Seminary's curriculum;
4. Financial support for student aid in light of the growing cost of full-time theological education.

1992-93 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	89		9		50	63
Bexley Hall	24	3		3	12	26
Church Divinity School of the Pacific	67	9	15		54	49
Episcopal Divinity School	60	27		21	34	92
Episcopal Theological Seminary of the Southwest	45	11			36	32
General Theological Seminary	63	7	14		48	41
Nashotah House	21		7		35	2
School of Theology of the University of the South	65	4	10	58	111	39
Seabury-Western Theological Seminary	68	3		10	43	53
Trinity Episcopal School for Ministry	43	18			80	42
Virginia Theological Seminary	123	18		35	130	57
	668	100	55	127	633	496

A classification "Other students" is included in the male/female headcount.

MDIVHC has decreased by 11% since the last Blue Book Report, based on 1990 data.
Total enrollment has decreased by 7.7% in the same period.

1992-93 SEMINARY ENROLLMENTS
Candidates and Ages

INSTITUTION	NUMBER OF POSTULATES/ CANDIDATES	UNDER 25	25-34	35-44	45-54	55-64	65 AND OVER
Berkeley Divinity School at Yale	40		22	15	3		
Bexley Hall	9		2	4	2	1	
Church Divinity School of the Pacific	54	2	17	25	9	1	
Episcopal Divinity School	27		8	6	11	2	
Episcopal Theological Seminary of the Southwest	45		9	15	17	4	
General Theological Seminary	60	2	20	25	9	3	1
Nashotah House	30	3	12	9	5	1	
School of Theology of the University of the South	59	1	14	30	10	4	
Seabury-Western Theological Seminary	63	2	21	21	18		1
Trinity Episcopal School for Ministry	41	1	16	17	7		
Virginia Theological Seminary	122	3	43	37	30	9	
	550	14	184	204	121	25	2

The number of postulates/candidates has decreased by 7.9% between 1989-90 and 1992-93.
The candidates under 25 years of age have increased 75% in the same period.

1992-93 U.S. SEMINARY MINORITY ENROLLMENTS
HC = Headcount

INSTITUTION	BLACKHC	ASIANHC	HISPANHC	NATAMHC
Berkeley Divinity School at Yale	1			
Bexley Hall	1			
Church Divinity School of the Pacific	6		3	
Episcopal Divinity School	6	5	2	
Episcopal Theological Seminary of the Southwest	1		4	1
General Theological Seminary	2	1		
Nashotah House	1			
School of Theology of the University of the South	3	3	2	
Seabury-Western Theological Seminary	2		2	3
Trinity Episcopal School for Ministry	3			1
Virginia Theological Seminary	7	1		
	33	10	13	5

1992-93 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	$9,980	$18,930	$23,930	$28,383	$5,476
Bexley Hall	$6,332	$15,469	$20,182	$37,000	$4,323
Church Divinity School of the Pacific	$6,800	$17,625	$23,711	$19,818	$8,956
Episcopal Divinity School	$8,860	$17,845	$22,632	$32,848	$12,275
Episcopal Theological Seminary of the Southwest	$7,500	$14,535	$31,212	$34,388	$10,955
General Theological Seminary	$9,059	$19,064	$23,864	$45,000	$18,358
Nashotah House	$7,750	$18,500	$29,650	$35,605	$10,384
School of Theology of the University of the South	$8,532	$24,882	$35,082	$28,049	$17,649
Seabury-Western Theological Seminary	$7,710	$18,120	$29,280	$22,110	$9,112
Trinity Episcopal School for Ministry	$4,115	$18,000	$22,250	$17,500	$4,838
Virginia Theological Seminary	$5,525	$15,300	$36,000	$28,283	$11,954

The cost to seminaries per student has increased by 18%, 1990 to 1992.

1992-93 SEMINARY FINANCIAL AID

INSTITUTION	INTERNAL SCHOLAR-SHIPS	EXTERNAL SCHOLAR-SHIPS	LOANS	COLLEGE WORK-STUDY	DIOCESE	PARISH
Berkeley Divinity School at Yale	$260,597	$14,750	$456,000	$24,983	$17,325	
Bexley Hall	$313,515	$119,903	$326,275			
Church Divinity School of the Pacific	$275,250	$49,350	$213,113	$32,750	$61,700	$22,370
Episcopal Divinity School	$365,027	$37,820	$338,545		$52,807	$16,130
Episcopal Theological Seminary of the Southwest	$333,615	$70,510		$51,538	$89,700	$51,159
General Theological Seminary	$343,000	$111,212	$254,655	$75,000	$101,274	$74,746
Nashotah House	$79,500	$25,356	$81,379	$42,299	$7,525	$17,411
School of Theology of the University of the South	$804,914	$44,140	$113,595	$68,127	$126,675	$77,900
Seabury-Western Theological Seminary	$288,142	$54,250	$192,457		$112,758	$53,957
Trinity Episcopal School for Ministry	$50,180	$29,550	$62,553		$56,200	$72,475
Virginia Theological Seminary	$911,300	$144,833	$4,000		$192,958	$147,630

1992-93 SEMINARY SALARY RANGE, FACULTY AND ADMINISTRATION

INSTITUTION	FACULTY HEAD COUNT	FACULTY LOWEST COMPEN-SATION	FACULTY HIGHEST COMPEN-SATION	ADMIN HEAD COUNT	ADMIN LOWEST COMPEN-SATION	ADMIN HIGHEST COMPEN-SATION
Berkeley Divinity School at Yale	11	$45,000	$74,700	7	$8,600	$46,000
Bexley Hall	7	$33,615	$60,690	1	$21,579	
Church Divinity School of the Pacific	9	$40,601	$62,737	20	$18,400	$53,820
Episcopal Divinity School	23	$28,000	$41,959	30	$16,120	$70,000
Episcopal Theological Seminary of the Southwest	15	$49,980	$62,475	21	$25,612	$29,880
General Theological Seminary	18	$46,019	$81,339	50	$17,350	$122,139
Nashotah House	7	$26,700	$61,000	24	$6,322	$76,939
School of Theology of the University of the South	14	$32,500	$59,800	11	$12,310	$77,300
Seabury-Western Theological Seminary	18	$900	$77,016	25	$7,063	$107,729
Trinity Episcopal School for Ministry	9	$40,000	$52,500	22	$12,000	$39,500
Virginia Theological Seminary	37	$47,773	$75,319	57	$24,500	$113,361

Faculty count in the seminaries has decreased by 14.3%, 1990 to 1992.

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. The maximum amount of each award is $7,500.

Acting on the recommendations of its Screening Committee (Richard Couper of the BTE, Chairman, Robert Hughes of the School of Theology of the University of the South, William Stafford of Virginia Theological Seminary, and Robert Wright of the General Theological Seminary), awards were granted in 1992 totaling $41,950 to 9 individuals from 5 seminaries. In 1993 awards totaling $71,811 to 11 individuals from 6 seminaries. In 1994, $61,525 was granted to 11 individuals from 9 seminaries.

Respectfully submitted;

The Rt. Rev. Robert W. Estill, *Chair*,
and members of the Board for
Theological Education

FINANCIAL REPORTS, 1992-94

Program Budget

	1992 (Actual)
Program Support	
Conference	$ 1,312
Travel	13,384
Reference material	566
Program	
Strategic Planning	11,504
Development of continuing education of clergy	0
Promotion and support of lay theological education	6,348
Support of theological education with dioceses	4,473
Seminary Christian education with dioceses (A070a)	750
Ecumenical	
BTE-Fund for Theological Education	5,000
Total	$43,607

	1993(Actual)	*1994(Budget)*
Program support		
Conference	$ 2,421	$ 2,500
Travel	13,464	13,500
Reference material	615	665

Program		
Strategic Planning	5,263	7,000
Development of continuing education of clergy	6,141	9,875
Promotion and support of lay theological education	2,033	4,688
Support of theological education with dioceses	2,620	4,063
Seminary Christian education with dioceses (A070a)	1,250	1,250
Ecumenical		
BTE-Fund for Theo. Education	5,000	4,298
Total	$38,807	$47,839

Assessment Budget

	Amount Budgeted	Balance
1992 2 two-day meetings per year	$20,145	$ 2,928
1993 2 two-day meetings per year	22,643	7,672
1994 2 two-day meetings per year	24,152	

SPECIAL RESOLUTION

In view of the ongoing need for financial support for the theological education of those who will be the future leaders of the Episcopal Church and the important role that the congregations carry in providing such support, the following resolution is presented:

Resolution #A135

Resolved, the House of _____ concurring, **That this General Convention reaffirm the commitment of this Church to theological education through the contribution of 1% of N.D.B.I. and asks each congregation to make 1% for theological education a high priority of their stewardship so that by the 1997 General Convention all congregations of the Church are participating.**

GOALS AND OBJECTIVES, 1995-97

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.30).

To this end, the objectives of the BTE this triennium are to:

1. Work with the seminaries, the House of Bishops Committee on Ministry, the Congregational Development Cluster, and the Professional Ministry Development Cluster for training and education of the future leadership for the Church both lay and ordained.
2. Develop the Seminary Consultation on Television and Telecommunication and support efforts to enable distance learning.

3. Assist the Provinces and Dioceses in the use of the report "Recruiting for Leadership: Challenges and Hopes."
4. Study the place of continuing education in the ongoing development of spiritual, intellectual, and professional skills for the ordained and lay leadership of the church leading to a report and recommendations for the 1997 General Convention.
5. Gather statistical and analytical information on seminaries and other training programs for leadership that accurately reflect current resources and progress on stated goals for reports to the General Convention as well as other bodies.
6. Monitor, evaluate and implement the Church's financial support for theological education.
7. Provide appropriate resources to seminaries, diocesan training programs, trustee boards, and the Council of Seminary Deans to promote development and cooperation.

PROPOSED BUDGET FOR THE TRIENNIUM

Income	*1995*	*1996*	*1997*
Appropriated by Convention	$29,900	$30,600	$31,200
Expenses			
Meetings 2 two day meetings per year 15 of 16 members attending	$29,900	$30,600	$31,200

PROPOSED RESOLUTION FOR BUDGET APPROPRIATION

Resolution #A136

Resolved, the House of _____ concurring, **That there be appropriated from the Assessment Budget of General Convention, the sum of $91,700 for the triennium for the expenses of The Board for Theological Education.**

The Standing Commission on World Mission

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Membership
The Crisis in the Missionary Structures of the Episcopal Church
Historical Background to the Present Crisis
The Challenge from our Global Partners
Priorities for the Next Triennium
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Proposed Resolutions for Budget Appropriations

MEMBERSHIP

Ms. Rosa Brown (ordained deacon 1993), *Treasurer*, Costa Rica, (1997)
Ms. Amanda de la Cruz, Dominican Republic, (1997)
The Rev. Ian T. Douglas, Ph.D. *Secretary*, Western Massachusetts (1997)
Mrs. Judithann H. Gardine, *Vice-Chair*, Virgin Islands (1994)
The Rev. Carmen Guerrero, Los Angeles (1994)
replaced by the Rev. Bruce Bayne, California (1994)
The Rt. Rev. Neptali Larrea, Central Ecuador, (1997)
The Rt. Rev. A. Heath Light, *Chair*, Southwestern Virginia (1994)
Mr. George S. Lockwood, *Executive Council Liaison*, El Camino Real (1997)
The Rt. Rev. James R. Moodey, Ohio (1994)
Ms. Anne Rowthorn, Ph.D., Connecticut (1994)
The Rev. Luis Fernando R. Ruiz, Colombia (1997)
Ms. Maria Vallejo Victoria, Litoral (1997)

The Rt. Rev. A. Heath Light, in the House of Bishops, and Mrs. Judithann H. Gardine, in the House of Deputies, are authorized by the Commission to receive non-substantive amendments to the Commission's report.

THE CRISIS IN THE MISSIONARY STRUCTURES OF THE EPISCOPAL CHURCH

The missionary structures of the Episcopal Church are in crisis. While giving by individuals at the local level is increasing, the proposed budget to the 71st General Convention shows a decrease of five million dollars. In response to both the long range planning process of the Executive Council, and financial cutbacks, a radical reduction and reorganization of the programs and staff of the corporate Episcopal Church at the national level are in process. This reduction and reorganization will result in a decrease in the commitments of the Episcopal Church budget to the wider Anglican Communion and to world mission. Specifically,

long-term missionaries and Volunteers for Mission appointed to partner Anglican churches will be eliminated. As such the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, the Church's historic missionary organization as well as the incorporated name for the Church, will end its 173-year commitment to sending missionaries as a national organization. The Domestic and Foreign Missionary Society, of which every Episcopalian is a member, risks becoming a missionary society in name only.

The Chinese word for crisis is a combination of the characters for the words "danger" and "opportunity." The danger in the crisis of the missionary structures of the Church is that a rising parochialism in our Church may give priority to the needs and agendas of our local communities at the expense of the spiritual and physical needs of the wider world. As a result, the Episcopal Church will become a caretaker to a dwindling American establishment immunized from the poverty, injustice, and oppression in which most of the world lives today. The opportunity in the crisis of the Church's missionary structures is that the increase in local ministry might convert us anew to God's global mission. Proposed changes in the national program of the Episcopal Church offer us the chance for a profound renewal in our response to the call for mutuality and interdependence in the world-wide Body of Christ. This report will offer ways in which every Episcopalian may, in fact, become an active member of the Domestic and Foreign Missionary Society as together we live into our baptismal covenant: to proclaim, seek, and serve Christ in all persons while striving for justice and peace.

HISTORICAL BACKGROUND TO THE PRESENT CRISIS

A brief review of the history of the missionary structures of the Episcopal Church will help us to understand more fully the present crisis. Knowing where we have been will help us to see our way forward in a new day.

At the turn of the nineteenth century Episcopalians were concerned primarily with the organization and extension of their young Church within their own states and not missionary outreach beyond their borders. It was not until the General Convention of 1821 that the Domestic and Foreign Missionary Society of the Protestant Episcopal Church was founded. In the first decade and a half the missionary society struggled for support, only a few missionaries were sent to the western frontier, and four individuals sailed to Greece.

Responding to the slow start of the Domestic and Foreign Missionary Society, the General Convention of 1835 took three significant steps to invigorate the mission work of the Episcopal Church. First, it declared that the whole world, at home and overseas, was the Church's mission field. Second, it stipulated that all Episcopalians, by virtue of their baptism and not voluntary financial contributions, are members of the Domestic and Foreign Missionary Society. And, third, it inaugurated the missionary episcopate by electing Jackson Kemper Bishop for Missouri and Indiana, the first domestic missionary bishop. William Boone would be elected Bishop of Amoy and other parts of China in 1844, the first overseas missionary bishop. The General Convention of 1835 thus proclaimed boldly that the Church is first and foremost a missionary society and that the bishop is the chief missionary. All Episcopalians are called to participate actively in the mission of God at home and around the world.

In the footsteps of Kemper and Boone, the Episcopal Church pushed westward across the United States and initiated missions in China, Japan, and Liberia. Under the oversight of missionary bishops, the Episcopal Church promoted schools, hospitals, and "right ordered

worship" in its domestic and foreign mission fields. In most cases parochial work was reserved for ordained men, while women missionaries, who were excluded from ordained ministry, staffed the schools and hospitals. The Woman's Auxiliary to the Board of Missions of the Domestic and Foreign Missionary Society, established in 1871, became a primary source of financial, spiritual and personnel support for the Church's mission work on the Western frontier and around the world.

At the same time the Episcopal Church pursued a vigorous missionary outreach in the urban centers of the United States. Individuals such as William Augustus Muhlenberg, Rector of the Church of the Holy Communion in New York City, promoted the social outreach of the Episcopal Church. Likewise, deaconesses and lay volunteers offered themselves for ministries in rural areas, especially in the Appalachian region. With a labor force composed primarily of women providing health care, education, and economic assistance to the disabled and disadvantaged, the Episcopal church was a leader in the social gospel movement in the United States.

In the late nineteenth and early twentieth century the Episcopal Church became more unified around a central identity, that of a national church. The Chicago-Lambeth Quadrilateral of 1888 was held up by William Reed Huntington and others as a point of unity for all non-Roman Catholic Christians in the United States. Motivated by both the social gospel and Anglican establishmentarianism, Episcopalians increasingly saw themselves as a unified body called to impart the riches of American society and the richness of Anglican tradition at home and overseas. At the turn of the century the foreign mission work of the Episcopal church profited from American imperialism. New missionary districts were added in Alaska, Cuba, Mexico, Brazil, Haiti, Honolulu, Puerto Rico, the Philippines and the Panama Canal Zone. Motivated by a national church ideal, the mission of the Church in the United States and around the world was not so much evangelization and conversion but social regeneration through Christian moral truths and American democracy.

The General Convention of 1919 revolutionized the missionary structures of the Episcopal Church. A constitutional change providing for an elected Presiding Bishop was ratified. The Convention also centralized the Church's work in mission, education and social service. The staff and programs of the Board of Missions of the Domestic and Foreign Missionary Society, the Board of Religious Education, and the Commission on Social Service were brought together under one National Council (now known as the Executive Council, Presiding Bishop, and staff). Finally, the General Convention of 1919 instituted a very successful nation-wide campaign and diocesan assessment plan designed to provide immediate and ongoing financial support for the new council and its work. With a new centralized church structure under the leadership of an elected Presiding Bishop supported by a national fund-raising plan, the Episcopal Church claimed its coming of age as a "national church."

In the two decades following World War II, the Episcopal Church in the United States reached its zenith as a national church. Under the leadership of Presiding Bishop Henry Knox Sherrill, the National Council broadened its institutional reach in church extension, Christian education, and social service. Following the expulsion of missionaries from China in 1949, the Episcopal Church increased its missionary efforts in Latin America. Bolstered by the American affluence of the 1950s, the Episcopal Church emerged as a significant leader in Anglican mission. With new mission fields, new money, and new leadership, the Episcopal Church in the United States began to see itself as the preeminent church in the Anglican Communion.

This sense of preeminence was soon to be challenged from both overseas and from within the United States. The Anglican Congress of 1963 and its revolutionary document "Mutual Responsibility and Interdependence in the Body of Christ" (MRI), held up a different vision for mission. MRI recognized and celebrated the emergence of autonomous Anglican churches in what had previously been "mission fields." The Episcopal Church was challenged to move beyond a mission policy of "lady bountiful," dispensing good schools, good hospitals, and "right ordered worship" to dependent missionary districts around the world. Partnership in mission became the new order for the new day.

The civil rights movement, urban unrest, and the social upheaval of the 1960s tore at the fabric of the Episcopal Church in the United States. Following the leadership of Presiding Bishop John Hines, the Episcopal Church initiated the General Convention Special Program in 1967 and redirected the national church program and budget to support the poor and those working for civil rights and social justice in the United Sates. The Episcopal Church's commitment to MRI and the General Convention Special Program represented fledgling attempts by Episcopalians to respond in word and action to the realities of a new world.

Events in the last two decades have challenged our presuppositions about who we are as Episcopalians and what our missionary calling is in the United States and around the world. We are no longer the Church of the establishment bound together by a national church ideal. The identity of the Episcopal Church, as a corporate national church, has lost its efficacy in the modern world. Old ways of supporting mission are in crisis. New opportunities for Episcopalians to participate in God's global mission need to be discovered.

THE CHALLENGE FROM OUR GLOBAL PARTNERS

In the last triennium, two significant events have occurred which challenge the Episcopal Church to look beyond itself in Christian mission: the publication of the final report of the Mission Issues and Strategy Advisory Group II of the Anglican Consultative Council (MISAG II) and the Episcopal Church's second Partners in Mission Consultation (PIM II). The Standing Commission on World Mission has considered the reports of both MISAG II and PIM II and find them to be a source of hope and direction in our discernment of God's call to mission.

Towards Dynamic Mission: Renewing the Church for Mission, the final report of MISAG II, opens with a theological reflection on mission in the context of emerging issues for the Church in the world today. The reflection emphasizes that: "Our God of suffering love calls us to costly witness and service in the world which [God] has created and which [God] is redeeming. In Jesus Christ, we have seen something of the cost which God...bears for the redemption of the world. [God] calls us now to be fellow-workers...."[75] MISAG II asserts that in order to be fellow-workers with God in God's redemption of the world, Anglican churches must move away from a survival mentality to a revival mentality, towards proclamation and self-offering. The report presents eight challenges and proposals to current Anglican mission strategies.

[75]Mission Issues and Strategy Advisory Group II, *Towards Dynamic Mission: Renewing the Church for Mission* (London: Anglican Consultative Council, 1992), 18.

1. Reaffirm Partners in Mission as a continuing process by which the churches of the Anglican Communion contribute to each other's local mission. Ten "Principles of Partnership" are offered.
2. Examine established functions and responsibilities of the episcopate so as to liberate bishops to become first and foremost leaders in mission.
3. Empower Anglican churches in the Southern Hemisphere through growth in self-confidence and self-reliance and less dependency on the churches of the Northern Hemisphere.
4. Work towards new methods of collaboration and cooperation between Synodical/National Church structures and voluntary missionary agencies and movements.
5. Increase exchange and engagement between churches in south to south, south to north and north to south relationships, especially short- and long-term personnel.
6. Provide effective and relevant theological education for all Christians to equip the people of God to take part in God's mission.
7. Recognize that the majority of the world's population do not have the opportunity to hear the Good News of Jesus Christ in any meaningful way and a call to respond to this fact.
8. Increase ecumenical sharing of mission between Anglicans and Christians of other traditions.[76]

To address these eight challenges, MISAG II recommends that there be: (a) an encounter between Anglicans in the Southern Hemisphere, (b) a major Communion-wide mission conference, (c) an ongoing mission commission in the Anglican Communion.

Partners in Mission is a two-decade-old process by which Anglican churches participate with each other in the sharing of God's mission. Through Partners in Mission Consultations, each church of the Anglican Communion has clarified its needs and resources for mission in conversation with brother and sister Christians from around the world. The first Partners in Mission Consultation for the Episcopal Church USA was held in 1977. A second consultation (PIM II) occurred in early 1993. In January, nineteen sisters and brothers from around the Anglican Communion and from other churches visited twenty-one dioceses of the Episcopal Church, accompanied by a member of the Executive Council. During the first week of February, these external partners and members of the Executive Council came together with the Presiding Bishop and selected staff in Mundelein, Illinois, to share their mutual learning, hopes, and prayers for the Episcopal Church's participation in God's mission.

A stated concern of the external partners was that the Episcopal Church was "issue driven." Philip Mawer, Secretary General of the General Synod of the Church of England, introduced the response of the external partners:

> Part of our perception of your problem is that you're issue driven, that you can see so many issues, that there are so many pressures that crowd in on you, that you need to reassert some basics, and to see some vision which will help you guide your way through all the issues.

[76]Ibid., 21-40.

> The focus of Christian life is not issues, but the Spirit. It's a way of life in which how we approach issues is merely one way in which we work out what it means to be a Christian. And so we take a concept, and that concept is one which is familiar to you already—partners in mission—and round those two words, partners and mission, we're going to...weave our tapestry."[77]

When completed, the tapestry woven by the external partners was held together by six primary concerns. These concerns were put forward as challenges to the Executive Council and the whole Episcopal Church. Our partners in God's mission called the Episcopal Church to:

1. Increase relationships with ecumenical and interfaith communities: Does concrete action follow academic dialogue?
2. Empower lay ministry with special attention to youth/education ministries: Does clericalism infect our Church?
3. Integrate social action, prophetic mission and pastoral care: Do we have a comprehensive social action agenda to address the needs of our Church?
4. Examine the structures of the church at all levels: Does the way we organize ourselves advance or impede mission?
5. Explore our identity as Episcopalians and Anglicans: How does the Episcopal Church fare in a society where shopping for churches is just one more consumer choice?
6. Increase our commitment to cultural diversity and inclusivity: Are there really no outcasts?[78]

Reviewing both the reports of MISAG II and PIM II, the Standing Commission sees a unity of thought. We in the Episcopal Church must break out of our parochialism and discover new ways to participate with brothers and sisters in Christ around the world in God's mission of reconciliation.

A RESPONSE FROM THE STANDING COMMISSION ON WORLD MISSION

The duties of the Standing Commission of World Mission (SCWM) as defined by Resolution A-112 of the 66th General Convention (1979) are to review, evaluate, plan, and propose policy on world mission to the General Convention and the Executive Council of the Episcopal Church. To that end the Standing Commission on World Mission has met five times during the last triennium, two of which were in jurisdictions of the Episcopal Church outside of the United States: the Dioceses of the Dominican Republic and Central Ecuador.

As a Commission, we have heard our Anglican sisters and brothers advise and admonish us that we in the Episcopal Church must renew our intention and resolve to participate actively in the world-wide mission of the Anglican Communion. We have witnessed first-hand the degradation of enslaved Haitian sugar cane cutters in the *batays* of the Dominican Republic who are forced to live and work in squalor. We have celebrated with Ecuadorian Indian sisters

[77]Robert B. Horine, *Partners in Mission USA II: A Popular Report* (Cincinnati: Forward Movement Publications, 1993), 21-22.

[78]Ibid., 12.

and brothers in Christ the consecration of a new church high in the Andes. And we have wrestled with the challenges posed by MISAG II and PIM II. Through these experiences and other grace-filled encounters with the risen Lord, we have begun to discern a new vision for the Episcopal Church's participation in the worldwide mission of God.

We began the triennium with a review of existing world mission policies of the Executive Council, Presiding Bishop, and staff. We learned that because of budget cuts following the 70th General Convention, significant changes were made in the overseas mission work of the Episcopal Church. In late 1992, the offices of Mission Education and Information, and Overseas Development, were eliminated. Staff in the World Mission Unit was reduced by 28%. The Commission saw the diminished portfolio and programmatic cutbacks of world mission at the Episcopal Church Center as representative of and resulting from the increasingly narrow and parochial concerns of many Episcopalians in the United States.

In addition, the Standing Commission on World Mission followed closely the listening and long range planning process of the Executive Council. Conspicuous by its absence was any reference to world mission. Discussion of structural changes in the Episcopal Church has neglected concerns for world mission. As MISAG II challenged, the Episcopal Church is in danger of retreating from the concerns of our global partners. Introspective concern for our own needs cuts us off from partnerships in the Body of Christ where we find new life.

The Standing Commission on World Mission sees as its primary agenda, for the next triennium and beyond, the development of new and creative ways to invigorate the Episcopal Church's commitment to and participation in world mission. We realize that no resolution offered to the 71st General Convention, nor any single program created by the Executive Council, Presiding Bishop, and staff, will resolve the crisis in the missionary structures of the Episcopal Church. The Standing Commission on World Mission, however, has begun to discern and articulate creative ways to reverse the parochialism present in our church today. We offer six areas of activity with related resolutions that seek to broaden the Episcopal Church's engagement in world mission. In these proposals, the Standing Commission on World Mission believes that both issues of catholicity and inculturation will be confronted beneficially and will strengthen the Anglican Communion.

A. Opportunities for Dioceses and Congregations

Episcopalians must keep faith with the principles of mutual responsibility and interdependence in the global body of Christ. As Christians we understand our mutuality when we see ourselves linked inextricably with the conditions and experiences of our sisters and brothers in the Anglican Communion, even as we stand in our congregations praying on Sunday mornings. As members of one Body in Christ, we are connected to all those in the world living in the constancy of injustice, oppression, neglect and poverty. Their pain is our pain, and their issues are our issues. In living out our mutual responsibility and interdependence in the global body of Christ, we will find the joy of learning that we are less lonely than we thought. The resources available for our prayers and our actions will become more widespread and more useful. The splendid opportunities for our Church's local units to embrace their mutuality with the Anglican Communion will only bear fruit with intentional study of mission as well as the development of personal relationships with sisters and brothers in Christ from around the world.

To that end, the Standing Commission on World Mission urges each congregation and diocese to enter into a course of study around issues of mutuality and partnership in the global

mission of the Church. To begin this process, each diocese is requested to appoint one presbyter and one lay person to make preparations for diocesan study, through its congregations, of our participation in God's mission. Significant documents that outline the theological basis of Anglican mission today are readily available. The following resources will serve as basic texts for diocesan and congregational studies on mission:

Horine, Robert B. *Partners in Mission USA II: A Popular Report.* Cincinnati: Forward Movement Publications, 1993.

Inter-Anglican Theological and Doctrinal Consultation. *Belonging Together: A Study Document.* London: The Anglican Communion Secretariat, 1992.

McGeary, Laura and James Rosenthal, ed.. *A Transforming Vision: The Official Report of the Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council.* London: Anglican Communion Office, 1993.

Mission Issues and Strategy Advisory Group II. *Towards Dynamic Mission: Renewing the Church for Mission.* London: Anglican Consultative Council, 1992.

Standing Commission on World Mission. *Mission in Global Perspective.* Cincinnati: Forward Movement, 1985.

In addition, the Standing Commission suggests the use of *Global Education for Mission: A Leaders Guide*, developed by the staff of the Episcopal Church Center, as a curriculum for the proposed study. (See attached resolution.)

Study alone will wither and die unless it is accompanied by local faithfulness to an incarnational witness of mutuality. Since the Toronto Anglican Congress of 1963, the churches of the Anglican Communion have been challenged to make concrete the idea of "mutual responsibility and interdependence in the Body of Christ". MISAG II calls for a recommitment to the principles of partnership and a greater engagement with exchange of personnel. It recommends that:

> One of the ways of entering into "mutual responsibility and interdependence in the Body of Christ" is to visit another region of the world for the purpose of being exposed to the life, work, faith and witness of the church and the people of the area.[79]

We propose that each diocese in the Episcopal Church both give and receive mission partners within the global Body of Christ. Lay and ordained Episcopalians are challenged to work outside of the United States, sharing their ministries with our companions beyond our borders. The Commission also proposes that when such an offering is made from the Episcopal Church our partners be assisted in sending a minister from the receiving congregation, diocese, or province to us. These "reciprocal mission partners" will help us to discern the will and grace of God in our local communities as they embody our common life in Christ. The giving and receiving of mission partners is of incalculable importance as we

[79]Mission Issues and Strategy Advisory Group, II 65.

discover new and creative responses to the changing circumstances of the Episcopal Church's participation in world mission. (See attached resolution.)

In the next triennium the Standing Commission on World Mission will monitor and evaluate each diocese's response to the mission study plan and exchange of mission partners. The Commission will look to the proposed staff officer for world mission networks as a resource in the development of these new mission opportunities for dioceses and congregations.

B. New Cooperation in World Mission

The report of the Mission Issues and Strategy Advisory Group calls for new methods of collaboration and cooperation between Synodical/National Church structures and voluntary missionary agencies and movements. The Holy Spirit has been at work within the Episcopal Church preparing the ground for such new methods of collaboration and cooperation. In the last two decades many new voluntary missionary societies have been organized in the Episcopal Church, including the South American Missionary Society, Sharing of Ministries Abroad, the Episcopal Church Missionary Community, Episcopal World Mission Inc., Anglican Frontier Missions, and the Society for Promoting Christian Knowledge, USA. Individual dioceses and parishes also have begun to look beyond themselves in new and creative ways to engage in the world-wide mission endeavors of the Church. At the same time, historic mission-minded societies and organizations such as the Daughters of the King, the Church Army, the United Thank Offering, and the Presiding Bishop's Fund for World Relief have broadened and deepened their mission activities.

In the summer of 1990 over thirty mission education, mission funding, and missionary sending agencies, including staff from the Episcopal Church Center, came together in a bold, new, cooperative venture called the Episcopal Council for Global Mission (ECGM). The purpose statement for the ECGM is: "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." For the last three years, the Episcopal Council for Global Mission has continued to meet annually to facilitate the cooperation and collaboration between voluntary missionary sending societies, mission education organizations, mission funding agents, and official mission bodies of the Episcopal Church.

The Standing Commission on World Mission has been a constituent member of the Episcopal Council for Global Mission since its founding. In its Blue Book Report of 1991 the Commission pledged to "encourage and participate more actively during the next triennium in the meetings of the Episcopal Council for Global Mission."[80] To this end the Standing Commission on World Mission met jointly with the Episcopal Council for Global Mission at its meeting of March 1993 in the Dominican Republic. This meeting built greater understanding and mutuality between members of the Commission and the ECGM. As a result, the Standing Commission agreed to meet jointly with the ECGM early in each triennium. In addition, the Standing Commission pledged to work cooperatively and in

[80]"Report of the Standing Commission on World Mission to the 70th General Convention" in The Blue Book: Reports of the Committees, Commissions, Boards and Agencies of the General Convention Prepared for the 70th General Convention of the Episcopal Church (New York: The General Convention of the Episcopal Church, 1991), 527.

communication with the ECGM and its members, as well as the Executive Council and its staff, in the process of articulating a new vision for world mission with related resolutions for the 71st General Convention. This has been accomplished, and the resolutions proposed by the Standing Commission on World Mission have been prepared in consultation with the ECGM.

At the joint meeting in the Dominican Republic, it became clear to both the Standing Commission and members of the Episcopal Council for Global Mission that the downturn in missionary engagement by the Episcopal Church could only be reversed by a more unified and cooperative response of all agencies and organizations dedicated to world mission. The Standing Commission sees the Episcopal Council for Global Mission as a source of hope in addressing the missionary crisis in the Episcopal Church. The Commission will work closely with the ECGM in the next triennium to discover new ways of engaging Episcopalians in world mission.

C. Steps to Autonomy

The Standing Commission on World Mission has monitored the processes of four regions in Province IX and the Caribbean (Mexico, Central America, the Caribbean and ARENSA) as they seek to become autonomous Anglican Provinces. A summary of progress and status follows:

1. Mexico. The dioceses of Mexico, Cuernavaca, Northern Mexico, Southeastern Mexico, and Western Mexico have taken significant strides in the formation of an autonomous province in the Anglican Communion. These five dioceses have complied with the requirements for autonomy established by the General Convention, including the writing and approving of a provincial Constitution and Canons in the forms recommended by the Anglican Consultative Council and agreement on a covenant between the proposed Anglican Province of Mexico and the Episcopal Church. The five dioceses of Mexico will seek formal autonomy from the Episcopal Church at the 71st General Convention (1994).

The Standing Commission on World Mission, having monitored the Mexican autonomy process and having examined and approved the covenant between the proposed Anglican Province of Mexico and the Episcopal Church, affirms and supports the dioceses of Mexico, Cuernavaca, Northern Mexico, Southeastern Mexico and Western Mexico, in their desire to constitute themselves as an autonomous province within the Anglican Communion.

2. Central America. The province in formation is composed of the dioceses of Panama, Nicaragua, El Salvador, Guatemala, and the extra-provincial diocese of Costa Rica. The Autonomy Committee for the region of Central America has met several times during the triennium and is functioning well. There are hopes that the region of Central America will petition the 72nd General Convention of the Episcopal Church (1997) to become an autonomous province in the Anglican Communion.

3. The Caribbean. The Caribbean region is made up of the dioceses of the Dominican Republic and Haiti as well as the extra-provincial dioceses of Cuba and Puerto Rico. Ongoing conversations continue. The difference between the African (Haiti) and Hispanic cultures and languages in the region need study and discussion before further steps toward autonomy can be taken.

4. ARENSA (Regional Association of Episcopal Dioceses in Northern South America). The region includes the dioceses of Colombia, Central Ecuador, Litoral Ecuador, and Venezuela. Members of these dioceses are in the process of developing community relationships as a prior step to the development of formal structures. Regional working groups include communications, youth, and women.

At the present time the dioceses of Honduras and the Virgin Islands are not participating in regional efforts towards autonomy. Honduras, however, has recently begun a conversation with the Caribbean region in something of an observer status. The Standing Commission on World Mission expresses concern over the lack of participation by Honduras and the Virgin Islands in autonomy discussions and will seek clarification of these matters during the next triennium.

Other alliances combining Spanish-speaking dioceses in the Caribbean and northern South America, currently under discussion, might provide a more viable structure for autonomy in the future.

As sisters and brothers in Christ in Province IX and the Caribbean leave the Episcopal Church to become new provinces in the Anglican Communion, the Standing Commission is concerned about a loss of diversity in the councils and decision-making bodies of our Church will result. The Standing Commission on World Mission eagerly awaits the reports of the Standing Commission on Constitution and Canons and the Standing Commission on Structure as they consider this problem as mandated in Resolution A238a of the 70th General Convention.

D. Cross-Cultural/World Mission Internships for Seminarians

The Standing Commission on World Mission sees that the opportunities of "reciprocal mission partners" not be limited to dioceses and congregations. The Commission believes that students in Episcopal seminaries would profit greatly from significant cross-cultural learning experiences during the course of their theological studies, and thus calls for the development of World Mission/Cross-Cultural Internships for Seminarians.

The purpose of the World Mission/Cross-Cultural Internships for Seminarians is to give the future clergy and lay leaders of the Episcopal Church an opportunity to discover first-hand the life and work of the Church in very different cultures, nations, societies, and settings from their own, both abroad and in the United States. Through such internships, seminarians in Episcopal seminaries will experience the warmth of fellowship which is essential for true mission as well as an appreciation of the Church in different cultures. They will gain insights about the contextualization of the Gospel and the ways the Church relates to (and even critiques) the governments and the mores of the societies where they are located. Cross-cultural internships will challenge seminarians to overcome cultural and racial barriers while exposing them to the realties of illness, hunger, and poverty common to the majority of our brothers and sisters in the human community. At the same time, seminarians will discover the spiritual vitality and depth of commitment to Jesus Christ which enlivens many of the churches in Asia, Africa, Latin America, and parts of the United States.

Putting some distance between the seminarian and his or her culture of origin will aid the generation of new ideas, new passions, and new commitments to mission. The seminarian will return to his/her own culture transformed by a new vision for the Church and his/her ministry. "A church that seeks and requires of its leaders cross-cultural experience is going to be a very

different church than the one we experience today—a much better, broader, and more human church."[81]

Existing internship opportunities will be identified by a proposed Task Force on World Mission/Cross-Cultural Internships for Seminarians. The Task Force will establish norms and standards for supervision and evaluation of the cross-cultural learning opportunities. The Task Force will be made up of volunteers from constituent groups concerned with the wider world mission of the Episcopal Church as well as seminary education and clergy formation. The Seminary Consultation on Mission, the Council of Deans of the Episcopal Seminaries, the Board for Theological Education, the Council for the Development of Ministry, the Association of Episcopal Colleges, the Episcopal Council for Global Mission, the Partnerships Office of the Episcopal Church Center, and members of partner churches in the Anglican Communion have been consulted and each has agreed, in principle, to support the proposed Task Force on World Mission/Cross-Cultural Internships for Seminarians. The Standing Commission on World Mission in cooperation with the Seminary Consultation on Mission will convene and provide leadership for the Task Force. (See attached resolution.)

E. A New Vision for Europe

The Standing Commission on World Mission affirmed the work of the Episcopal Church USA in Europe and the Presiding Bishop's appointment of a full-time Bishop-in-Charge of the Convocation of American Churches in Europe. The Commission welcomed the appointment of the Rt. Rev. Jeffery Rowthorn to this position.

The Standing Commission on World Mission lifts up the ecumenical priority for the new Bishop-in-Charge of the Convocation of American Churches in Europe. Bishop Rowthorn, on behalf of the Presiding Bishop and in consultation with the Presiding Bishop's Ecumenical Officer, will represent ecumenical concerns of the Episcopal Church in Europe. Specifically he will:

—further the ecumenical program objectives of the Episcopal Church in Europe, such as the Episcopal-Russian Orthodox Joint Coordinating Committee;
—represent the Episcopal Church, as requested, at ecumenical and interfaith centers and dialogues in Europe, such as the European Conference of Churches and the World Council of Churches;
—work with other American churches and councils in relation to Europe, such as the Evangelical Lutheran Church of America and the National Council of Churches Europe Committee.

On behalf of the Presiding Bishop, Bishop Rowthorn, in collaboration with others, will work to develop and strengthen relations with Anglican partner churches in Europe. Areas of engagement include

—consultation with the Church of England, the Lusitanian Church of Portugal, the Spanish Reformed Episcopal Church, and the Anglican Consultative Council to resolve the question of overlapping Anglican jurisdictions in Europe;

[81]Anne Rowthorn, *Caring for Creation: Toward an Ethic of Responsibility* (Harrisburg, PA: Morehouse Publishing, 1988).

—the development of a coordinated strategy of mission in the new European Community;
—fostering new partner relationships with the new European Community, with particular attention to the Old Catholic Churches in full communion with Anglicans.

In addition, the Standing Commission on World Mission, in consultation with the Bishop-in-Charge of the Convocation of American Churches in Europe, will consider during the next triennium the question of proselytism of Orthodox Christians in Eastern Europe by Protestant Christian groups in the West.

F. The Anglican Observer to the United Nations

In 1985 the Anglican Communion and the Anglican Consultative Council received non-governmental observer status at the United Nations. Beginning in 1991, the Right Rev. Sir Paul Reeves, former Archbishop of the Anglican Church in Aotearoa, New Zealand, and Polynesia, former Governor General of New Zealand, and a person of Maori ancestry, assumed the office of the first Anglican Observer to the United Nations. As Observer, Bishop Reeves has established working relationships with the United Nations Secretariat and its various agencies such as UNICEF and UNDP, permanent missions and diplomatic representatives of the members states of the United Nations, and other non-governmental bodies affiliated with the United Nations. Under Bishop Reeves' leadership the work of the Anglican Observer has focused in three areas of concern: the environment, human rights, and indigenous peoples. The important contributions of Bishop Reeves and his staff on behalf of the Anglican Communion is celebrated widely. The 1993 joint meeting of the Primates of the Anglican Communion and the Anglican Consultative Council in Cape Town, South Africa acknowledged in Resolution #41:

a. the significant achievements of the Observer's office;
b. the commitment of the Anglican Communion to the United Nations implicit in this office;
c. the increasing importance of the United Nations and its agencies as a global forum for peace; and
d. the potential for effective linking with Anglican networks and structures of the Communion which this office provides.[82]

Recognizing the important work of the Anglican Observer to the United Nations, the joint meeting of the Primates of the Anglican Communion and the Anglican Consultative Council recommended that the member churches of the Anglican Communion offer both prayerful and financial support to the office.

Bishop Reeves reported on the work of his office at the October 1992 meeting of the Standing Commission on World Mission. He pointed out the challenges before the Observer's Office, specifically the lack of financial support and the need to appoint his successor at the

[82]Laura McGeary, James Rosenthal, ed., A Transforming Vision: The Official Report of the Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council (London: Anglican Communion Office, 1993), 163.

close of his term of office in December 1993. In response to Bishop Reeves' report, the Standing Commission passed the following resolution at its meeting in March 1993:

Whereas, the Office of the Anglican Observer to the United Nations is a vital witness of God's Church and the Anglican Communion at the United Nations, and
Whereas, under the guidance of the Rt. Rev. Sir Paul Reeves, the Office has made significant contributions to the United Nations in the areas of human rights, the environment, and indigenous peoples,
Therefore, be it resolved that the Standing Commission on World Mission of the General Convention of the Episcopal Church at its meeting of 24 March, 1993, in Santo Domingo, the Dominican Republic, unanimously:
a. endorses the position of the Anglican Observer to the United Nations;
b. urges continuation of this office and support from the Episcopal Church to the Archbishop of Canterbury in the appointment of the next Observer;
c. commends this ministry to the Episcopal Church, its congregations and dioceses, for their prayerful and financial support as an arm of the Church's world mission effort.

The Standing Commission holds up the Office of the Anglican Observer to the United Nations as another hope-filled opportunity for the Episcopal Church as we seek new ways to be engaged with God's mission in the Anglican Communion and the wider world.

PRIORITIES FOR THE NEXT TRIENNIUM

The Standing Commission on World Mission is dedicated to assisting all the relevant bodies and leadership of our Church to move successfully from the earlier models of mission outreach and the deployment of mission personnel into creative, and faithful ways of adopting and enacting new mission strategies. In the next triennium, the Commission plans to:

—monitor and encourage the proposed diocesan and congregational studies on the global mission of God;
—assist with the development of exchange networks for the proposed "reciprocal mission partners";
—facilitate cooperation and consultation with existing mission bodies and agencies in the Episcopal Church, specifically those affiliated with the Episcopal Council for Global Mission;
—convene and direct the proposed Task Force on World Mission/Cross-Cultural Internships for Seminarians, in cooperation with the Seminary Consultation on World Mission.

In addition, the Standing Commission on World Mission will continue to fulfill its mandate to review, evaluate, plan, and propose policy on world mission to the General Convention and the Executive Council of the Episcopal Church,. We intend to:

—monitor and assist in autonomy processes in Province IX and the Caribbean;

—clarify the circumstances with regard to autonomy efforts in Honduras and the Virgin Islands;
—work with the appropriate commissions of the General Convention to ensure diversity in the decision-making bodies of the Episcopal Church after the autonomy of the dioceses in Province IX and the Caribbean;
—address the question of proselytism of Orthodox Christians in Eastern Europe by Protestant Christian groups in the West;
—cooperate and consult with the Executive Council and staff to discern appropriate use of restricted funds from Venture in Mission income in support of mission personnel;
—establish new channels of communication and understanding with Anglican churches in the Pacific rim historically related to the Episcopal Church, specifically Taiwan and the Philippines.

Standing poised on the threshold of the second millennium, we look back through the centuries and marvel at what our gracious God has brought about; how a tiny band of followers—touched by the Divine Message—began to spread Jesus' mission of freedom, justice, and love to every corner of the globe. Now, in similarly critical times of crisis, we look ahead for what God will yet reveal to the world and to the Church. Jesus' message of hope, and liberation, has the opportunity to come to birth in each person, culture, and society. Expectantly, yet not knowing what the future holds, we affirm that in this diverse world we can still receive revelation. Christians have a story to proclaim to the nations. As we share the story of Jesus as Christ we will discover anew our role in God's mission.

RESOLUTIONS

Resolution #A137
Diocesan and Congregational Study on World Mission

Resolved, the House of _____ concurring, **That each diocese and congregation enter into a course of study around issues of mutuality and partnership with regard to the Episcopal Church's participation in the global mission of God;** and be it further

Resolved, **That each diocese appoint one presbyter and one lay person to make preparation for and assist in such study;** and be it further

Resolved, **That the following resources be utilized in these studies:**

Global Education for Mission: A Leaders Guide. **New York: The Episcopal Church Center, n.d.**

Horine, Robert B. ***Partners in Mission USA II: A Popular Report.*** **Cincinnati: Forward Movement Publications, 1993.**

Inter-Anglican Theological and Doctrinal Consultation. ***Belonging Together: A Study Document.*** **London: The Anglican Communion Secretariat, 1992.**

McGeary, Laura and James Rosenthal, ed., *A Transforming Vision: The Official Report of the Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council.* London: Anglican Communion Office, 1993.

Mission Issues and Strategy Advisory Group II. *Towards Dynamic Mission: Renewing the Church for Mission.* London: Anglican Consultative Council, 1992.

Standing Commission on World Mission. *Mission in Global Perspective.* Cincinnati: Forward Movement, 1985.

Resolution #A138
Reciprocal Mission Partners

Resolved, the House of _____ concurring, **That dioceses and congregations engage in the exchange of lay and ordained ministers of the Gospel with other churches and jurisdictions in the Anglican Communion;** and be it further

Resolved, **That existing networks such as companion dioceses, parish linkages, and voluntary missionary societies, be used as the principle vehicles for such exchanges;** and be it further

Resolved, **That such "Reciprocal Mission Partners" assist the receiving diocese or congregation in discerning the will and grace of God in their local contexts.**

EXPLANATION

This resolution recognizes that the corporate Episcopal Church at the national level (The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America) will no longer sponsor and send appointed missionaries and Volunteers for Mission to other churches in the Anglican Communion. It encourages the development of new missionary structures that bring fresh perspectives to our dioceses and congregations. This resolution actualizes principles espoused in the document of the 1963 Anglican Congress: *Mutual Responsibility and Interdependence in the Body of Christ.* This action is imperative for the missionary health of our Church.

Resolution #A139
Task Force on World Mission/Cross-Cultural Internships for Seminarians

Resolved, the House of _____ concurring, **That a Task Force be constituted during the next triennium to investigate and develop World Mission/Cross-Cultural Internships for Seminarians of the Episcopal Church;** and be it further

Resolved, **That the Task Force be made up of representatives of constituent groups committed to both mission, and ministry formation, including, but not exclusive to: the Standing Commission on World Mission, the Seminary Consultation on Mission, the**

Council of Deans of the Episcopal Seminaries, the Board for Theological Education, the Council for the Development of Ministry, the Association of Episcopal Colleges, the Episcopal Council for Global Mission, the World Mission Committees of both the House of Bishops and the House of Deputies, appropriate staff from the Episcopal Church Center, and partners in mission from other churches in the Anglican Communion; and be it further

Resolved, **That the Standing Commission on World Mission and the Seminary Consultation on Mission cooperatively convene and provide leadership for the Task Force;** and be it further

Resolved, **That the Task Force on World Mission/Cross-Cultural Internships for Seminarians report to the 72nd General Convention through the Standing Commission on World Mission.**

PROPOSED BUDGET FOR THE NEXT TRIENNIUM

	1995	*1996*	*1997*
Meeting expenses each year:	$30,000	$30,000	$15,000
one meeting outside USA;			
one meeting in USA;			
Episcopal Council for Global Mission (two persons):			
Interim Body Chairs meeting.			

PROPOSED RESOLUTIONS FOR BUDGET APPROPRIATIONS

Resolution #A140
Budget Appropriation for the Standing Commission on World Mission

Resolved, the House of ____ concurring, **That there be appropriated from the Assessment Budget of the General Convention, the sum of $75,000 for the triennium for the expenses of the Standing Commission on World Mission.**

Resolution #A141
Budget Appropriation for the Task Force on World Mission/Cross-Cultural Internships for Seminarians

Resolved, the House of ____ concurring, **That there be appropriated from the Assessment Budget of the General Convention, the sum of $30,000 for the triennium for the expenses of the Task Force on World Mission/Cross-Cultural Internships for Seminarians.**

Supplemental Report
The Episcopal Asiamerica Ministry

Resolved, the House of Deputies concurring, That the Asiamerica Ministry Office be affirmed for the leadership it has given to the development and strengthening of Asian congregations of the Episcopal Church, the number of which has dramatically increased in the past decade; and be it further

Resolved, That the Asiamerica Ministry Office be given the necessary financial support during this Decade of Evangelism to enable it to develop strategy plans for Asian congregational development, especially in regard to Southeast Asians, in response to the rapid population increase as evidenced by the 1990 census and in expectation of the continued increase into the 21st century; and be it further

Resolved, That the Asiamerica Ministry Office report its findings and plans to the 71st General Convention. (1991 General Convention Resolution D168)

What is the Episcopal Asiamerica Ministry?

The Episcopal Asiamerica Ministry is a program of the Episcopal Church to assist the development of Asian and Pacific Island ministries in partnership with the dioceses of the Episcopal Church. It is more than a chaplaincy to serve church members who have moved to the United States from other areas where the Anglican Communion has been present. It is a missionary program of evangelism and service to bring people of Asian and Pacific Island background into the branch of the body of Christ that is represented by the Episcopal Church.

Who are the Asian and Pacific Islanders?

For many of those who are included in the classification as Asians in the United States, this identity as Asians is relatively new. Traditionally, persons from Asia identify themselves with their ancestral homelands and cultures, and sometimes even go to the extent of identifying themselves by a particular dialect of language that is spoken. Asians in the United States are Chinese, Japanese, Filipino, Korean, Vietnamese, Asian Indian, Burmese, Thai, Cambodian, Laotian, and Hmong, each with unique and sometimes even mutually exclusive cultural and historical perspectives. Sometimes the peoples from the Pacific Islands—Hawaiians, Samoans, Fijians, Tongans—also are linked with those of Asian identities. However, for historical and political reasons, the Hawaiians have chosen to relate more closely with the American Indian ministries. In the case of the Samoans, the number of undocumented aliens in this group make it difficult to provide a ministry without exposing such persons to legal sanctions.

Each of the groups has a particular immigration history and pattern. Some groups willingly left their ancestral homelands in search of new opportunities in the United States. Others were victims of deadly conflict in their traditional homelands and were brought here to be relocated as refugees in a strange land where they were not prepared to live.

What is the population of Asians in the United States?

Recent ethnic statistics released by the U.S. Census Bureau indicate that the Asian population throughout the United States increased an estimated 79.5 percent in the 1980s, from 3.46 million in 1980 to approximately 6.9 million by 1990. This represents a rate of growth seven times faster than the general population and makes Asians the fastest growing ethnic group in the country.

Although the immigration of Asians to the United States first started with the arrival of Chinese attracted by the California gold rush in 1849, restrictive laws prevented much immigration from Asian countries until 1965, when legal restrictions finally were removed. Since the change of the U.S. immigration law in 1965, Asian and Pacific Island countries now account for more than one-third of all immigration into the United States each year. In 1975, at the end of the war in Vietnam, large numbers of Indochinese refugees added to the growing population of Asian and Pacific Island people in the United States. The total number of persons of Asian background listed in the 1960 U.S. census was 877,934. In 1970 the total was 1,429,562; in 1980 it was 3,466,421. The total in 1990 is 6,908,638. Persons of Asian background comprised almost 3 per cent of the total U.S. population in 1990, up from 1.5 per cent in 1980. This is almost a doubling of the population every decade, and this phenomenal growth is expected to continue into the next century.

The rapid growth of Asian newcomers is radically changing the mix of Asians in the United States. Japanese have been the largest group of Asians in the population since 1910. Until 1970, Japanese and Chinese descendants of immigrants from the late 19th or early 20th century have made up two-thirds of the Asian population in the United States. However, Japanese immigration has been almost nonexistent since 1960 and as a group they were overtaken by Chinese in 1980. The 1990 census shows now that the Chinese are the largest Asian group, followed by the Filipino, Japanese, Asian Indian, Korean and Vietnamese.

Rather than concentrating on traditional urban areas like San Francisco and New York to settle, Asian newcomers have moved to many areas in the country where Asians have never lived before and are changing the face of many American communities with their families, customs and businesses.

What are some of the problems of the Asian communities?

As a whole, Asians suffer from the stereotype of a successful and model community. It seems that they are represented far beyond their population ratio at virtually every top-ranking university. Many Asian newcomers seem to be climbing the economic ladder with remarkable speed, establishing businesses and purchasing property within a relatively short time after arriving in this country. Statistics show that the median household income for Asians exceeds not only that of U.S. families in general but also the level reported by whites. However, these household statistics are somewhat misleading since Asian families are much more likely than whites to rely on the paychecks of two or more family members. Even so, their overall gains in earning power have come far more rapidly than those of any prior group of immigrants, many of whom had to labor a generation or more before achieving an average standard of living.

Given their diversity, it is all but impossible to justify the stereotype of the successful and model community for all Asians. However, in the area of education the 1980 census recorded that 35 percent of adults age 25 and older among the six main Asian groups were college

graduates, more than double the 17 percent of white adults. Comparisons within the Asian community show some of the extremes between the groups, 52 percent of adult Asian Indians in the United States are college graduates compared to more than one third of Chinese and Filipino. This high academic achievement record reflects the value that is placed on education by all of the Asian groups, along with the parental pressure, support and discipline to succeed.

Education alone cannot account for the apparent success of recent Asian immigrants. Even with such a high percentage of college graduates and an even higher percentage of high school graduates, many Asians experience difficulty in finding jobs within the existing corporate structure of U.S. businesses and institutions. Partly this is due to discrimination on the basis of race, to differences in job training and professional standards, and to difficulties of language and cultural understanding. Many Asians have chosen to develop their own employment opportunities by following a professional or entrepreneurial route and have succeeded by dint of long hours of work and personal sacrifices. It also helps when there is support from the family and others in the community. Also, some have been able to bring sufficient sums of money into the country to enable them to make a new start. Recent arrivals from Hong Kong, for example, have transferred their resources to this country to start new businesses and to purchase property.

Not all in the Asian community reflect this successful and model community image. Some come from an agrarian and rural background with little formal education and are illiterate even in their own language. They could have survived if they had stayed in their traditional homelands. However, many have fled their home countries for political and economic reasons and have become displaced refugee persons in a foreign culture. For those in this group, the road to success is more like an obstacle course.

What are some of the challenges facing the Asian communities?

The challenge Asians have in common is the tension they feel to preserve and practice their own cultural heritage and traditions while also taking responsibility for living in a new country with many different cultures that at times are in seeming conflict with one another. In areas where they are concentrated, some have little need to relate to other cultures and to speak any language other than their own mother tongue. They can continue to live their life as they knew it in their home country. For most, however, they have to learn to become multicultural and multilingual persons in order to survive in their personal and professional lives.

Asians are also experiencing some backlash born of their successes. There are rumblings at some universities about establishing quotas for them in order to restrict admission. Some have become so numerous in communities where Asians have not lived before that they threaten other residents in the community, who react to their presence by enacting laws to restrict their activities and expression and by hostile actions against their businesses, their homes, their persons, and their families. They feel threatened by what many fear is a resurgence of blatant anti-Asian prejudice and violence.

Such incidents remind them of their vulnerability. They have not forgotten that during World War II 110,000 Japanese in the United States, many of whom were U.S. citizens, were herded into camps and denied due process of law. Germans and Italians in the United States were not subject to such treatment although the same logic which led to Japanese internment could have been applied to these other groups as well.

Why is there a concern for Asian and Pacific Island ministries in the Episcopal Church?

The Episcopal Church has been involved in missionary work in Asia for well over one hundred years, working particularly in China, Japan and the Philippines. Other branches of the Anglican Communion have also been involved in missionary work in Asia, including many areas where the Episcopal Church has not been present.

More than 80 percent of the new immigrants are not Christians and do not feel the need to knock on the Church's door. This represents a challenge and an opportunity for the Episcopal Church to be involved in missionary work at home. Many of the immigrants have left behind family and friends to seek a new life in a land of great promise of economic opportunity, fairness, and equal protection under the law. Family and friends in the Asian context have traditionally been a source of social stability and moral support. In the pursuit of the American Dream, many find an emptiness that cannot be fulfilled by material success alone or by the failure to achieve their goals. The spiritual dimension that the Church provides is much needed to fill this emptiness and to provide social stability and moral support. The new family in Christ is a gift that the Church can provide to all Asians who value the family structure and its functions. The Church is also an institution which can enable them to bridge the cultural tensions and to work for reconciliation among different cultures by encouraging respect, understanding and acceptance.

When was the Episcopal Asiamerica Ministry started?

In March of 1973 the bishops of the Eighth Province of the Episcopal Church heard a request from the Rev. Canon James S. Pun, who was then the vicar of True Sunshine Church in San Francisco, for a national Chinese ministry in the Episcopal Church to help minister to the increasing numbers of Chinese moving into various parts of the country.

An ad hoc committee was formed to study the matter. The dramatic pattern of increased immigration was found also in other ethnic groups from Asia. As a missionary strategy to enable the work of evangelism among these new people, a recommendation was made for a national effort to develop Asian and Pacific Island ministries. The Rev. Canon John H.M. Yamazaki, who was then the rector of St. Mary's Church in Los Angeles, took this recommendation to the Executive Council of the General Convention of the Episcopal Church, where he served as a representative of the Eighth Province. The Ven. Lincoln P. Eng, then rector of St. Bartholomew's Church in Beaverton, Oregon, and executive secretary of the ad hoc committee, and the Rev. Winston W. Ching, then vicar of St. John the Evangelist Church in San Francisco and chair of the ad hoc committee, presented a proposal to the Executive Council meeting in Louisville just prior to the General Convention. A resolution was then submitted to the 64th General Convention of the Episcopal Church, which met in Louisville, Kentucky, from September 29 to October 11, 1973, to establish the Episcopal Asiamerica Ministry in order to deepen and strengthen existing ministries of the Episcopal Church involved with Asian and Pacific Island people as well as to establish new ones. The resolution was adopted and the Episcopal Asiamerica Ministry was established.

The word "Asiamerica" was invented to include both American born as well as foreign born persons of Asian ancestry.

How does the Episcopal Asiamerica Ministry work?

The Episcopal Asiamerica Ministry works as a partner-in-mission with local dioceses by providing consultations, training events, scholarships, resource materials, and financial grants to strengthen existing congregations and to begin new ones.

It has focused on congregational development rather than on delivery of social services as a strategy to include Asian and Pacific Island people as members of the Episcopal Church and thereby to develop communities within the Episcopal Church to respond to the social, economic and spiritual needs of persons in the various ethnic communities.

What is Partners-in-Mission?

Partners-in-Mission was a principle adopted by the Anglican Consultative Council in 1973 which states in part that: "The responsibility for mission in any place belongs primarily to the church in that place. However, the universality of the gospel and the oneness of God's mission must be shared in each and every place with fellow Christians from each and every part of the world with their distinctive insights and contributions."

The Episcopal Asiamerica Ministry recognized that each local diocese was responsible for strengthening existing ministries and creating new ones through the appropriate agencies within the diocese. However, it also recognized that many dioceses did not have the necessary experience and resources for ministries involving Asian and Pacific Island people and needed the Episcopal Asiamerica Ministry to serve as a partner-in-mission. Some representatives of the local ethnic communities were also needed to serve as partners and to provide the additional assistance and advice needed in the process.

What is the national consultation?

Each year since 1974, congregations and dioceses involved in ministries related to the Episcopal Asiamerica Ministry have been invited to send representatives to attend a National Consultation to help strengthen and deepen the ministries of existing congregations and to identify and provide strategies for the development of new ministries.

The consultation is an important part of the national program to enable congregational development, leadership training and material resource development.

What is an ethnic convocation?

An ethnic convocation is a body that represents congregations and ministries of the Episcopal Church involved with a particular Asian ethnic group. Its purpose is to enable the congregations and ministries to meet in the spirit of partners-in-mission to plan more effectively for ministries involving the respective ethnic group: to help strengthen, expand and develop existing and new ministries for more effective ministry and evangelism, to encourage theological reflection on traditional forms of ethnic culture and religious life in order to proclaim the Gospel in more meaningful terms, to serve as a council of advice to the Episcopal Asiamerica Ministry Commission, and to review, refine, and recommend for funding the programs related to the ethnic convocation. All the ethnic convocations meet at the time of the National Consultation.

The ethnic convocations include the following groups: Chinese, Filipino, Japanese, Korean and Southeast Asian (including Cambodian, Hmong, Lao and Vietnamese). In addition, groups representing the diocesan representatives, the Mar Thoma Syrian Church of Malabar, the Philippine Independent Church and the Church of South India are also invited to meet at the National Consultation.

What is the Episcopal Asiamerica Ministry Commission?

The Episcopal Asiamerica Ministry Commission is an appointed body of the national Church to initiate new Asiamerica Ministries and develop existing ones.

Members are appointed by the Presiding Bishop for an annual term with a limit of six consecutive years in office.

Presently, the commission consists of ten members, five of whom are the elected conveners of their respective ethnic convocations related to the Episcopal Asiamerica Ministry, one person elected by the group of diocesan representatives, one person elected by the Young Adult Convocation, one person who represents women's ministries, and two persons who have been appointed as liaisons by the Mar Thoma Syrian Church of Malabar and the Philippine Independent Church. All these persons are then nominated to the Presiding Bishop for appointment to the commission.

Who helps to coordinate the work of the Episcopal Asiamerica Ministry?

The Officer for Asiamerica Ministry is responsible to coordinate the work of the Episcopal Asiamerica Ministry and serves on the staff of the Presiding Bishop through the Advocacy, Witness and Justice Ministries unit at the Episcopal Church Center in New York City.

What has the Episcopal Asiamerica Ministry accomplished?

Since its establishment by General Convention in 1973, the Episcopal Asiamerica Ministry office has been actively involved in strengthening and expanding ministries of the Episcopal Church involving Asian and Pacific Island peoples.

The Dioceses of California, Chicago, Dallas, Eau Claire, El Camino Real, Fond du Lac, Fort Worth, Hawaii, Long Island, Los Angeles, Maryland, Massachusetts, New York, Olympia, Pennsylvania, San Diego, San Joaquin, Virginia, West Texas, and Western New York have been especially active in establishing and expanding their ministries involving Asian and Pacific Island peoples.

Dioceses have received assistance from the Episcopal Asiamerica Ministry through consultations and grants regarding the development of strategies and policies, personnel recruitment and development, and financial support for their ministries.

Agreements between the Episcopal Church and the Mar Thoma Syrian Church of Malabar and the Philippine Independent Church have mandated the Episcopal Asiamerica Ministry to relate and develop relationships with the respective congregations here in the United States and to their official representatives from India and the Philippines. Similar agreements are being considered for the Churches of North India and South India. Close relationships have been maintained with Episcopal and Anglican dioceses in Asia.

The Episcopal Asiamerica Ministry office has been actively involved in developing resource materials and leadership training programs to meet the liturgical, educational, cultural, evangelistic and spiritual requirements of ministries involving Asian and Pacific Island peoples. The Korean translation of the Book of Common Prayer has been completed and is now being used in the Korean congregations. Translations of the Book of Common Prayer are being completed in Cambodian, Chinese, Japanese, and Vietnamese.

What are some of the learnings of the Episcopal Asiamerica Ministry?

The development of congregations to serve Asian and Pacific Islanders has taken many forms depending on local circumstances. The following are some of the models of Asian church development in the Episcopal Church:

Classic: the method historically used with one congregation acquiring a building for worship and program and staffed by at least one priest. Features: fiscal and physical independence and responsibility, clearly defined identity. Example: True Sunshine, San Francisco, Diocese of California, was established as a mission congregation in 1905 and attained parish status in 1973.

Rented or Shared Facility: two separate congregations, one an ethnic congregation, sharing the same facilities, with the ethnic congregation renting. Features: less expensive than building or maintaining one's own facilities; opportunity for lessor congregation to engage in intercultural sharing. However, there is little or no control of access to facilities, the ethnic congregation can become dependent on Euro-Americans, and there is a strong need to be sensitive to cultural differences. Example: St. Benedict's, Alhambra, Diocese of Los Angeles, was established as a Filipino mission in 1988 at St. Martha's, West Covina. In 1991, they moved to Holy Trinity, Alhambra. This church serves Filipinos from a wide geographic area, including Los Angeles, Orange, and San Bernardino counties.

Integrated: a Euro-American congregation invites members of an ethnic group to share in its complete expression of worship, education, and program. Features: a sense of belonging to the whole, intercultural sharing and heightened sensitivity. Example: St. John's, Olympia, Diocese of Olympia, began ministry with Cambodians in 1983. In 1993, Cambodians numbered 103 of a total membership of 763. St. John's is cooperating with the Episcopal Asiamerica Ministry to facilitate the completion of the translation of the 1979 Book of Common Prayer into Khmer. They have begun a process to identify persons of Cambodian background to be presented for ordination and are exploring appropriate theological education alternatives to the traditional preparation for ordination.

Merged: a new Asian-American congregation yoked to a declining Euro-American congregation with a single ethnic priest serving both constituencies under one church name or identity. Features: ownership and control of facility, revitalization of declining constituency. However, the ethnic priest may find that it takes more time to serve the Euro-American constituency because of the dynamics of a declining population and because the priest may lack a proficiency in English. The ethnic constituency then feels neglected, and the ethnic priest may incur resentment among both the Euro-American constituency and the ethnic constituency for having to share the time of the clergy. Example: St. Francis, Norwalk,

Diocese of Los Angeles. The mainly Euro-American congregation and a Korean congregation were merged and placed under the care of the Korean priest.

Fellowship: a loose affiliation where participants are also members of other Episcopal Church congregations. The primary focus is fellowship. Features: low-cost and self-supporting; provides cultural nurture that local congregations lack; provides a place for non-affiliated to join by cultural identification. However, organizational structure and how it relates as a congregation can be unclear. Example: Metropolitan Filipino Ministry, New York City, began in 1983 and has met in different churches around the city. Now hosted by the Church of the Good Shepherd, Manhattan, Diocese of New York, it meets one Saturday evening each month and serves a four-state region.

Host Groups: an established ethnic member of a Euro-American congregation invites non-affiliated persons into her or his church. Features: low-cost and self-supporting; increases membership of established congregation. Example: the Church of the Good Shepherd, Manhattan, Diocese of New York, has about ten Filipino communicants attracted primarily by other Filipinos.

Regional: one regional missioner makes contact with non-affiliated persons of a particular ethnic group and introduces them to different host congregations in the region. Faith formation, spiritual development, pastoral care and evangelism take place in various host congregations with the collaboration of the regional missioner. Features: specialized outreach to a dispersed population. However, building and maintaining coalition support for a regional ministry, especially across diocesan boundaries, can be taxing. Example: Metropolitan Japanese Ministry, serving the Dioceses of New York, Long Island, and Newark. Over a dozen congregations participate in this ministry.

Ecumenical: a congregation established and maintained jointly by a Euro-American congregation and a partner church of a compatible denomination and served by one priest. Features: facilities can be shared with mutual funding, with equitable representation, and the opportunity for intercultural sharing. However, intercultural sensitivity must be nurtured. Example: St. Paul's Episcopal Church, Wood Ridge, Diocese of Newark, is shared by an Episcopal Church congregation and a Church of South India congregation, with joint worship alternating with separate worship and served by one priest.

What are the challenges for the Episcopal Church regarding the Asiamerica Ministry?

Ministry involving Asian and Pacific Islanders presents many demands and challenges. Issues of how to develop and encourage intercultural sensitivity, how to honor and nurture traditional identity and still participate in American society, how to resolve intergenerational conflicts and keep both the older immigrants and their children raised in this country or born here in the same congregation, and how to raise up more ethnic leaders continue to be of high priority. Without the encouragement of partners-in-mission beyond the congregation, with other congregations, dioceses, and the national Episcopal Church community, few of these efforts would have been possible or successful. These next years call for the careful cultivation of the efforts of the past twenty years and strategic decision-making to maximize new

opportunities to include more persons of Asian and Pacific Island background, both new immigrants and the generations born and raised here, to become members of the Episcopal Church and to share in the life and decision-making on all levels of the Church to proclaim the Good News of Jesus Christ.